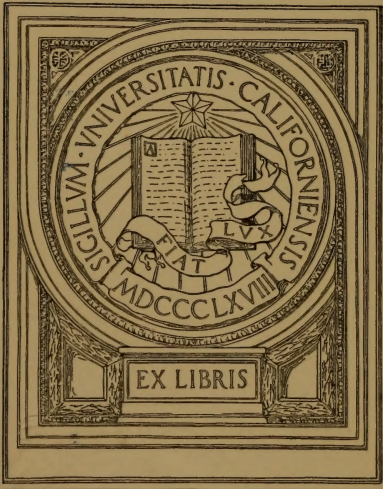
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C. C. Pinckney

AN

HISTORICAL ACCOUNT

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN

SOUTH-CAROLINA,

FROM THE FIRST SETTLEMENT OF THE PROVINCE,

TO

The War of the Revolution;

WITH NOTICES OF THE PRESENT STATE OF THE CHURCH IN EACH PARISH:

AND SOME ACCOUNT OF THE

EARLY CIVIL HISTORY OF CAROLINA,

NEVER BEFORE PUBLISHED.

TO WHICH ARE ADDED;

THE LAWS RELATING TO RELIGIOUS WORSHIP; THE JOURNALS AND RULES OF THE CONVENTION OF SOUTH-CAROLINA; THE CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH, AND THE COURSE OF ECCLESIASTICAL STUDIES:

WITH

An Index, and List of Subscribers.

BY FREDERICK DALCHO, M. D.

Assistant Minister of St. Michael's Church, Charleston.

CHARLESTON:

PUBLISHED BY E. THAYER, AT HIS THEOLOGICAL BOOK-STORE, BROAD-STREET.

Arch'd. E. Miller, Printer, 120, Broad-street.

1820.

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District of South-Carolina, to wit.

SEAL

BE IT REMEMBERED, that on the fifteenth day of March, Anno Domini, one thousand eight hundred and twenty, and in the forty-fourth year of the Independence of the United States of America, the Rev. Frederick Dalcho, M. D. of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

"An Historical Account of the Protestant Episcopal Church in South-Carolina, from the first settlement of the Province, to the War of the Revolution, with notices of the present state of the Church in each Parish: and some account of the early Civil History of Carolina, never before published. To which are added; the Laws relating to Religious Worship; the Journals and Rules of the Convention of So. Carolina; the Constitution and Canons of the Protestant Episcopal Church, and the Course of Ecclesiastical Studies: with an Index, and List of Subscribers. By Frederick Dalcho, M. D. Assistant Minister of St. Michael's Church, Charleston."

In conformity with the act of Congress of the United States, entitled "An act for the encouragement of Learning, by securing the Copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also to the act entitled "An act supplementary to an act entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JAMES JERVEY,
Clerk of the District of South-Carolina.

S7D1

TO THE

Right Rev. NATHANIEL BOWEN, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH,

IN THE DIOCESS OF SOUTH-CAROLINA.

RIGHT REV. & DEAR SIR,

TO whom could I dedicate the following Pages, with so much propriety, as to one, who has been called, by the unanimous suffrage of Clergy and Laity, to preside over the Church whose history they record?

In offering to your acceptance the first Historical Account of a part of the Church in America, permit me to express the satisfactin I derive from the opportunity, thus afforded me, of making this profession of my respect and esteem.

The early History of the Church in Carolina, is full of instruction to the Clergy of the present day. It must excite in our bosoms, the most ardent gratitude to God, and the sincerest reverence for those holy men, who braved the storms of the Ocean, and the terrors of the Wilderness, to preach the Gospel of a crucified Redeemer. It must excite our admiration and praise, that the banner of the cross was displayed by those hum-

than the march of ambition is the spread of the Redeemer's kingdom; than the conquest of nations, is the conversion of souls to God! And how much more interesting does it become in a new and unsettled country, where various causes operate to loosen the bands of religious education, and to give scope and influence to the vices and passions of our nature; where the restraints of religion are not at first easily imposed, and the moral law is either neglected or despised. Under these circumstances, the labours of Missionaries are always great, and oftentimes, from the extent of their Cures, fatiguing and dangerous. When to all these is added, the unhealthiness of the climate, it is deeply interesting to the Christian, to see these Men of God, struggling with sickness, yet faithful and persevering, until they are cut down, in the midst of their usefulness, and in the prime of life.

Before the Revolution, many of the inhabitants resided on their plantations, and the Clergy in their Cures, through the whole of the year. Many, however, soon fell victims to the climate; or carried about with them constitutions, broken down by repeated attacks of disease, and languishing under premature old age. As the country became more cleared, and a larger surface of swamp lands exposed to the influence of the Sun, the lower country became more deleterious of human existence. But few of the Planters now reside on their plantations during the sickly months. At the beginning of summer, they generally remove to the Pine-land settlements, or come to town, and Divine Service, in most of the Parish Churches, is suspended during that period.

Under these impressions, I undertook to collect and arrange, the materials for an Historical Account of the Church. The great objects were, to rescue from total loss, many records now in a state of decay, and, if possible, to discover and preserve those which might be interesting, if not important, to Episcopalians. The Work, however, must rather be considered as a Chronological arrangement of facts, connected with the Church in Carolina, than as an ecclesiastical history; as a record of events, rather than of principles and opinions.

It has been justly remarked by our faithful Historian, that, "every day that minute local histories of these states are deferred, is an injury to posterity, for by means thereof, more of that knowledge which ought to be transmitted to them, will be irrecoverably

lost."* He might likewise have added, that whoever possesses the means of enriching the stock of general information with useful, or interesting facts, and keeps them undisclosed, may justly be charged with this injury. Through the politeness of Mr. Watts, Secretary of State, and Mr. Levy, the Treasurer, I have had access to official records, which preceding Historians have either not seen, or not examined. They contain some interesting particulars of the first settlement of Carolina, hitherto unpublished; and notwithstanding the History of the Church did not strictly require much of the early civil history of the Province, yet, as it was probable, that no historical work would soon be published, in which they might appear, I have recorded the most interesting in the following pages, to preserve them for some future historian.

The work having exceeded the size originally intended, by more than 100 pages, it was found impossible to give the Journals of the Convention entire. They have been shortened by omitting, generally, complimentary resolves to Preachers and Officers, repititions of the same Report, long reports of the Treasurer, Resolutions for printing Journals, &c.

The sources whence the materials for the following work are mostly drawn, are, Humphreys' History of the Society for the Propagation of the Gospel in Foreign Parts, and some of their subsequent Abstracts; the Register of the Bishop of London's Commissary in Carolina, and other records belonging to the Church; the Journals of the Vestries; Hewatt's, Milligan's, and Ramsay's Histories of So. Ca. and the information of some of our old inhabitants. And I take this opportunity to offer my acknowledgments to the Vestries of St. Philip's; St. Michael's; Christ-Church; St. John's, Berkley; St. John's, Colleton; St. Thomas and St. Dennis; St. Andrew's; Prince George, Winyaw; St. James', Santee; St. James', Goose-Creek, and St. Bartholomew's, for allowing me the use of their Journals, and likewise to many other Gentlemen, who have very obligingly furnished me with much interesting information.

* Ramsay's So. Ca. I. Preface, 7.

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AN

HISTORICAL ACCOUNT

OF

THE CHURCH.

CHAPTER I.

Settlement of Charles-Town.

IN the year 1662, certain noblemen applied to Charles the Second, for a Grant of an extensive territory in North-America. They alleged that they were influenced by a desire to enlarge his dominions, and by "zeal for the propagation of the Christian faith in a country not yet cultivated or planted, and only inhabited by some barbarous People, who had no knowledge of God." A Charter was granted by the King on the 24th of March, 1662-3, to Edward, Earl of Clarendon, Lord Chancellor; George, Duke of Albermarle; William, Lord Craven; John, Lord Berkley; Anthony, Lord Ashley, afterwards Earl of Shaftsbury; Sir George Carteret; Sir William Berkley; and Sir John Colleton, their Heirs and Successors; creating them absolute Lords and Proprietors of all the territory

" extending from the North end of the Island called Lucke-Island, which lieth in the Southern Virginia Seas, and within Six and Thirty Degrees of the Northern Latitude, and to the West as far as the South-Seas, and so Southerly as far as the River St. Matthias, which bordereth upon the Coast of Florida, and within One and Thirty Degrees of Northern Latitude, and so West in a direct line, as far as the South-Seas aforesaid,"— to be called the *Province of Carolina*. The Faith, Allegiance and Sovereign Dominion, were reserved to the King, his Heirs and Successors forever. The third and eighteenth articles of this Grant, are in these words:

" III. And furthermore the Patronage and Advowsons of all the Churches and Chapels, which as the Christian Religion shall increase within the Country, Isles, Islets and Limits aforesaid, shall happen hereafter to be erected, together with License and Power to build and found Churches, Chapels and Oratories in convenient and fit Places, within the said Bounds and Limits, and to cause them to be dedicated and consecrated according to the Ecclesiastical Laws of our Kingdom of England, together with all and singular the like and as ample Rights, Jurisdictions, Privileges, Prerogatives, Royalties, Liberties, Immunities and Franchises of what kind soever, within the Countries, Isles, Islets and Limits aforesaid."

" XVIII. And because it may happen, that some of the People and Inhabitants of the said Province, cannot in their private opinions conform to the public exercise of Religion, according to the Liturgy, Form and Ceremonies of the Church of England, or take and subscribe the Oaths and Articles made and established in that behalf, and for that the same, by reason of the remote Distances of these Places, will, we hope, be no Breach of the Unity and Uniformity established in this Nation, Our Will and Pleasure therefore is, and we do by these Presents, for us, our Heirs and Succes-

sors, give and grant unto the said Edward, Earl of Clarendon, George, Duke of Albermarle, William, Lord Craven, John, Lord Berkley, Anthony, Lord Ashley, Sir George Carteret, Sir William Berkley, and Sir John Colleton, their Heirs and Assigns, full and free License Liberty and Authority, by such legal Ways and Means as they shall think fit, to give and grant unto such person and persons, inhabiting and being within the said Province, or any part thereof, who really in their Judgements, and for Conscience sake, cannot or shall not conform to the said Liturgy and Ceremonies, and take and subscribe the Oaths and Articles aforesaid, or any of them, such indulgencies and dispensations in that behalf, for and during such Time and Times, and with such Limitations and Restrictions, as they the said Edward, Earl of Clarendon, George, Duke of Albermarle, William, Lord Craven, John, Lord Berkley, Anthony, Lord Ashley, Sir George Carteret, Sir William Berkley, and Sir John Colleton, their Heirs or Assigns, shall in their Discretion think fit and reasonable; and with this express Proviso and Limitation also, that such person and persons, to whom such Indulgencies and Dispensations shall be granted as aforesaid, do and shall, from Time to Time, declare and continue all Fidelity, Loyalty and Obedience to us, our Heirs and Successors, and be subject and obedient to all other the Laws, Ordinances and Constitutions of the said Province, in all matters whatsoever, as well Ecclesiastical as Civil, and do not in anywise disturb the Peace and Safety thereof, or scandalize or reproach the said Liturgy, Forms and Ceremonies, or any thing relating thereunto, or any person or persons whatsoever, for or in respect of his or their Use or Exercise thereof, or his or their Obedience or Conformity thereunto."

A second Charter was granted to the Lords Proprietors, on the 30th June, 1665, by which the former Charter was confirmed, and the limits of their posses-

sions extended "North and Eastward as far as the North end of Charahake River, or Gulet, upon a strait Westerly line to Wyonoake Creek, which lies within or about the Degrees of Thirty-six and Thirty Minutes Northern Latitude, and so West in a direct line as far as the South-Seas; and South and Westward as far as to the Degrees of Twenty-nine, inclusive, Northern Latitude, and so West in a direct line as far as the South-Seas," &c.

The Lords Proprietors, being about to take possession of these extensive territories, agreed upon a code of Laws for the government of the future colony.—The plan, suggested by the Earl of Shaftsbury, was moulded into form by the celebrated John Locke,* under the title of *The Fundamental Constitutions of South-Carolina.* Among the articles of this fanciful system, are the following relating to Religion:

"XCV. No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a GOD; and that God is publicly and solemnly to be worshipped.

"XCVI. As the country comes to be sufficiently planted and distributed into fit divisions, it shall belong to the parliament to take care for the building of churches, and the public maintenance of divines, to be employed in the exercise of religion, according to the Church of England; which being the only true and orthodox, and the national religion of all the King's dominions, is so also of *Carolina;* and therefore it alone shall be allowed to receive public maintenance, by grant of parliament.†

"XCVII. But since the natives of that place, who will be concerned in our plantation, are utterly strangers to Christianity, whose idolatry, ignorance, or mistake, gives us no right to expel, or use them ill;

* Oldmixon's Anon. Hist. of British Empire in America, I. 462, 2d Ed.

† This article is said to have been inserted contrary to Mr. Locke's judgement, by one of the Proprietors. Hewatt's So. Ca. i. 342.

and those who remove from other parts to plant there, will unavoidably be of different opinions concerning matters of religion, the liberty whereof they will expect to have allowed them, and it will not be reasonable for us on this account to keep them out: that civil peace may be maintained amidst the diversity of opinions, and our agreement and compact with all men may be duly and faithfully observed; the violation whereof, upon what pretence soever, cannot be without great offence to Almighty God, and great scandal to the true religion, which we profess; and also that Jews, Heathens and other Dissenters from the purity of Christian religion, may not be scared and kept at a distance from it, but, by having an opportunity of acquainting themselves with the truth and reasonableness of its doctrines, and the peaceableness and inoffensiveness of its professors, may by good usage and persuasion, and all those convincing methods of gentleness and meekness suitable to the rules and design of the gospel, be won over to embrace and unfeignedly receive the truth; therefore any seven or more persons agreeing in any religion, shall constitute a church or profession, to which they shall give some name, to distinguish it from others.

" XCVIII. The terms of admittance and communion with any church or profession, shall be written in a book, and therein be subscribed by all the members of the said church or profession; which book shall be kept by the public register of the precinct where they reside.

" XCIX. The time of every one's subscription and admittance, shall be dated in the said book of religious record.

" C. In the terms of communion of every church or profession, these following shall be three; without which no agreement or assembly of men, upon pretence of religion, shall be accounted a church or profession within these rules:

1. " That there is a GOD.

2. " That GOD is publicly to be worshipped.

3. " That it is lawful and the duty of every man, being thereunto called by those that govern, to bear witness to truth; and that every church or profession shall, in their terms of communion, set down the external way whereby they witness a truth as in the presence of GOD, whether it be by laying hands on, or kissing the Bible, as in the Church of England, or by holding up the hand, or any other sensible way."

" CI. No person above seventeen years of age shall have any benefit or protection of the law, or be capable of any place of profit or honor, who is not a member of some church or profession, having his name recorded in some one, and but one religious record at once.

" CII. No person of any other church or profession shall disturb or molest any religious assembly.

" CIII. No person whatsoever shall speak any thing in their religious assembly irreverently or seditiously of the government, or governors, or state matters.

" CIV. Any person subscribing the terms of communion in the record of the said church or profession, before the precinct register, and any five members of the said church or profession, shall be thereby made a member of the said church or profession.

" CV. Any person striking out his own name out of any religious record, or his name being struck out by any officer thereunto authorized by each church or profession respectively, shall cease to be a member of that church or profession.

" CVI. No man shall use any reproachful, reviling, or abusive language, against the religion of any church or profession; that being the certain way of disturbing the peace, and of hindering the conversion of any to the truth, by engaging them in quarrels and animosities, to the hatred of the professors and that profession, which otherwise they might be brought to assent to.

" CVII. Since charity obliges us to wish well to the souls of all men, and religion ought to alter nothing in any man's civil estate or right, it shall be lawful for slaves, as well as others, to enter themselves, and be of what church or profession any of them shall think best, and therefore be as fully members as any freeman.—But yet no slave shall hereby be exempted from that civil dominion his master hath over him, but be in all other things in the same state and condition he was in before.

" CVIII. Assemblies, upon what pretence soever of religion, not observing and performing the above said rules, shall not be esteemed as churches, but unlawful meetings, and be punished as other riots.

" CIX. No person whatsoever shall disturb, molest, or persecute another for his speculative opinions in religion, or his way of worship."

Four different modifications of these Constitutions were subsequently sent to the Province. The original Constitutions, consisting of 81 Articles, were signed by the Lords Proprietors, July 21, 1669, before the settlement of the colony. The second, of 120, were signed March 1, 1669–70. The third, of 120, were dated January 12, 1681–2. The fourth, of 121, were signed August 17, 1682. The fifth and last, consisting of 41, were dated April 11, 1698. They were intended to be the Fundamental and Unalterable Laws of the Province. The colonists were frequently urged to accept them; but the representatives of the people would neither receive nor sanction them, and they were finally laid aside. At length, the people became dissatisfied with the Proprietary Government, and, in 1719, placed themselves under the immediate protection of the King. The Assembly offered the government of the Province to Robert Johnson, the Proprietary Governor, which he refused, and they elected Colonel George Moor. When the account of this revolution reached England, Geo. I. appointed Francis

Nicholson, Provisional Governor, until arrangements should be made with the Lords Proprietors. He arrived in Charles-Town, May 21st, 1721, and published the Royal Commission. Seven of the Proprietors surrendered, September 29th, 1729, all their title to, and interest in, Carolina, to Edward Bertie, Samuel Horsey, Henry Smith, and Alexius Clayton, in trust for the Crown. Seven-eighths of the Province were then vested in the following Proprietors, or Trustees:

The Earl of Clarendon's Share, of one-eighth, was vested in the Hon. James Bertie;

The Duke of Albermarle's Share, in Hon. James Bertie, and Hon. Dodington Greville, in Trust for Henry, Duke of Beaufort;

The Earl of Craven's Share, in William, Lord Craven;

Lord Berkley's Share, in Joseph Blake, of South-Carolina;

Lord Ashley's Share, in Archibald Hutcheson, in Trust for John Cotton;

Sir John Colleton's Share, in his son, Sir John Colleton;

Sir William Berkley's Share, in the Hon. Henry Bertie, Mary Danson, and Elizabeth Moor, or some of them.

The Proprietors sold their shares for £17,500, which was £2500, for a full share to each of the Seven Proprietors. The Colonists owed them about £9000, for Quit-rents, which the King likewise purchased, for £5000. One-eighth of the Propriety and Quit-rents were reserved to John, Lord Carteret, his heirs, &c. Carolina having thus become a royal government, Geo. II. appointed Robert Johnson, as his Governor. He arrived in December, 1730.

The first settlement of this Province was attempted in 1660, by some colonists from Virginia. They landed at Port-Royal, but soon abandoned the enterprize. The second was likewise made at that place in 1670.

by some colonists from England, under Col. William Sayle. He was appointed by the Lords Proprietors, July 26, 1669, " Governor of all that Territory or part of the Province of Carolina, that lies southward and westward of Cape Carteret."

Port-Royal is eligibly situated for a commercial town, having a deep and capacious harbour, admitting ships of the largest class, and in its neighbourhood a rich and fertile country. It is probable that, the Spaniards became jealous of the settlement of the English, in a country to which they laid claim, and that the Indians, under their influence, showed some marks of hostility. Whatever was the cause, it must have been urgent, to induce them to relinquish their improvements, and commence again the labour of a new settlement. They continued at Port-Royal but a few months, and then removed to the western bank of Ashley river, " for the convenience of pasturage and tillage;" and " on the first high land," laid the foundation of a town, which they named, in honor of the King, *Charles-Town*. The site of this settlement now belongs to Elias Lynch Horry. The creek in its neighbourhood was originally called Town creek, and is now known by the name of Old-town creek. The point made by the confluence of Ashley river and Wappoo creek, was then called Albermarle Point.

The removal of the Colonists to Ashley river took place in the year of their arrival from England. This is ascertained by a codicil to Colonel Sayle's will, made in Charles-Town, September 30, 1670.* His Will was made in Bermuda the preceding February, probably, on his passage from England. The codicil was proved before Governor West, April 10, 1671, in which Colonel Sayle styles himself, " Governor of that part of the Province of Carolina, southward and westward from Cape Carteret, otherwise called Cape Romanoe."

* Ramsay says the removal was in 1671. So. Ca. i. 2.

On the death of Governor Sayle, the Council elected Colonel Joseph West, a man of distinguished activity, courage and prudence. The codicil to Colonel Sayle's will having been proved before Colonel West, as Governor, April 10, 1671, is an evidence that the election was held before that period. In Trott's laws of the Province,* it is stated that, he was chosen, August 28, 1671. This is probably wrong, as he was styled Governor in the record of the proceedings of Parliament, held August 25, 1671. Subsequently, the Lords Proprietors made provision against the death of their Governor. They sent to some confidential person in the Province, a dormant commission for this office. But if at the time of a Governor's death, or absence, not to return, there should not be such a dormant commission, then the Lords Proprietor's deputies were directed to elect a Landgrave, if there should be one in the Colony, and if not, one of their own number, to serve until the pleasure of the Proprietors should be known.

Instructions were sent to the Governor, dated at Whitehall, May 1, 1671, which were called, "Temporary Laws, Commissions and Instructions from the Palatine, and the rest of the true and absolute Lords and Proprietors of the Province of Carolina, to the Governor and Council of Ashley River in the said Province." A model for the town was received at the same time, and was subsequently deposited in the office of the Surveyor-General.

The early records of the government of Carolina are incomplete. They appear to have been bound up at a period subsequent to their date, as some of the leaves have been misplaced, and others omitted or destroyed. The first page in the Journals of the Grand Council, is the 12th of their proceedings, and the 6th is preceded by the 25th. The first five pages are lost.

* Introduction, page 13.

These, probably, contained their proceedings from the time of their arrival in the Province, until their removal to Ashley river. Several meetings of the Council have no year affixed to them, which now can only be ascertained by a careful perusal of the context. Irrelevant matters are found in the same books, and among the records of Deeds, Warrants for land, Wills, &c. are found some of the Journals of the Grand Council. This arose from the circumstance of the Council, originally, exercising the various powers of a Court of Admiralty, Ordinary, Sessions, &c. or to the carelessness of the book-binder. The earliest record we have seen, and which we believe to be extant, is the following:

"*Charles-Town, in the Province of Carolina.*

"Colonel JOSEPH WEST, Governor.

"In the Session of Parliament, viz: the 25th day of August, 1671, at Charles-Town, upon Ashley river in the Province of Carolina, aforesaid, pursuant to the Lords Proprietors directions; the said Parliament out of themselves chose five persons, namely, Mr. Thomas Gray, Mr. Maurice Mathews, Lieut. Henry Hughes, Mr. Christopher Portman, and Mr. Ralph Marshall, and the same day returned the names of the said persons, and presented them to the Governor and the Lords Proprietors Deputies, to be joined with the said Governor and Deputies as Members of the Grand Council for the people therein, to act and do as the Lords Proprietors have directed.

"At a meeting of the Governor and Council, August 28, 1671; sitting and present:

"The Governor, Sir John Yeamans, Captain John Godfrey, Mr. Stephen Bull, Mr. William Owens, Mr. Thomas Gray, Mr. John Foster, Mr. Maurice Mathews, Mr. Henry Hughes, and Mr. Ralph Marshall."

Emigrants began now to arrive in numbers. Many came from England in a ship chartered by the Lords Proprietors. In order to provide for their accommo-

dation, the Governor and Council directed the Surveyor-General, September 5, 1671, to lay out a town on Stono Creek, adjoining land of Thomas Gray, near Charles-town, containing 25 acres; of which 5 acres were to be reserved for a church yard. A town lot, containing 4 poles, and a lot of 5 acres, out of town, for planting, were allotted to every person in each family. The choice was to be determined by drawing lots. Two vessels, likewise, arrived with emigrants from New-York; and the Grand Council directed, December 20, 1671, a town to be laid out for them, on a creek to the south of Stono, to be called James-Town.* It was to contain 30 acres; and 5 poles were to be given to every person in each family. The land without the town, was to be laid out into lots of ten acres for each person. This place, after some years, was abandoned, and the settlers spread themselves over the country.

It appears that land was promiscuously taken up and occupied as a town, without any regard to its form or convenience. It is likewise probable that, its locality was not finally settled, for on the 24th October, 1671, a committee was appointed by the Grand Council, to examine the banks of Ashley and Wando rivers,† "and to make a return of what places might be most convenient to situate towns upon, that the same might be wholly reserved for these and the like uses." And again, Jannary 13, 1671–2, a committee were appointed to "view Wando river, and the several creeks there, and there mark such place or places as they shall think most convenient for the situation of a town or towns, and their report thereof to return to the Grand Council with all convenient speed. And it is further order-

* Ramsay, So. Ca. i. 4. dates this in 1674, and states that Stephen Bull, was Surveyor-General. Captain Florence O'Sullivan held that office, having been appointed by the Lords Proprietors in 1669.

† Wando was the original name of Cooper river. In a deed of sale, dated December 19th, 1672, some lands are stated to bound "on Wando river, otherwise called Cooper river."

ed and ordained by the Grand Council, that no person or persons, upon any pretence whatsoever, do hereafter run out or mark any lands in Wando river aforesaid, or in any creeks or branches thereof, until such report be returned by the said Captain John Godfrey, Captain Thomas Gray, and Mr. Maurice Mathews, as aforesaid." The report is not upon record.

Sir John Yeamans being the only Landgrave in the Province, believed himself entitled to the government on the death of Governor Sayle. At a meeting of the Grand Council, December 14, 1671, he "declared that he is sole Landgrave in this Province, according to the Fundamental Constitutions, and according to a letter from the Lords Proprietors to him directed, a copy whereof he does produce, he conceives he is Vice Palatine, and thereupon requires the government and care of the affairs in this Province. Upon serious consideration had thereof, and of the Fundamental Constitutions,* and the Temporary Laws agreed on by the Lords Proprietors, and here remaining, and the true coherence between them. It is resolved and advised (nem. con.) that it is not safe or warrantable to remove the government as it is at present, until a signal nomination from the Palatine, or further orders or directions be received from the Lords Proprietors." As soon as the death of Governor Sayle was known in England, Sir John Yeamans was appointed Governor of Carolina. He was commissioned December 26, 1671, and proclaimed in Charles-Town, April 19, 1672.

Sir John Yeamans, who either resided in Barbados, or went there to promote the settlement of Carolina, came to the Province with some others, and a few negroes, immediately after the arrival of Governor Sayle.† It appears that Sir John was originally designated by the

* These Constitutions were acknowledged by the Governor and the Council, or Upper House, but not by the Representatives of the People, or House of Commons.

† See Hewatt's So. Ca. i 52. 53.

Lords Proprietors as the first Governor of this Province. In 1665, several persons in Barbados purchased extensive tracts of land in the intended Colony of Carolina, and paid for them in Muscovado sugar, at the rate of 1000lbs. of sugar for every 500 acres of land. In these transactions, Sir John called himself *Lieutenant-General and Governor of the Province of Carolina.* The following papers on this subject are interesting, as connected with the early history of our country:

" BARBADOS.

" By virtue of an election of the adventurers for Carolina, did elect me to be one of the Treasurers [for the receipt] of all subscriptions; and also of the receipt of what sugar in pursuance of the general concessions under the seal of the said Province. I do acknowledge to have received of Colonel Simon Lambert, the sum of four thousand pounds of Muscovado sugar; as witness my hand this 25th of April, 1665.

" GEORGE THOMPSON.

" I, Sir John Yeamans, Bart. Lieutenant-General and Governor of the Province of Carolina, do acknowledge the above mentioned and expressed receipt, to be good and effectual to claim, have and enjoy, for every thousand pounds of sugar, five hundred acres of land; according to the general concessions under the great seal of the said Province. Given under my hand the 7th of October, 1665.

" JOHN YEAMANS.

" Test, JAMES BROWNE.

" Whereas the Proprietors of Carolina did about eight months past send an order to Sir John Yeamans, Bart. for the ordering the laying out of lands which was granted to the adventurers and underwriters, and who have paid for the discovery made of the Province of

Carolina, by Hilton,* at the rate of five hundred acres of land for every thousand pounds of sugar so paid, and to those that shall settle the said land before the 25th of March next, by sending one or more people to possess it, and do keep possession thereof.

" Now these are to notify the Governor and Council of Albermarle Point in Ashley river,† in the said Province of Carolina, that Thomas Lake, Esq. of Barbados, hath adventured and paid one thousand pounds sugar, on said account, whereupon we desire that accordingly five hundred acres of land may be laid out for him, he taking care to possess it as above mentioned. We are

" Your friends and servants,

" JOHN YEAMANS,

" THO. COLLETON.

" *Barbados*, 24*th Dec.* 1670."

Lands were soon taken up on the east side of Ashley river, and settlements were formed in various parts of the neighbourhood. A part of the present site of Charleston, had been taken up by Henry Hughes, and John Coming. Mr. Hughes appeared before the Grand Council, February 21, 1671–2, " and voluntarily surrendered up the one half of his land near a place upon Ashley river, known by the name of the Oyster Point, to be employed in and toward enlarging of a town, and commons of pasture, there intended to be erected. Mr. Coming and Affera, his wife, came likewise before the Grand Council, and freely gave up one half of their land near the said place for the use aforesaid." The offer of Mr. Coming was relinquished by the Council, September 8, 1672, in consequence of the inhabitants refusing his land for the site of a town.

* Does this allude to Colonel Sayle's first voyage to explore the coast of Carolina? Probably, Hilton commanded the ship, or was the companion of Sayle, and that Hilton Head derives its name from him. If so, the voyage must have been made *immediately* after the Lords Proprietors obtained their charter, and not in 1667, as stated by Hewatt, So. Ca. i. 47. 48. and Ramsay So. C. i. 33.

† This is another evidence of the removal of the Colony to Old-Town in 1670.

The Grand Council met at Charles-Town, April 19, 1672, when " it was advised that a proclamation be issued out to dissolve all Parliaments and Parliamentary Conventions, heretofore had or made in this Province; and that a summons likewise be proclaimed requiring all the freeholders in this Province, to come before the Grand Council, at Charles-Town, to-morrow, being the 20th April, inst. then and there to elect a new Parliament." The proclamation was issued the same day, and on the next, the election was held, and the following persons returned and presented to the Governor and the Lords Proprietors Deputies: Stephen Bull, Captain Florence O'Sullivan,* John Culpepper, John Robinson, Christopher Portman, Ralph Marshall, John Mavericke, John Pinckard, Captain Robert Donne, Amos Jefford, Richard Conant, Peter Herne, Richard Chapman, John Yeamans, Timothy Biggs, James Jones, Edward Mathews, Samuel West, Richard Cole and Henry Hughes.† This is the first popular election on record in South-Carolina, that has come down to us. The records of the preceding Parliaments and elections are not extant.‡

* Sullivan's Island derives its name from this person. He was appointed, May 30, 1674, to take charge of a cannon directed to be "mounted in some convenient place near the river's mouth, to be fired upon the approach of a ship." It was placed on that Island.

† Ramsay dates this election two years later, and considers it as the first which was held in the Province. South-Carolina, i. 34.

‡ The following Letter from the Lords Proprietors to the Governor, dated September 30, 1683, gives an account of the extraordinary manner in which the popular elections were conducted in Carolina:

" In our last we gave you directions that of the twenty members to be chosen this month for the biennial Parliament, ten of them should be chosen at Charles-Town, in Berkley County, out of the inhabitants and freeholders that have five hundred acres in that County; and the other ten at London, (a) in Colleton County, out of the inhabitants and freeholders so qualified in that County. Now forasmuch as we are not certain that those orders arrived to you soon enough, and that the Parliament was not so chosen, we do hereby Order, that you forthwith dissolve the present Parliament, and call another to be chosen according to those Orders, and that in the writ you direct them to be chosen at both places in one and the same day; but if it were so chosen, that then, that you do not dissolve the same.

" We are informed, that there are many undue practices in the choice of members of Parliament, and that men are admitted to bring papers for others, and put in their votes for them, which is utterly illegal and contrary to the cus-

(a) Wiltown, in St. Paul's Parish.

The Parliament were organized the same day, when they chose out of their own body, five Counsellors, viz: Stephen Bull, Christopher Portman, Richard Conant, Ralph Marshall, and John Robinson. These, with the Governor, and Colonel Joseph West, Captain Thomas Gray, Captain John Godfrey, Maurice Mathews, and William Owens, the Lords Proprietors Deputies, formed the Grand Council. At their first meeting, April 23, 1672, the Grand Council "advised and resolved, that warrants be forthwith issued out to the Surveyor-General for the laying out of three Colonies, or squares, of twelve thousand acres, that is to say, one colony or square of twelve thousand acres about Charles-Town; another at James-Town, and a third upon a place known at present by the name of Oyster Point."

Arrangements were now made for the improvement of Charles-Town. It was regularly laid out, and divided into 62 lots. The settlers then surrendered to the Grand Council, July 22, 1672, the lots which they had previously occupied, and received others according to the new arrangement. The following are the names of the persons to whom they were delivered, and the numbers of the lots they received: Thomas Ingram, No. 58, Samuel West, 31, William Owen, 32, 23, Captain Henry Braine, 30, Lieutenant Henry Hughes, 3, John Coming, 29, Captain Florence O'Sullivan, 5, 6, 26, 27, John Williamson, 7, Ralph Marshall, 8, Captain Stephen Bull, 25, 24, Captain Joseph Bayley, 9, Sir John Yeamans, 22, Richard Deyos, 19, James Jours, 14, Thomas Turpin, 33, Priscilla Burke, 28, Major Thomas Gray, 10, John Foster, 11, Richard Batin, 13, Henry Wood, 15, George Beadon, 40, 20, Ensign Hugh Carteret, 18, Captain George Thompson,

tom of Parliaments, and will in time, if suffered, be very mischievous, you are, therefore, to take care, that such practices be not suffered for the future, but every man must deliver his own vote, and no man suffered to bring the vote of another; and if the Sheriffs of the Counties shall presume to disobey herein, you are to commissionate other Sheriffs in their rooms."

bought of William Kennis, 16, 17, Captain Nathaniel Sayle, 59, 60, Thomas Hurt, for his wife, 61, the Lords Proprietors, 50, 51, 52, 53, 62, Captain Maurice Mathews, 37, 54, Michael Smith, 38, Thomas Thompson, 55, Captain Gyles Hall, 12, Thomas and James Smith, 41, 57, Richard Cole, 42, Joseph Dalton, 44, John Pinkerd, 36, Joseph Pendarvis, 45, John Maverick, 43, Philip Comerton, number not designated; but either 21, 39, 48, 49, which are not stated to have been delivered. Christopher Portman, 4, Ensign Henry Prettye, 56, Timothy Biggs, 34, Charles Miller, 46, John Culpepper, 35, Captain John Robinson, 47, Ensign John Boone, 2, and Edward Mathews, 1.*

The town was fortified, and additional works of defence were erected in 1674. The inhabitants were enrolled in three companies, April 27, 1675. The first was commanded by the Governor, the second, by Lieutenant-Colonel Godfrey, and the third, by Captain Maurice Mathews.

The present site of the City of Charleston, began to be settled as early as 1672. The Grand Council, June 18, 1672, when providing for the defence of the Colony, directed "that, two great guns be mounted at New-Town for the better defence thereof; which said two guns, and twelve pounds of powder, be delivered to Mr. Richard Conant," &c.

"And that all the inhabitants on the other part of the river, called the Oyster Point, do repair to the plantation there, now in the possession of Hugh Carteret, and being so embodied do march forward to the plantation now in the possession of Mr. Thomas Norris, or Mr. William Morrill, which may be thought most safe and useful for that design, under the command of Mr. Robert Donne," &c.

* Dr. Ramsay states, So. Ca. i. 2, that none of the names of the first settlers, except William Sayle and Joseph West, have reached posterity. That able, impartial, and generally accurate historian, probably, had not seen the official records in the Secretary of State's office, whence we have obtained our information.

"And that all the inhabitants in and about New-Town, do repair to New-Town aforesaid, and there remain under the command of Mr. Richard Conant," &c. "for the better preservation of the safety of the said Town.

"And that upon the appearance of any top-sail vessel, one great gun be fired at Charles-Town, upon which all the freemen within the Colony of Charles-Town aforesaid, are forthwith to appear in arms in the said town," &c. Within the Colony of Charles-Town, means, within the square of 12,000 acres, laid off about that town.

In the same year the Surveyor-General was directed to lay out the present site of Charleston. The following is the Warrant for that purpose:

"CAROLINA.

"*By the Governor, by and with the advice and consent of the Council.*

"You are forthwith to admeasure and lay out for a town on the Oyster Point, all that point of land there *formerly allotted for the same*, adding thereto, one hundred and fifty acres of land, or so much thereof, as you shall find to be proportionable for the said one hundred and fifty acres in the breadth of land *formerly* marked to be laid out for Mr. Henry Hughes, Mr. John Coming, and Affra his now wife, and James Robinson, estimated to seven hundred acres, and contained between the lands then allotted to be laid out for Mr. Richard Cole, to the North, and a marked Tree, *formerly* designed to direct the bounding line of the said Town to the South. And a certificate, fully specifying the situation, bounds and quantity thereof, you are to return to us with all convenient speed. And for so doing, this shall be your

sufficient warrant. Given under my hand at Charles-Town, this seven and twentieth day of July, 1672.

"JOHN YEAMANS.

"To JOHN CULPEPPER,

"*Surveyor-General.*"*

The neck of land formed by the confluence of Ashley and Cooper rivers, was called Oyster Point. Settlements were made on it as early as 1672. Some of the land had been taken up by Henry Hughes and John Coming of which they relinquished, as already stated, one half *to be employed in and toward enlarging of a town, and commons of pasture, there intended to be erected.* This proves the early design of building a town upon the present site. Mr. Coming's land was returned to him, but Mr. Hughes' was retained by the Grand Council, for that purpose. The settlement continuing to increase, in 1677, it was called *Oyster-Point-Town.* We have not seen any record of the time when the seat of government was removed to the present site of Charleston. It is probable it took place in 1680;† for in November of that year, the town was called, in some official papers, *New Charles-Town;* and in 1682, *Charles-Town.*‡

* It is asserted by Rousseau, that his uncle "superintended the building of Charles-Town, of which he had given the plan." He says, "Mon oncle Bernard étoit depuis quelques années passé dans la Caroline pour y faire bâtir la ville de Charlestown dont il avoit donné le plan. Il y mourut peu Aprés." *Les Confessions de J. J. Rousseau,* Tom ii. 80. This is a mistake. Rousseau was born in 1712, and speaks of residing with his uncle, in Switzerland, after he was twelve years of age, consequently, his uncle could not have come to Carolina before 1724. The map of Charles-Town prefixed to the 2d vol. of Ramsay's So. Ca. is from a survey taken in 1704. The model of the Town was sent out by the Lords Proprietors, in May, 1671; and we have seen a Warrant for laying out "one town lot at the Oyster Point, observing the rules established in reference to the building of a town there." This was dated April 21, 1677. We find by an Act of the General Assembly, "for repairing the old and building of new Fortifications," &c. passed in 1736, that Gabriel Bernard was *then* appointed Chief Engineer. Sec. 10, "and be it further enacted, &c. that Mr. Gabriel Bernard shall and he is hereby appointed Chief Engineer, who shall constantly attend, direct and inspect the raising and repairing such Fortifications as the said Commissioners shall think fit, and shall be allowed at and after the rate of £700 per annum, nevertheless subjected to be displaced, and the said salary taken away, by vote or order of the General Assembly." This person, probably, was Rousseau's uncle.

† Chalmers' Pol. Annals, 530, 541.

‡ The Town was Incorporated in 1783, by the name of the City of Charleston. Before that period it was called and written Charles-Town.

The Town was originally laid off no further to the west than Meeting-street: a line from the Bay, a little to the north of the present St. Philip's Church, formed its northern boundary, and somewhere about Water-street, was its southern extremity. The streets were not distinguished by names for several years. In a deed of sale, January 20, 1696–7, Queen-street is described as "a little street that leads from Cooper river to Ashley river." In other deeds of the same period, East-Bay-street is described "as a street running parallel with Cooper river," and Church-street, as "a street running parallel with Cooper river, from Ashley river to the French Church." In a deed, 30th July, 1698, some bounds are described as being on "Broad-street, alias Cooper-street, that leadeth from Cooper river, by the Church and Market place, to Ashley river." From a deed of sale, dated August 17, 1699, it appears that, the lots upon which the City-Hall and Court-House now stand, were originally sites of the Market place, and some lands are defined as bounding upon "the great street [Meeting-street] that runs north and south *through* the Market place." This corroborates the opinion of Dr. Ramsay, that the ponds in Meeting-street, at the intersection of Broad-street, were artificial.* They were, probably, the remains of ditches and lines of defence, made for the security of the town against the French and Spaniards. The locality of a town lot was usually defined by its number in the model, and the street described as passing by the residence of some person of note.

It appears by the following instructions from the Lords Proprietors, to the Governor, dated April 24, 1694, that they intended the wharves, at the ends of the streets, to be public landings for the general convenience of the inhabitants: "We understand that the ground wears away at Charles-Town for want of

* Ramsay's So. Ca. ii. 72.

wharfing in; now we are content that every man that hath a lot on the sea, shall have liberty to wharf in the land before his lot, in the said town, and that he take the profit of it to himself; Provided, that the persons who have the benefit of this our concession do settle some way amongst them, for the wharfing and keeping in constant repair, the wharfs against the ends of the streets also; so that there may be a wharf for the other inhabitants to land their goods at without charge."

The following are extracts from the "Rules and Instructions for granting of lands," from the Lords Proprietors to the Governor and Council, dated February 6, 1692.

"I. In the first place you are to make choice of in all navigable rivers, in each county, to be set out a piece of land of 500 acres, whereon to build the port town for that river; in the choice of which you are to have regard to the following particulars, viz: That it be as far up as the bigest ship that can come over the bar of the said river, can safely and conveniently sail. The land you make choice of to be so high above high water mark, that there may be convenient cellars made under ground; that there be plenty of wholesome water easy to be come at; that it be (if possible) far from marshes, swamps, or standing water."

"XV. You are not to pass grants to any man whatsoever above 30 miles south of Stono river, nor above 50 miles north of Ashley and Cooper rivers, upon any pretence whatsoever, unless you have especial orders for the same, under the hands and seals of the Palatine, and two or more of us the Lords Proprietors."

Having met with notices of the arrival of persons, whose names are still continued among us, we have placed them here, merely as a matter of record. Paul Grimball was in the Province early in 1691. The following persons arrived from England, in the "ship Loyal Jamaica, commonly called the privateer

vessel," in April, 1692: John Watkins, Richard Newton, Roger Goss, Adam Richardson, Edmund Medlicotte, William Balloh, Christopher Linkely, Thomas Pinckney, Captain George Reiner, Joshua Wilkes, Robert Fenwicke, James Gilchrist, Francis Blanchard, Roger Clare, William Crosslye, Daniel Rawlinson, Robert Matthews, Ralph Wilson, William Walesley, Richard Abram and John Palmer. Benjamin Waring, Isaac Mazyck and John Postell, arrived in 1693. Benjamin Marion, Daniel Huger and family, in 1694, William Fuller and family, Gabriel Manigault and Thomas Farr, in 1695.

The dangers to which the first settlers were exposed, may be seen by the following extracts from the Journals of the Grand Council:

"Since the present necessities of this country are so great, that the usual and formal proceedings against offenders for small misdemeanors, seem to be burdensome and grievous to the people; and the Grand Jury having earnestly this day requested that the same may be eased and redressed: It is, therefore, considered and resolved by the Grand Council, for the speedy and more easy administration of justice in these cases, that any two members of the Grand Council, whereof one to be of the Lords Proprietors Deputies, calling to their assistance two or more freeholders, shall and may hear and finally determine and judge, any offences for killing hogs, petty larceny, and other small misdemeanors, and to issue out summary processes relating to the same, under the hands of such two counsellors; so as that neither life, limb, nor freehold be thereupon taken away; but if any offence happen before them, wherein life, limb, or freehold may be concerned, they are then to return the same into the Grand Council." June 5, 1673.

"For as much as in the infancy of this settlement, the attendance of juries for the trial of actions between party and party, seems to be very burdensome to the

people, as well impeding the progress of their husbandry as occasioning other great losses by Indians and Vermin during absence, which have moved them to desire an easier and speedier administration of justice: It is, therefore, ordered and resolved, by the Grand Council, that any person hereafter having cause of complaint, do bring a petition to the Secretary's office, whereon the Secretary is to endorse a summons requiring both the parties to such complaint, to appear with their evidences before the Grand Council at their next sitting after, to make appear the merit of the cause, where if both parties submit to be tried by the court, a final judgement shall thereupon be given. This to continue till further orders." March 7, 1674.

The Province, originally, included North and South-Carolina, under the general name of Carolina. The division into North and South-Carolina, was not made until 1732; but for many years before, they were so distinguished in official acts of the Lords Proprietors. At an early period, the sea coast was laid out into four counties, and named after the Lords Proprietors. Their limits were thus defined: "That the bounds of Albermarle County be from the great river called Albermarle river on Roanoke river to Virginia. That the bounds of Craven County be from Sewee, 23 miles to the north-east along the shore, and from thence 35 miles in a north-west line into the land. That the bounds of Berkley County, be Sewee on the north-east, and so along the sea to Stono river to the south-west, and 35 miles back into the land from the sea. And that the bounds of Colleton County be Stono river on the north-east, and Combahee on the south-west, and 35 miles into the land in a strait line from the sea. And, where the rivers nominated from the N. E. and S. W. bounds of any Counties, do not extend full 35 miles from the sea in a strait line, the bounds of the said Counties are to be strait lines run from the heads of the said rivers until it meets with the north-

west bounds of the said County, which is to be 35 miles from the sea and no more."* Directions were then given for laying out Counties beyond 35 miles from the sea. Subsequently, another County was laid out on the sea coast, extending from Combahee to Savannah river, and was called Granville. The Counties were divided into Parishes by Acts of the General Assembly, Nov. 4, 1704, and Nov. 30, 1706, and their bounds defined by an Act Dec. 18, 1708.

* Instructions from the Lords Proprietors to Governor Ludwell, November 8, 1691.

CHAPTER II.

St. Philip's Church—Society for the Propagation of the Gospel in Foreign Parts—Missionary Instructions, and Missionaries—Extraordinary measures relating to an established Church—Dissentions, and Appeal to England.

THE first Episcopal Church in Carolina was built in Charles-Town, about 1681 or 2.* But little of it is known. It was "large and stately," and was surrounded by a neat white palisade. Mrs. Blake, wife of the Governor, subsequently contributed liberally towards its adornment.

* Dr. Ramsay states it to have been about 1690. Neither date is certain; but we prefer the earlier period for several reasons. The model of the Town contained the site of the Church. The first effective settlement of the Colony was made under the immediate direction of the Lords Proprietors, who had declared, in the XCVI Art. of the Fundamental Constitutions, that the Parliament should build Churches, provide for the maintenance of Divines of "the Church of England; which being the only true and orthodox, and the national religion of all the King's dominions, is so also of Carolina." See page 4 It would be unreasonable to suppose that Episcopalians remained twenty years in Carolina without a Church. Originall Jackson, and Meliscent his wife, executed a deed of gift, January 14, 1680–1, which states that, "being excited with a pious zeal for the propagation of the true Christian Religion which we profess, have for and in consideration of Divine Service (according to the form and Liturgy of the Church of England now established) to be duly and solemnly done and performed by Atkin Williamson, Cleric, his heirs and assigns for ever, in our Church, or House of Worship to be erected, and built upon our piece, or parcel of ground," &c. have granted four acres of land, with the improvements thereon. The locality of this place is not so described as to be now known. Whether it had reference to Charles-Town, or some other part of the Colony, cannot now be ascertained. Mr. Jackson was in possession of some land on Cooper, then called Wando river, August 3, 1672. There were no settlements out of town in 1680, sufficiently large to afford a congregation; the plantations were thinly scattered and the inhabitants few. There is no record of any Episcopal Church out of town, before 1703, nor of the Episcopal service being performed beyond its limits before 1700. See page 32.

It was built of black cypress upon a brick foundation, at the S. E. corner of Broad and Meeting-streets; the site originally designed for it in the model of the town. It was usually called the English Church, or the Church of England, but its distinctive name was "St. Philip." The Journals of the Church are lost, but the name is ascertained by a deed of sale, June 11, 1697, conveying a lot of land on Broad-street, adjoining the Church, "to the Right Honorable Proprietor Joseph Blake, Governor, and his successors, in trust, and for the use of St. Philip's Church, for a yard thereunto forever." It was purchased, pursuant to an order of the General Assembly, and cost £10 sterling. In the early settlement of the town, there was a burying ground, west of Archdale-street, for the general use of the inhabitants.

It was not until November 4, 1704, that Parishes were established by law, when Charles-Town, and Charles-Town Neck, constituted the Parish of St. Philip's.

The Church having begun to decay, and being too small for the increasing population of the town, an Act of Assembly was passed, March 1, 1710–11, for building a new Church of brick. This was erected in Church-street, and is the present St. Philip's Church. The old wooden Church was taken down in 1727. The town was divided into two Parishes, by an Act of Assembly, June 14, 1751. All south of the middle of Broad-street was formed into a separate Parish, called St. Michael's, and its Church was built upon the spot on which the old St. Philip's stood.*

* It appears from a deed of gift from William Elliott, dated July 18, 1699, that the Baptist Church was not built until after that period. It states "that the said William Elliott, as well for and in consideration of the brotherly love which he hath for, and doth bear unto the people of the Church of Christ, baptised on profession of faith, distinguished from all others by the name of Antipœdobaptists, of which Church he professeth himself a member, as *to promote* and encourage so good and pious a work as *the building* a place for the said people to meet and worship," &c. And in a deed of sale, dated Jan. 20, 1701, the bounds of a lot are stated to be "to the northward upon the Baptist Meeting House." The In-

The first settlers were of different religious opinions. Some had been educated in the Church of England, while others dissented from its worship, and belonged to other communions. They all, however, retained some respect for religion, and lived in civility and decency. But the restraints of religion soon grow weak unless regularly enforced, particularly in new settlements. This appears to have been the case in Carolina; for among the earliest records of the Province, we find the following in the Journals of the Grand Council, August 24, 1672: "Forasmuch as divers persons in this Province, have of their own accords presumed to retail strong drink, thereby maintaining drunkenness, and idleness, and quarreling, to the great scandal of Christianity, the Grand Council do therefore think fit to declare and order, that whatsoever person or persons shall hereafter presume to retail any strong drink, or keep a tipling house in this Province, without license first had, such person or persons shall suffer such pains or penalties as are appointed in divers statutes made in England touching the same." And "an Act for the observation of the Lord's Day;" and another "for the suppressing of idle, drunken and swearing persons inhabiting within this Province," were passed by the General Assembly, May 26, 1682.

Great Britain being at war with France, the English in Carolina felt strong prejudices against the natives of that country. The Huguenots had fled from persecution and death at home, and sought an asylum amidst the woods and swamps of Carolina. But here they were treated as aliens and denied the liberty of subjects. Memorials were presented to the Governor, setting forth the reasons which ought to exclude the

dependent, or Congregational Church, was built about 1690. The Calvinistic Church of French Protestants, was built before 1693, and the Quaker Meeting House about 1696. Governor Archdale, a Quaker, promoted the building. He arrived in August, 1695, and published his commission on the 17th of that month. His commission was dated August 30, 1694. The Presbyterian Church was built in 1731, and the Lutheran Church of German Protestants, in 1759.

French from a seat in the General Assembly; and many other occurrences took place, injurious to their feelings and interests. The Grand Council on the 21st of June, 1692, "ordered, that for the better observation of the Lords Day, commonly called Sunday, no person be permitted to be haunting of punch houses, or tipling houses, during the time of Divine Service; and that if any shall be so found tipling or drunk, they shall be imprisoned for twenty-four hours by any Justice of the Peace, who shall be informed of the same on oath, and the constables are required to be careful to see this Ordinance duly executed. And it is further ordered, that the French Ministers, and Officers of their Church, be advised, that they begin their divine exercise at 9 o'clock in the morning, and about 2 in the afternoon, of which they are to take due notice and pay obedience thereunto." The French complained to the Proprietors, who ordered them to be redressed, in their "Instructions to the Governor and Deputies, at Ashley River, in South-Carolina, dated, London, April 10, 1693."

"The French have complained to us, that they are threatened to have their estates taken from their children after their death, because they are aliens. Now many of them have bought the land they enjoy of us; and if their estates are forfeited they escheat to us, and God forbid that we should take the advantage of the forfeiture, nor do we so intend, and therefore, have sent our Declaration under our hands and seals to that purpose, which we will, shall be registered in the Secretary's and Register's Office, that it may remain upon record in Carolina, and be obliging to our heirs, successors and assigns. They also complain that they are required to begin their Divine Worship at the same time that the English do, which is inconvenient to them, in regard that several of their congregation living out of the town, are forced to come and go by water, and for the convenience of such, they begin their

divine worship earlier or later as the tide serves, in which we would have them not molested. They complain also, that they are told the marriages made by their Ministers are not lawful, because they are not ordained by some Bishop, and their children that are begotten in such marriages, are Bastards. We have power by our Patent to grant liberty of conscience in Carolina. And it is granted by Act of Parliament here, and persons are married in the Dutch and French Churches by Ministers that were never ordained, and yet we have not heard that the children begotten in such marriages, are reputed unlawful or bastards, and this seems to us opposite to that liberty of conscience their Majesties have consented to here, and we, pursuant to the power granted to us, have granted in Carolina.

"We desire these things may be remedied, and that their complaints of all kind be heard with favour, and that they have equal justice with Englishmen, and enjoy the same privileges, it being for their Majesties service to have as many of them as we can in Carolina."

As soon as the temper of the Colonists would admit, the General Assembly passed the following Act, March 10, 1696–7:

"An Act for the making aliens free of this part of this Province, and for granting liberty of conscience to all Protestants.

I. "Whereas prosecution for religion hath forced some aliens, and trade and the fertility of this country has encouraged others to resort to this Colony, all which have given good testimony of their humble duty and loyalty to his Majesty and the Crown of England, and of their fidelity to the true and absolute Lords and Proprietors of this Province, and of their obedience to their laws, and their good affections to the inhabitants thereof, and by their industry, diligence and trade have very much enriched and advanced this Colony and settlement thereof; Be it therefore enacted,

&c. that all aliens male and female, of what nation soever, which now are inhabitants of South-Carolina, their wives and children, shall have, use, and enjoy all the rights, privileges, powers and immunities whatsoever, which any person born of English parents within this Province may, can, might, could, or of right ought to have, use and enjoy, and they shall be from henceforth adjudged, reputed and taken to be in every condition, respect and degree, as free to all intents, purposes and constructions, as if they had been and were born of English parents within this Province.

VI. "And whereas several of the present inhabitants of this country did transport themselves into this Province, in hopes of enjoying the liberty of their consciences according to their own persuasions, which the Royal King Charles the Second, of blessed memory, in his Gracious Charter, was pleased to empower the Lords Proprietors of this Province, to grant to the inhabitants of this Province, for to encourage the settlement of the same; Be it therefore enacted, &c. that all *Christians* which now are, or hereafter may be in this Province, *(Papists only excepted)* shall enjoy the full, free and undisturbed liberty of their consciences, so as to be in the exercise of their worship, according to the professed Rules of their Religion, without any Let, Molestation or Hindrance, by any Power, either Ecclesiastical or Civil whatsoever: Always Provided, That they do not disturb the Public Peace of this Province, nor disturb any other in the time of their worship."

The American Colonies were placed under the Spiritual care of the Bishop of London, and constituted a part of his Diocess. At the date of the first charter, Gilbert Sheldon, D. D. was Bishop of that See. In 1663, he was translated to Canterbury, and in the month of September, was succeeded in the See of London, by Humphrey Henchman, D. D. At his

death, A. D. 1675, Henry Compton, D. D. was translated from the See of Oxford to London.*

The first Minister of the Church in Charles-Town, was the Reverend Atkin Williamson. At what period he came to the Province is not known. He was here in 1680, and died at an advanced age in the Colony. It appears that, there was a balance of £39 6 8 due to him from the Church, and that he was compelled to petition the General Assembly, April 28, 1709, "to be considered for his services in officiating as Minister of Charles-Town." He was ordered to be paid; and on the 1st March 1710–11, the General Assembly appropriated £30 *per annum* for his support, during life. The act states that, he "had grown so disabled with age, sickness and other infirmities, that he could not any longer attend to the duties of his Ministerial Functions, and was so very poor that he could not maintain himself."†

The Church being vacant, The Reverend Samuel Marshall, A. M. was appointed to its Cure in 1696. Mr. Marshall was an amiable, learned and pious man, who had been induced to come to Carolina through the exertions and liberality of the Reverend William Burkitt, Vicar of Dedham, author of the popular exposition of the New-Testament. His conduct and talents had given great satisfaction, and his income from the Church being precarious, the General Assembly, October 8, 1698, passed "an Act to settle a maintenance on a Minister of the Church of England in Charles-Town." The following are extracts:

*A letter from the Governor and Council to the Lord's Proprietors, dated March 12, 1697–8, states: "We have had the small-pox amongst us nine or ten months, which hath been very infectious and mortal; we have lost by the distemper 200 or 300 persons. And on the 24th of February last, a fire broke out in the night in Charles Town, which hath burnt the dwellings, stores and out-houses, of at least fifty families, and hath consumed (it is generally believed) in houses and goods, the value of £30,000 sterling." In a subsequent letter, dated April 23, 1698, they state that, the small-pox still continued, but was not so fatal as in the cold weather, and that a great number of Indians fell victims to the disease.

†Jonathan Amory bequeathed to Mr. Williamson £10, November 23, 1697. Mr. A. died in the fatal summer of 1699.

"Whereas his late Majesty King Charles II, of blessed and happy memory, hath by his Letters Patents and Royal Grant of the Province of Carolina to Edward, Earl of Clarendon, and the rest of the true and absolute Lords and Proprietors, provided that no Religious Ministry, except that by law established in the kingdom of England, should have any public maintenance." &c.

"And whereas, the Reverend Mr. Samuel Marshall, Minister of the Gospel, out of the zeal he hath for the propagation of the Christian Religion, and particularly that of the Church of England, hath left a considerable benefice and honorable way of living in England for that reason, and is recommended by the Right Reverend Father in God, the Lord Bishop of London, and the Lords Proprietors of this Province, for a sober, pious, worthy, able and learned Divine, of all which, by his devout and exemplary life and good doctrine, he hath approved himself worthy:

"Be it therefore enacted, &c. that the said Samuel Marshall be, and he is hereby nominated Minister of Charles-Town, during his life, or so long as he shall think fit to continue in this Colony, and serve in the said Ministry, and shall have and enjoy all the lands, houses, negroes, cattle and money's appointed for the use, benefit and behoof of the Minister of Charles-Town." &c.

The Act likewise appropriated a salary of £150 *per ann.* to him and his successors for ever, and directed that a negro man and woman, and four cows and calves, be purchased for his use, and paid for out of the Public Treasury.

The Act is of considerable length, but a great part of the original appears to have been destroyed by vermin, and we know not that a copy of it is extant. It was repealed Nov. 30, 1706, and the Church Act passed on the same day.

Mrs. Affra Coming,* a lady of eminent piety and liberality, generously made a donation of lands to the Church, in 1698. They are situated upon Wentworth, Coming, Beaufain and St. Philip's streets; and constitute the present glebe of St. Philip's and St. Michael's Churches. The following is a copy of the Deed:

"To all Christian People to whom this Present Writing shall come. I Affra Coming, of Berkley County in the Province of Carolina, late wife of John Coming, Esq. deceased, send greeting. Know ye, that I the said Affra Coming, as well for and in consideration of the Love and Duty I have for, and owe to the Church, as by law established in the Kingdom of England, of which I profess myself a Daughter, as to promote and encourage so good, charitable and pious a work as the particular maintenance of a Minister of the Church of England in Charles-Town, as also for divers other good causes and considerations me at this present especially moving: Have given, granted and Demised, and by these Presents, do give, grant and demise unto the Rev. Mr. Samuel Marshall, Minister of the Gospel in Charles-Town, for and during his natural life, if he shall so long continue Minister of Charles-Town, or for and during the time he shall continue Minister of Charles-Town, and no longer. And after the said Samuel Marshall shall, by death or otherwise, cease to be Minister of Charles-Town, to such other Minister or Ministers of Charles-Town, successively, for ever, as shall be allowed of, nominated and appointed by virtue of, and according to the directions of an Act of Assembly entitled, "An Act to settle a maintenance on a Minister of the Church of England in Charles-Town," made and ratified the eighth day of October, Anno Dom. 1698, seventeen acres of land or thereabouts, situate, lying and being on the north side of Ashley river, next Charles-Town, in Berkley Coun-

* See page 15.

by, and butting and bounding as by a Plot thereof hereunto annexed is represented, together with all the feedings, pastures, woods, underwoods, ways, waters, easements, profits, commodities and appurtenances whatsoever to the said Seventeen Acres of Land, or to any part or parcel thereof belonging or in anywise appertaining, To have and to hold the aforesaid Seventeen Acres of Land, together with all and singular other the Premises hereby given, granted, and demised with their and every of their rights, members and appurtenances unto the said Samuel Marshall for and during the term and time he shall continue Minister of Charles-Town, as aforesaid, and after unto his successors Ministers of Charles-Town for ever, to be allowed of, nominated and appointed as by the before recited Act is Provided. He and they paying to the true and Absolute Lords and Proprietors of the Province of Carolina, the Quit-rents due, reserved and owing to them for the same. Witness my hand and seal at Charles-Town, this tenth day of December, Anno Dom. 1698.

" AFFRA COMING.

"Sealed and Delivered in the presence of us, F. Randolph, Geo. Dearsley, Geo. Logan, Jonathan Amory, John Fenning."

The Rev. Mr. Marshall died in 1699, of a malignant disease, which swept off many of the principal inhabitants of Charles-Town. This disease was, probably, the Yellow-Fever, which raged at the same time in Philadelphia. In a Letter from the Governor and Council to the Lords Proprietors, dated " Charles-Town in South-Carolina, Jan. 17, 1699–1700," they state that, they had nothing to communicate, but that " a most infectious, pestilential and mortal distemper (the same which hath always been in one or more of his Majesty's American Plantations, for eight or nine years last past) which from Barbados or Providence was brought in among us into Charles-Town, about

the 28th or 29th of Aug. last past; and the decay of trade, and mutations of your Lordships public officers occasioned thereby. This distemper, from the time of its beginning aforesaid, to the first day of November, killed in Charles-Town, at least 160 persons: Among whom were Mr. Ely,* Receiver-General, Mr. Amory, Receiver for the Public Treasury; Edward Rawlins, Marshall; Edmund Bohun,† Chief Justice. Amongst a great many other good and capital Merchants, and House-keepers in Charles-Town, the Rev. Mr. Marshall, our Minister, was taken away by the said distemper. Besides those that have died of this distemper in Charles-Town, 10 or 11 have died in the country, all which got the distemper, and were infected in Charles-Town, went home to their families and died; and what is notable, not one of all their families was infected by them."‡ This afflictive dispensation of Providence, is likewise mentioned in a letter from Isaac Norris, dated Nov. 18, 1699, O. S. It states that, " 150 persons had died in Charles-Town, in a few days;" that " the survivors fled into the country," and that " the town was thinned to a very few people."§

The Governor and Council likewise addressed a letter to " The Right Hon. and Right Rev. Father in God, Henry [Compton] Lord Bishop of London, " dated Jan. 17, 1699–70, of which the following is an extract: " That fatherlike care which your Lordship

* John Ely, appointed Rec. Gen. July 26, 1698.

† Ed. Bohun, appointed Chief Justice, May 20, 1698.

‡ This is conclusive evidence, that it was neither imported nor infectious; that its origin was local, and that it was incommunicable by personal contact. This is the most particular account we have seen of the disease of 1699. It was, probably, the same with the Yellow-Fever of the present day. It appears, likewise, that it had existed in several of the American Provinces, in preceding years. Another interesting fact is obtained from these letters, that, before our extensive swamps were cleared of their timber, and their surface exposed to the direct rays of the sun, persons could reside in the country in the summer and autumn without danger; and when unusual sickness prevailed in the town, the country was resorted to as a place of health. Neither can now be done with impunity.

§ Rush's Works, iii. 204. Ramsay's So. Ca. ii. 82.

hath taken to fill all the Churches in his Majesty's Plantations in America, with pious, learned and orthodox Ministers, as well as your Lordship's application to us of that care, in a more especial manner, by sending to us so eminently good a man, as our late Minister, the Rev. Mr. Marshall, deceased, encourages us to address your Lordship for such another. He, by his regular, sober and devout life, gave no advantage to the enemies of our Church to speak ill of its Ministers: By his sound doctrine, the weak sons of our Church, he confirmed: By his easy, and as it were natural use of the ceremonies of our Church, took away all occasions of scandal at them: By his prudent and obliging way of living, and manner of practice, he had gained the esteem of all persons. For these reasons it is that we address your Lordship for such another. The same encouragement and provision as was made for Mr. Marshall, is settled by Act of Parliament upon his successor, a Minister of the Church of England; which is as followeth, viz: £150 yearly out of the Public Treasury; a good brick house and plantation;* two negro slaves, and a stock of cattle, besides a considerable benefit which, by the encouragement of the government, will accrue, by Christenings, Marriages and Burials."†

Mr. Marshall was succeeded by the Rev. Edward Marston, A. M. He arrived in Charles-Town in 1700, and continued in this cure until 1705, when he was removed from office by the Board of Lay Commissioners, appointed by the Act of Nov. 4, 1704. The year before he came to Carolina, he published, in London, a Sermon on Simony, from Prov. xx. 25.

A Provincial Library was established in Charles-Town, by the munificence of the Lords Proprietors;

* The Parsonage was built on the Glebe given by Mrs. Coming, and was at some distance beyond the fortifications of the town. Its site is on St. Philip's-street, near Beaufain-street. See Map prefixed to Dr. Ramsay's So. Ca. ii.

† Mrs. Martha Amory, 30th Oct. 1699, a few days before her death, bequeathed £10 to the successor of Mr. Marshall.

the Rev. Dr. Bray, the Bishop of London's Commissary in Maryland; and several of the inhabitants. The General Assembly passed the following Act for its preservation, Nov. 16, 1700:

"An Act for securing the Provincial Library at Charles-Town in Carolina.

"Whereas at the promotion of the Rev. Dr. Thomas Bray, and the encouragement and bounty of the Right Hon. the true and absolute Lords and Proprietors of this Province, and the aforesaid Dr. Bray and the Inhabitants of this Province, a Library hath been sent over to Charles-Town for the use of this Province, and it is justly feared, that the Books belonging to the same will quickly be embezzled, damaged or lost, excepting a law be passed for the effectual preservation of the same," &c. The Library was placed under the care of the Incumbent of the Church of England, in Charles-Town, for the time being, and in case of his death, or removal, the Church Wardens were to take charge of the Books, &c.

When, or how this Library was broken up, is unknown, but nothing of it now remains.*.

* The hurricane which occurred this year, is described by Dr. Ramsay from Hewatt. The following letter from Governor Moore, and the Council, dated Oct. 1st 1700, adds some other particulars:

"On Saturday, 7th Sept. last, died the Hon. Proprietor Joseph Blake, our late Governor. On Tuesday, 3d Sept. last, we had a great storm of wind and rain, which hath done a great deal of damage to the Planters as well as trade. Most of the vessels in the harbour were driven ashore or sunk, and five wrecked. A Scotch frigate, called the Rising Sun, mounted with 60 guns, about 220 men belonging to her, which from Caledonia [Darien] when it was surrendered to the Spaniards, went to Jamaica, and from Jamaica bound to Europe, in the Gulf lost all her masts, came and lay before our Bar of Ashley river, designing to lighten so as that she might come into our harbour to refit, was in the same storm at anchor, broke all to pieces, and 97 men, with the commander, Capt. James Gibson, then aboard her, all lost.(a) Another of the Scotch vessels, about 400 tons, from Jamaica, bound to Europe, disabled in the Gulf, put into our harbour, and is here sold to be broke up. The storm hath carried away all the timber piles which we set before our fort to break off the force of the waves from it, and hath so undermined one corner of it, that it is sunk and broken away from the rest of the wall. Your Lordship's Colony (God be thanked) is generally healthy."

(a) Ramsay's So. Ca. ii, 315, 591; and Hewatt's So. Ca. i. 142, state that, "Archibald Stobo, a Presbyterian Clergyman, Lieut. Graham, and several more belonging to the ship, being on shore, escaped the disaster."

It was computed that, in 1700, there were in the Province about 5500 persons, beside Indians and Negroes. But there was only one Clergyman of the Church of England settled out of Charles-Town. The Rev. William Corbin officiated among the settlements on Goose-Creek. The rapid increase of population in the American Colonies, soon required more Clergymen and Schoolmasters, than Colonial means could either provide or maintain. Fortunately, the want of religious instruction in the Colonies, excited the solicitude of many pious and eminent persons in England. They reflected that, as they enjoyed the word and the ordinances of God in the pure spirit of the gospel, it was their duty, as christians, to supply their destitute brethren in the Colonies, with the same means of salvation, and to provide for the instruction of the Indians in the doctrines of the Redeemer. Among the most zealous of these was the Most Rev. Thomas Tennison, D. D. Archbishop of Canterbury. Through his influence and exertions, and at the instance of *The Society for Promoting Christian Knowledge*, a Society was established for the religious instruction of the poor and needy in Christ, and for giving a christian education to the children of the Colonists.* It was Incorporated by WILLIAM III, on the 16th June, 1701, by the name of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, and was especially charged with the religious instruction of the British Colonies in America, and

* "This truly was an action suitable to Archbishop Tennison's public spirit and honest zeal for the Protestant Religion, and exceedingly becoming his high station and authority in the Church. The American Colonies sure, can never without the greatest veneration and gratitude remember him, when they shall many ages hereafter, feel the happy effects of having the Christian Religion planted among them, and reflect, how hearty and forward Archbishop Tennison appeared, to obtain that Charter which gave life and authority to so glorious an undertaking: Nay, that his zeal and spirit did not rest here; he continued to promote and guide by his wise counsels, the affairs of the Society; he paid them an annual bounty of fifty pounds during his life, and at his death bequeathed them a thousand pounds towards the maintenance of the first Bishop that should be settled in America." *Humphrey's Acc. of So. for Prop. Gos. in Foreign Parts*, 13.

the West-Indies, while *The Society for Promoting Christian Knowledge* provided for the spiritual wants of England, and other parts of the British Empire.

The King's reasons for granting the Charter are thus expressed in that Instrument:

"I. Whereas we are credibly informed, that in many of our Plantations, Colonies and Factories beyond the Seas, belonging to Our Kingdom of England, the provision for Ministers is very mean, and many others of our said Plantations, Colonies and Factories, are wholly Destitute and Unprovided of a Maintenance for Ministers, and the Public Worship of God; and for lack of Support and Maintenance for such, many of our Loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers to instruct our said Loving Subjects in the Principles of True Religion, divers Romish Priests and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry.

"II. And Whereas We think it our duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion: and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made as may be necessary for the Propagation of the Gospel in those Parts.

"III. And Whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing and disposing of the Charity of our Loving Subjects, divers persons would be induced to extend their charity to the Uses and Purposes aforesaid," &c.*

* The price of land in Carolina was thus fixed by the Lords Proprietors, in 1702: for a thousand acres near the settlements, not less than £20 sterling. For the same quantity 200 miles distant, or near the mountains, not less than £10

It appears that, Irreligion and Skepticism were gaining ground in the Province, at this early period. The General Assembly, finding that they called for legislation, passed an Act, May 6, 1703, "for the more effectual suppressing of Blasphemy and Profaneness." Problably, however, the state of opinions in England was another cause of this act. A similar law was passed by the British Parliament, to counteract the influence of the books industriously circulated by the Socinians. This circumstance gave rise to many severe controversies, in which South, Sherlock and others, were engaged.* In 1694, a Socinian pamphlet was burnt by order of Parliament, by the common hangman, and on the 24th Feb. 1697, the King issued "A Proclamation for preventing immorality and profaneness." The following is taken from the Act of Assembly:

"Whereas some persons have of late years, openly avowed and published many blasphemous and impious opinions, contrary to the doctrines and principles of the Christian Religion, greatly tending to the dishonour of Almighty God, and may prove destructive to the peace and welfare of this Province: Wherefore, for the more effectual suppressing of the said detestable crimes, Be it enacted," &c. "That if any person or persons, having been educated in, or at any time having made profession of, the Christian Religion within this Province, shall, by writing, printing, teaching, or advised speaking, deny any one of the Persons of the Holy Trinity to be God, or shall assert or maintain there are more Gods than one, or shall deny the Christian Religion to be true, or the Holy Scriptures of the Old and New Testament to be of Divine Authority, and shall, upon Indictment or Information in any of the Courts of Record within this part of the Province, be

sterling, and twelve pence a year Quit-rent for every hundred acres. Lands might be leased, in quantities not above 500 acres, on condition of being settled in 4 years, at a Quit-rent of a penny an acre. Lords Proprietors Instructions to Sir Nath. Johnson, Gov. June 18, 1702.

* See Burnet s His. of his own Time, iv 308—313. 12mo. Ed

thereof lawfully convicted, by the oath of two or more credible witnesses, such Person or Persons for the first offence, shall be adjudged incapable and disabled in Law, to all Intents and Purposes whatsoever, to have or enjoy any office or offices, be Member of the Assembly, or have or enjoy any Employment or Employments, Ecclesiastical, Civil or Military, or any part in them, or any Profit or Advantage appertaining to them, or any of them; and if any Person or Persons so convicted as aforesaid, shall at the Time of his or their Conviction, enjoy or possess any Office, Place of Trust, or Employment, such Office, Place of Trust or Employment shall be void, and is hereby declared void: And if such Person or Persons shall be a second Time lawfully convicted as aforesaid, of all, or any of the aforesaid Crimes, that then he or they shall from thenceforth be disabled to sue, prosecute, plead or use any action or information in any Court of Law or Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or capable of any Legacy or Deed of Gift, or bear any Office, Civil or Military, or Benefice Ecclesiastical, or be capable of being Member of Assembly for ever within this Part of the Province: and shall also suffer imprisonment for the space of three years without Bail or Mainprize, from the Time of such Conviction."

The Society for the Propagation of the Gospel in Foreign Parts had resolved not to obtrude the Episcopal Service upon the Colonists against their wishes. They did not, therefore, appoint Missionaries, until applications were made by the Colonists, for Ministers of the Church of England; nor until they were assured, that adequate means would be provided for their comfort and support. As soon as the formation of the Society was known, applications for Missionaries were received from various parts of America. It became then their duty, to send Episcopal Clergymen to the Colonies. They felt an awful responsibility resting upon

them. Learning, diligence, piety, zeal and discretion were deemed indispensable qualifications in their Missionaries. They determined, therefore, that none should be employed unless they produced satisfactory testimonials of their "temper and prudence, their learning and sober conversation, their zeal for the Christian Religion, their affection to the Government, and conformity to the doctrine and discipline of the Church of England." And, as an additional security, these testimonials were to be signed by their respective Diocesans. The following extracts from their Instructions to the Missionaries, Catechists, and Schoolmasters, show the pious and benevolent views of the Society, and the doctrine of the Episcopal Church:

EXTRACTS

FROM THE

"INSTRUCTIONS FOR THE CLERGY EMPLOYED BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS."

"That they always keep in view the great design of their undertaking, viz: To promote the Glory of Almighty God, and the Salvation of Men, by propagating the Gospel of our Lord and Saviour.

"That they often consider the qualifications requisite for those who would effectually promote this design, viz. A sound knowledge and hearty belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the Souls of Men; and finally, that Temperance, Fortitude and Constancy, which become good Soldiers of Jesus Christ.

"That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Or-

dination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last day.

"That they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

"That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the preserving their Flock from the attempts of such Gainsayers as are mixed among them.

"That in their outward Behaviour they be circumspect and unblamable, giving no Offence either in word or deed; that their Ordinary Discourse be grave and edifying; their apparel decent, and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

"That they do not board in, or frequent Public-Houses, or lodge in Families of evil Fame; that they wholly abstain from Gaming, and all vain Pastimes; and converse not familiarly with lewd or profane persons, otherwise than in order to reprove, admonish and reclaim them.

"That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer, Morning and Evening.

"That they be not nice about Meats and Drinks, nor immoderately careful about their entertainment in the places where they shall sojourn; but contented with what Health requires, and the Place easily affords.

"That as they be frugal, in opposition to Luxury, so they avoid all appearance of covetousness, and re-

commend themselves, according to their abilities, by the prudent exercise of Liberality and Charity.

" That they take special care to give no offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

" That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

" That they conscientiously observe the Rules of our Liturgy, in the Performance of all the Offices of their Ministry.

" That, besides the stated Service appointed for Sundays and Holydays, they do, as far as they shall find it practicable, publicly read the Morning and Evening Service, and decline no fair opportunity of Preaching to such as may be occasionally met together from remote and distant Parts.

" That they perform every part of Divine Service with that seriousness and decency, that may recommend their Ministrations to their Flock, and excite a Spirit of Devotion in them.

" That the chief subjects of their Sermons be the great Fundamental Principles of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from those Principles.

" That they particularly preach against those Vices which they shall observe to be most predominant in the Places of their Residence.

" That they carefully instruct the People concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of

Christ, Pledges of Communion with Him, and Means of deriving Grace from Him.

" That they duly consider the Qualifications of those adult Persons to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the Directions of the Rubricks in our Liturgy.

" That they take special care to lay a good foundation for all their other Ministrations, by Catechising those under their care, whether children, or other ignorant Persons, explaining the Catechism to them in the most easy and familiar manner.

" That in their instructing *Heathens* and *Infidels*, they begin with the Principles of Natural Religion, appealing to their reason and Conscience; and thence proceed to show them the necessity of Revelation, and the certainty of that contained in the Holy Scriptures, by the plainest and most obvious arguments.

" That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the profession and Practice of Religion, as taught in the Church of *England;* those that oppose us, or dissent from us, to convince and reclaim them with a Spirit of Meekness and Gentleness.

" That those, whose Parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the Inhabitants may by turns partake of their Ministrations; and that such as shall be appointed to officiate in several Places, shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

" That they shall, to the best of their Judgements, distribute those small Tracts given by the Society for that purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best use of them; and that such useful books, of which they have not a sufficient number to give, they be

ready to lend to those who will be most careful in reading and restoring them.

" That they encourage the setting up of Schools for the teaching of Children; and particularly by the widows of such Clergymen as shall die in those countries, if they be found capable of that employment," &c.

" DIRECTIONS

TO THE

CATECHISTS FOR INSTRUCTING INDIANS, NEGROES, &c,"

" *First*, Put them upon considering what sort of Creatures they are; and how they came into Being.

" *Secondly*, From whom they received their Being.

" *Thirdly*, What sort of Apprehensions they ought to have of the Author of their Beings.

" *Fourthly*, Show them from that invisible Spirit, which moves and acts their Bodies, and by which they are enabled to think, to reason, and to remember, that there may be other Beings, which they do not see with their eyes; and particularly that Being which we call GOD.

" *Fifthly*, Show them that there is such a being as we call GOD, from his Works of Creation and Providence; and particularly from the Frame of their own Beings.

" But forasmuch as our knowledge of God, and of his Will, is imperfect, show them farther, how He has made Himself and his Will known to Men, by a certain Book called the *Bible*, which was written by several Holy Men, to whom God made known Himself and his Will, that they might teach others.

" For a Proof of this show them, That this Book contains Things worthy of God; that the men who wrote it, in several places of it, do foretell Things which none but God could make known to them; and that they did many wonderful Works, which none but God

could enable them to do; and give them some plain Instances in both kinds out of the Bible.

"Show them farther, That this Book called the *Bible* has been carefully preserved, and handed down to us from Generation to Generation, and has all the Marks of Truth and Sincerity in it.

"Show them, in the next Place, what this Book teaches concerning God, viz. That there is but one God; that as He created, so He governs the world; that He takes care of all the Beings which He hath made, particularly of the children of men, and more especially of them that fear and serve him.

"Show them, in the next Place, what this Book teaches concerning Man; how God formed one Man and one Woman at first; and how all mankind are descended from them; what State they were made in; what Law was given them to try their Obedience; how they disobeyed that Law; and what were the unhappy consequences of their disobedience upon themselves, and upon their whole posterity.

"Proceed then to show them, that the *Bible* farther teaches them, what method Almighty God hath taken to deliver mankind from the evil consequences of their disobedience, viz. By sending his only begotten Son Jesus Christ into the World, to take our Nature upon Him; instruct them concerning his Conception, his Birth, Life, Suffering, Resurrection, Ascension into Heaven, and continual Intercession for us there; and his sending forth twelve Disciples, called his twelve Apostles, to publish his Doctrine to the World, enabling them by the Holy-Ghost to speak many Languages they had never learned, and to do many great and miraculous Works for the Confirmation thereof.

"Show them next, what the *Bible* teaches them to hope for from this Son of God, namely, the Forgiveness of their Sins; the Assistances of God's Grace, and everlasting Life and Happiness through his Merits and Mediation.

" Show them the conditions of obtaining these good Things, viz. Repentance, Faith, and a good Life; instructing them particularly in the Nature of each of these.

" Show them farther, by what Means they may be enabled to perform these Conditions, viz. By exercising their own Reason; by carefully reading and considering the *Bible;* by praying earnestly to God, that He will, for Jesus Christ's sake, afford them his assistance; and lastly, by entering themselves into the Church of Christ, or Society of Christians.

" Then show them, how they are to enter into the Church of Christ by *Baptism;* namely, by being washed with water, *In the name of the Father, and of the Son, and of the Holy Ghost;* show them what the holy Scriptures have revealed concerning the Trinity of the Divine Persons, the Father, the Son, and the Holy Ghost, and the Unity of their Essence; show them the Nature and Design of their being thus baptised, and the Obligations they are laid under by it; particularly what they are further to do when they are thus entered into the Church by Baptism, *viz.* heartily to love their Fellow-Christians, and frequently to join with them in the Public Worship of God, in Prayers and Praises, and partaking of the Lord's Supper; instruct them in the Institution and Nature of the Lord's Supper, and the Manner in which it is celebrated in the Christian Church.

" Teach them, that the *Bible* declares, that Jesus Christ will come again to judge all Men, according to what they have done in this Life, whether it be good or evil; that, to this Purpose, He will raise the Dead, reuniting their immortal Souls to their Bodies, in order to reward the Pious and Good with everlasting Life, and condemn the wicked to everlasting Punishment.

" For a Conclusion of the whole; in order to convince them of the Usefulness and the Necessity of the Revelation made in the *Bible*, put them upon re-

collecting what you have taught them; and show them what they might have known by their own Reason, if duly exercised, and what they could not have known but from the *Bible;* and endeavour to convince them, that the Truths contained in the *Bible* are highly worthy of God, fit to be believed, and thankfully received by Men, and excite in them an earnest Desire to read the *Bible* as soon as they can."

The excellence and importance of these Instructions need no praise, for they contain the substance of the Christian Religion; of all that is necessary in belief and practice, to fit us for another and a better world. Their Missionaries were required to be a living pattern of holiness to their flock, and to walk in the primitive purity of the early Christians; following the example of their great Master, who went about every where, doing good to the souls and bodies of men.

The same piety pervades the instructions to their Schoolmasters. The end of education is, not only to fit the young for the business of life, but, to make them moral and religious beings. The Society endeavoured, therefore, to impress upon their Schoolmasters, that the end of their employment was "the instructing and disposing children to believe, and live as Christians." They were, accordingly, required to teach them to read the Holy Scriptures, and other pious and useful books; to instruct them thoroughly in the Church Catechism; to use Morning and Evening Prayers in the Schools, and to teach them the Prayers and Graces composed for their use at home. They were required to oblige their Scholars to attend regularly upon the services of the Church, and to have them publicly Catechised. "They were to take especial care of their manners, both in and out of School; warning them seriously of those Vices to which children are most liable; teaching them to abhor Lying and Falsehood, and to avoid all sorts of evil speaking; to love Truth and Honesty; to be modest, gentle, well-behaved, just and affable, and

courteous to all their companions; respectful to their Superiors, particularly towards all that Minister in holy Things, and especially to the Minister of their Parish; and all this from a sense and fear of Almighty God; endeavouring to bring them in their tender years to that Sense of Religion, which may render it the constant Principle of their Lives and Actions. And that they do in their conversation show themselves examples of Piety and Virtue to their Scholars, and to all with whom they shall converse."

The Society appointed in June 1702, the Rev. Samuel Thomas, their first Missionary to South-Carolina. He was instructed to attempt the conversion of the Yammasee Indians, who surrounded the settlements; but the Governor, Sir Nathaniel Johnson,* not deeming it a convenient season for that duty, appointed him to the cure of the people settled on the branches of Cooper River, and required him to make Goose-Creek, the principal place of his residence.

The Governor was influenced by political motives. The Yammasees had revolted from the Spaniards, and were unwilling to embrace Christianity. He therefore apprehended, should any means be adopted by their new friends for that purpose, that they would leave the English interest, and, perhaps, unite with some hostile tribes. Their friendship was deemed important to the Colony. The Lords Proprietors were anxious to conciliate them. In their Instructions to the Governor, they desire him "to take great care that the Indians be not abused, and that all means may be used to civilize them, and that you endeavour your utmost to create a firm friendship with them, and to bring them over to your part for your better protection and defence against the enemy, the neighbouring French and Spaniards, against whom you are to pro-

* Sir Nathaniel Johnson, was Commissioned June 18, 1702, as "Governor of South and North-Carolina."

tect our said Province; and we assure you of our utmost assistance for your security." June 18, 1702.

The arrival of the Rev. Mr. Thomas gave great pleasure to the Province. In a letter from the Governor and Council to the Society, dated at the Council-board, at Charles-Town, in 1702, they say: "We could not omit this opportunity of testifying the grateful sense we have of your most noble and Christian Charity to our poor infant Church in this Province, expressed by the generous encouragement you have been pleased to give to those, who are now coming Missionaries, the account of which we have just now received, by the worthy Missionary, and our deserving Friend and Minister, Mr. Thomas, who, to our great satisfaction, is now arrived. The extraordinary Hurry we are in, occasioned by the late invasion, attempted by the French and Spaniards, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your Bounty; and also hath not given us leisure to view your Missionaries Instructions, either in regard of what relates to them, or to ourselves: But we shall take speedy Care to give them all due encouragement, and the Venerable Society the utmost satisfaction. There is nothing so dear to us as our holy Religion, and the interest of the Established Church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's Providence for bringing, and heartily thank your Society for encouraging, so many Missionaries to come among us. We promise your Honourable Society, it shall be our daily care and study, to encourage their pious labours, to protect their persons, to revere their authority, to improve by their Ministerial Instructions, and as soon as possible, to enlarge their annual salaries. When we have placed your Missionaries in their several Parishes according to your directions, and received from them an account of your noble benefaction of Books for each Parish, we

shall then write more particular and full: In the mean time, we beg of your Honorable Society to accept of our hearty gratitude, and to be assured of our sincere endeavour, to concur with them in their most noble design of Propagating Christ's holy Religion."

From the tenour of this letter we can perceive the attachment of the officers of government to the Church of England, and their favourable opinion of its establishment by law. The Governor was its zealous friend, and, doubtless, was gradually preparing the people, for its exclusive support. With this view the General Assembly, on the 6th May, 1704, passed *an Act for the more effectual preservation of the government of this Province, by requiring all persons that shall be hereafter chosen members of the Commons House of Assembly, and sit in the same, to take the oaths and subscribe the declaration appointed by this Act, and to conform to the religious worship in this Province, according to the Church of England, and to receive the Sacrament of the Lord's Supper, according to the rites and usage of the said Church.*

Considerable opposition was made to this Act. It was contrary to the principles of the Charter and the Fundamental Constitutions, and was carried in the Commons House of Assembly by a majority of 12 to 11. In the upper House, Joseph Moreton, a Landgrave, and one of the Proprietaries Deputies, was refused permission to enter his Protest against it. When the Act reached England, Mr. Archdale, one of the Proprietaries, opposed its ratification. But Lord Granville, the Palatine, replied, "Sir, you are of one opinion and I am of another, and our lives may not be long enough to end the controversy: I am for this Bill, and this is the party that I will head and countenance." When Joseph Boone, the Dissenter's* agent in England, requested to be heard by counsel, the

* We use this term, under the establishment, in the same sense as it is by Hewatt, i. 140, 149; and Ramsay's So. Ca. ii. 3.

Palatine replied, "What business has Counsel here? It is a prudential Act in me, and I will do as I see fit. I see no harm at all in this Bill, and am resolved to pass it."*

The Rev. Edward Marston, Rector of St. Philip's, expressed himself with great warmth against this act. He appears to have been a man of violent passions and contentious disposition. He involved himself in difficulties by reflecting on the proceedings, and abusing the members of the General Assembly. He was deprived of his Salary, and ultimately ejected from office, for his contumacious conduct. As his dismissal has been complained of on different grounds,† we shall give the proceedings of the Commons House of Assembly in the case.

"Journal of the Commons House of Assembly. Oct. 10th, 1704.

"Read a Letter of Edward Marston, Incumbent of Charles-Town, reflecting on this House.

"The Question is, whether these words, inserted in the reply of Mr. Marston, now before this House, *if the Lower House of Assembly now put upon their Bold and Saucy attempt*, be a reflection on the Honor and Justice of this House?

"Carried in the Affirmative.

"Ordered, That Mr. Stroud and Capt. Guppel, inform the said Marston to attend this House immediately; and also bring the Notes of the Sermon Preached at Charles-Town, on the 17th verse of the 18th chap. of the Acts; and the Sermon he preached at Charles-Town the first day of October in the morning.

"According to an Order, Mr. Edward Marston attended this House, and informed this House, that he knew no power, till he had seen the Charter, but the Bishop of London, and Governor, to call him to

* Anon. Hist. British Empire in America i. 491. 492. Second Edition.
† Ibid. i. 484. 485.

account for what he Preached, and therefore would lay no Notes of his Sermons before this House, without he were advised by the learned in the Law, for that this House had no power over Ecclesiastical Affairs, and that he would stand by it."

The House then appointed James Smith and William Smith, to draw up the Reflections which Mr. Marston had cast upon the House. Mr. Marston attended the House, Oct. 18th. agreeably to order, and the Committee made the following Report:

"*Mr. Edward Marston*,

"You are charged by the House of Commons, for that you delivered to one of their members, a paper to be laid before them, wherein you most scandalously Reflect on the House, calling their Proceedings bold and saucy attempts; you were also ordered to lay before the House two Sermons preached by you, wherein we are credibly informed, you did in particular Reflect against this House, but you have most contemptuously refused to obey the said Order, and to lay the minutes of the said Sermons before us, ascertaining [asserting] that you was no ways obliged to give an account of your Sermons to us; and the Sunday immediately before the meeting of the present Session, in a public Sermon, you charged us with calumniating and abusing you in an address formerly made to the Governor.

"And last Sunday you publicly declared in the Church, that whereas we had ordered you to lay your Sermons before us, you did not think yourself obliged to do it, and in your Sermon that day, did assert that you was no ways obliged to the Government for the bountiful Revenues they have allowed you, for that the same was due to you of Divine Right, and that you did not think yourself inferior to us, or obliged to give an account of your actions to the Government, for though they gave you a maintenance, yet you was their Superior, your authority being from Christ, or

words to that effect, and in that Sermon continued reflecting, comparing us to Korah and his rebellious companions; you have been also meddling with the affairs of this House and Government, and reflecting on the proceedings of this House, saying that we proceed maliciously against you, because you visited Mr. Thomas Smith, and that this House had proceeded illegally and arbitrarily against the said Thomas Smith, and that we had done those things which we could not justify.*

"Which said Report was agreed to by the House. According to the Order of the House Mr. Marston

* The charges alleged against Mr. Smith, were the following:

Extract from Governor Johnson's Speech, Oct. 5th, 1704.

"Landgrave Thomas Smith, having in several of his Letters under his hand vilified and abused this Government, and your House in particular, I lay the said Letters before you, that you may take such measures as may make him sensible of his fault, and may deter all other persons for the future from committing the like offences against the Government.

"Mr. Smith attended the House. Oct. 9th, and having acknowledged the Letters, was taken into the custody of the Messenger. The Letters alluded to are as follow:

Charles-Town, June 30th, 1703.

"Worthy Sir,

"If you had not got over the Bar as you did, I believe our famous Assembly would have contrived some irregular proceedings to have stopped you by force. The very day they met, their malice was so much, that they sent two cunning orders to me as I may call them, to bring in the public accounts.

"There is sent hence from our Assembly, a large letter containing several sheets of paper, with complaints, particularly against yourself, but in general against the protesting members and some others, as I hear. This Letter although it be sent hence from authority, yet they would not suffer it to be recorded in their Journals, although several of the members of your County urged that it ought to be entered; they also would have protested, but they would not allow any such thing, saying that it was not precedential in Parliament, although you got that liberty, they were resolved it should not be precedent, for you very well know they are following the works of darkness.

"Just at the breaking up of the Assembly, they passed a noble vote, and interpreted the Regulating Bill, so that all foreigners, as well as natural born subjects, had the liberty to vote, if they had been worth Ten Pounds, and had been here three months; and honest Ralph, who loves slavery better than liberty, moved your Honourable Assembly to bring in a Bill to naturalize all foreigners this next spring, which will be in 14 days time; so that unless we have a Regulating Bill, and some other Acts passed in England for the good government of this country, I cannot see how we can pretend to live happy here.

July 25, 1703.

"Worthy Sir,

"Enclosed you will find another copy of the famous vote of our Assembly, for fear the last sent should not come to your hands; also a copy of their Act against Blasphemy and Profaneness, which they always made a great noise about, although they are some of the most profanest in the country themselves, yet you know great pretenders to religion and honesty, for a colour for their knavery." *Journals of the Commons House of Assembly.*

The superscription of these Letters is not given in the Journals.

attended this House; and the Speaker informed him of what Reflections he had writ, spoke and preached against the Honour of this House. Mr. Marston requesting a copy of his charge, Ordered, that the Clerk of the House give him a copy of what the House lays against him; and ordered, that he give in his answer to-morrow morning.

"Oct. 19. 1704. According to Order, Mr. Edward Marston sent to the House his answer to the Articles charged against him by this House; which was (according to Order) read. [Not upon record.] Ordered, that the said answer be Rejected.

"The Question is, whether this House address the Governor to concur with us in Depriving the said Marston from his salary during the pleasure of this House. Carried in the Affirmative.

"Ordered, that James Smith and William Smith, be a committee to draw up the Censure of this House against the said Marston, and an address to the Governor and Council for the suspension of the said Marston from his salary during the pleasure of this House, and report the same to this House this day." The Committee Reported. The first part is the same as was reported to the House, Oct. 18th, to which the following was added:

"Now as for your Office and Ecclesiastical function, we do not pretend to meddle with it, although we think that by your Carriage of late you have deserved to be taken notice of, but we leave those matters to your Ecclesiastical Governors and Ordinary, to proceed against you, for this House doth not pretend to meddle with your Function. But for your imprudent carriage and behaviour above recited, its the Resolution of this House, and its ordered, that whereas £150 is to be paid yearly to the Minister or Incumbent of Charles-Town, by the Public Receiver, that you be deprived of the said Salary during the pleasure of this House, and that you continue so deprived until such

time as by an Order of this House, upon Amendment, better Behaviour and Submission you be restored to the same; And that this Ordinance be sent to the Governor and Council for their Concurrence.

"JOB HOWES, *Speaker.*

"Which was agreed to by the House, and the Speaker ordered to sign the same."

" Oct. 20th. The Governor and Council concurred in the Censure, and a joint Committee of both Houses were appointed " to draw a Letter to the Proprietaries and the Lord Bishop of London, to give an Account of the Reasons of the Proceedings against the said Mr. Marston."

"Oct. 23, 1704. Ordered, that the Messenger of this House, summons Mr. Edward Marston to attend this House immediately, to hear the Censure of this House against him." Mr. Marston attended, but he refused to hear the Censure, and withdrew. The House, out of regard to Mr. Marston's Function, " did not order him into the custody of the Messenger," but directed him to be served with a copy of the Censure.

To accomplish the views of Government, an Act was passed Nov. 4, 1704, entitled, "An Act for the establishment of Religious Worship in this Province according to the Church of England, and for the erecting of Churches for the public Worship of God, and also for the maintenance of Ministers, and the building convenient Houses for them."

This Act contained some very extraordinary and arbitrary regulations, by no means calculated to reconcile either Dissenters or Churchmen, to an established religion. The following are the most important sections:

I. For as much as in a well grounded Christian Commonwealth, matters concerning Religion and the Honor of God, ought in the first place to be taken into consideration, and honest endeavours to attain to such good ends countenanced and encouraged, as being not only most acceptable to God, but the best way and means to obtain his mercy, and a blessing upon a people and country.

II. Be it therefore enacted, &c. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, the Psalter or Psalms of David, and Morning and Evening Prayer therein contained, be solemnly read by all and every Minister or Reader in every Church which now is, or hereafter shall be settled and by law established, within this Province, and that all Congregations and Places for the Public Worship, according to the usage of the Church of England within this Province, for the Maintenance of whose Ministers, and of the persons officiating therein, any certain Income or Revenue is, or shall by the Laws of this Province be established and enjoined to be raised or paid, shall be deemed settled and established Churches.

III. Be it enacted, &c. That Charles-Town and the Neck between Cooper and Ashley River, as far up the Neck as the plantation of John Bird, Gent. on Cooper River, inclusive, and the plantation of Christopher Smith, Esq. on Ashley River, inclusive, is and shall be from henceforth for ever a distinct Parish of itself, and be called by the name of the Parish of St. Philip's, in Charles-Town.

IV. And be it further enacted, &c. That the Church situate in Charles-Town aforesaid, and the ground thereunto adjoining, enclosed and used for a cemetery or church yard, shall be the Parish Church and church yard of St. Philip's Charles-Town. And the same is hereby Enacted and declared to be for ever separated and dedicated to the service of God, and to be applied therein to the use and behalf of the Inhabitants from time to time Inhabiting and to inhabit there, that are of the Religion and Profession of the Church of England, and conform to the same, and that there shall be a Rector," &c.

VI. Berkley County divided into six Parishes: "One in Charles-Town; one upon the South-East of Wando River; one upon that neck of Land lying on the North-West of Wando, and South-East of Cooper river; one on the Western branch of Cooper River; one upon Goose-Creek, and one upon Ashley River."

VII. "Six Churches to be built for the Public Worship of God, according to the Church of England: one S. E. of Wando River; one N. W. of Wando and S. E. of Cooper River; one on the Western Branch of Cooper River; one on Goose-Creek; one on Ashley River, and one on the South side of Stono River, in Colleton County, &c.

VIII. Lands to be taken up from the Lords Proprietors or purchased for Glebes to each of these Churches, and Dwelling Houses for the Rectors to be built thereon.

IX. The expense of building the Churches, Parsonage Houses, &c. to be defrayed out of any subscriptions made for that purpose, and if not sufficient, the balance to be paid out of the Public Treasury.

X. And be it further enacted, &c. That the several Supervisors for the building the several Churches, houses and other works, re-

quired by this Act, shall have full power to Press Bricks, or Lime, or any other Materials, and shall have Power to compel Bricklayers, Carpenters, Joiners, and all other Workmen and Labourers to work on the said works as fully and amply to all intents and purposes, and under the same penalties upon the neglecters and offenders, and the recovering the penalties imposed as is given to Lieut Col. William Rhett, for the building the front Wall and other the Intrenchments and Fortifications about Charles-Town, by one Act of Assembly, entitled, &c.

XI. And be it further enacted, &c. That the Supervisors of the several Churches, Houses and Works required in this Act, shall have power to press any Slave or Slaves from any person inhabiting within his respective Parish and Division, to be employed upon he aforesaid works and buildings, allowing two Royals a day for every such Slave to be employed as aforesaid.

XIII. In addition to the Glebe, Parsonage-House, Negroes, &c. as should appertain to the Incumbent of each Parish Church, he should draw a Salary of £50 Cur. Money per Ann. from the Public Treasury.

XVI. And whereas it may often happen that a Rector or Minister may be chosen pursuant to this Act, and also to one other Act of Assembly, Entitled, "An Act to settle a Maintenance on a Minister of the Church of England in Charles-Town," [passed Oct. 8, 1698.] of whose qualifications or dispositions the Inhabitants may have but small acquaintance, or may be otherwise mistaken in the person who may act contrary to what was expected of him at his election, so that it is highly necessary to have a power lodged in some persons for the removing all or any of the several Rectors or Ministers of the several Parishes, or to translate them from one Parish to another, as to them shall seem convenient, otherwise in case any immoral or Imprudent Clergyman should happen to be appointed Rector or Minister of any Parish, the people would be without any remedy against him, or in case there should arise such Incurable Prejudices, Dissentions, Animosities and Implacable offences between such Rector or Minister and his people, that all reverence for, and benefit by his Ministry is utterly to be dispaired of (although he is not guilty of more grosser and scandalous crimes) yet it may be very convenient to have him removed from being Rector or Minister of that Parish to which he did belong, and where such Dissentions and Offences are arisen, otherwise great evils and inconveniences may ensue upon the same; for the Prevention of which Evils and Inconveniences, *Be it Enacted by the Authority aforesaid*, that the Commissioners hereafter named, or the major part of them, shall have power, when they think it convenient (upon the Request and at the desire of any nine of the Parishioners, that do conform to and are of the Religion of the Church of England, and are persons of Credit and Reputation, together with the Request of the major part of the Vestry of the Parish, signified under their hand, and requesting the removal of the Rector or Minister of such Parish) to cite such Minister before them, and to

hear the complaints against such Rector or Minister, allowing him reasonable time to make his defence, and upon a hearing of the same, if the said Commissioners, or the major part of them, shall think it convenient to remove such Rector or Minister, they are hereby authorized and empowered to do the same, whether it be the Rector or Minister of Charles-Town, or any other Parish, and that is already elected and appointed, or that shall be elected and appointed Rector or Minister of any Parish or Parishes within this Province. And in case the said Commissioners, or the major part of them, shall by writing under their several hands and seals, delivered to such Rector, or Minister, or left at his Place of abode, or house appointed, or to be appointed for such Rector, or Minister, for his habitation, or by fixing the same on the Church Doors, signify that such Rector or Minister shall cease to be Rector or Minister of that Parish, and that he be removed from the same: Then, and in such case, such person shall cease to be Rector or Minister of the said Parish, and shall cease to have any Use, Possession, or Benefit, or Advantage of the Church, or of any Lands, Messuages or Tenements, or any Negroes, or any Revenues, Fees, Profits, Perquisites, Privileges, Benefits or Advantages whatsoever, belonging to the Rector or Minister of that Parish, as fully and amply to all Intents and Purposes, as if he had never been chosen Rector or Minister thereof. And upon such removal of any Rector or Minister of any Parish, the Parishioners may proceed to a new choice, according as it is directed by this Act, in case of the death of a Minister.

XVII. *And be it further Enacted by the authority aforesaid*, That the Right Hon. Sir *Nathaniel Johnson*, Knt. the Hon. *Thomas Broughton*, Esq. Col. *James Moore*, *Nicholas Trott*, Esq. Col. *Robert Gibbes*, *Joh Howes*, Esq. *Ralph Izard*, Esq. Col. *James Risbee*, Col. *George Logan*, Lieut. Col. *William Rhett*, *William Smith*, Esq. Mr. *John Stroud*, Mr. *Thomas Hubbard*, *Richard Berresford*, Esq. Mr. *Robert Seabrook*, Mr. *Hugh Hicks*, *John Ashby*, Esq. Capt. *John Godfrey*, *James Serurier*, alias *Smith*, Esq. and Mr. *Thomas Barton*,* or the major part of them who shall meet upon public summons, as is directed by this Act; Provided the persons that meet are not less than eleven, be and are hereby nominated and appointed to be the Commissioners mentioned in this Act, and to exercise all the Authorities and Powers given them as Commissioners by this Act," &c.

XXXVI. *And be it further Enacted by the authority aforesaid*, That notwithstanding the powers in this Act given to the Commissioners, or the major part of them, to turn out any Minister as aforesaid expressed, that in case the said Commissioners, or the major part of them, that shall meet upon public summons as above

* The names given by Ramsay, were the twenty-four Commissioners appointed by the 23d Sect. of the Church Act, of Nov. 30, 1706, and not the Board of twenty Lay-Commissioners appointed by the foregoing Act. See Ramsay's Sc. Ca. ii. 9.

directed, shall in pursuance of such power turn out or remove such Minister, that in case the said Sir Nathaniel Johnson shall at any time within six days after notice of such order of the said Commissioners, or the major part of them thereof, signifying his Dissent by a writing or instrument under his hand and seal, that then such order of the said Commissioners for that time to be of no force or effect. And that this power and trust reposed in the said Sir Nathaniel Johnson, shall continue during his being Governor of this Province and no longer."

When this Act passed in the Commons House of Assembly, a motion was made, "that any member may have liberty to enter his Dissent against a vote or proceedings made in this House." Upon which it was "Resolved, that no member shall have leave to enter his Dissent."

Considerable irritation was produced by these extraordinary measures.* All parties complained of the arbitrary tone of the Acts. Those who dissented from the Church of England justly complained, that their exclusion from the rights enjoyed by their fellow subjects, was an infringement of the 18th art. of the Royal Charter granting liberty of conscience to Dissenters. And Churchmen, while they doubted whether a difference in religious opinions justified a difference in political privileges, complained of the appointment of a Lay Commission, for the trial of ecclesiastical causes. They declared it to be an invasion of the Bishop's spiritual jurisdiction, and an interference with matters over which the Assembly had no legal control. The American Colonies formed a part of the Diocess of the Bishop of London, and the courts for the trial of ecclesiastical causes could be legally held only in his name, and by his officials. But these Lay-Commissioners were authorized to sit in the judgement-seat of spiritual Officers, and thus to wrest the ecclesiastical authority out of the hands of the Bishop of London.

It does not appear that the proceedings of the General Assembly had much influence on Mr. Marston's

* Hewatt's Hist. So. Ca. i. 169—178. Ramsay's So. Ca. ii. 3. 4.

conduct. He was again arraigned before the House of Commons Feb. 5th, 1704–5, for having spoken falsely to the prejudice of Major Charles Colleton, a member of the House; and it was Resolved, that he had been guilty of a high breach of privilege, and that his assertions were false and malicious. A motion was made, Feb. 8th, to bring in a Bill to displace him "for his imprudent behaviour in general, and his reflection on the Honor and Justice of this House, since his last censure by the General Assembly." This motion was lost, and a vote of Censure passed. In 1705, he was arraigned before the Board of Lay-Commissioners, and removed from his Living.

In a Letter to Dean Stanhope, Mr. Marston says that, the Assembly "made some very odd and unjustifiable laws, which have occasioned great feuds and animosities here." And in his representation to the Lords Proprietors, he says, "most of the late members of the Assembly have been constant absenters from the Holy Sacrament; so it is no wonder they have inserted an absurd Oath in a late Act." &c. And again he says, "I cannot think it will be much for the credit and service of the Church of England here, that such Provisions should be made for admitting the most loose and profligate Persons to sit and vote in the making of our laws, who will but take the Oath appointed by the late Act." Remarking upon the appointment of the Lay-Commissioners he says, "Eleven of the twenty were never known to receive the Sacrament of the Lord's Supper."*

It is evident from Mr. Marston's conduct that, although he was removed from Office, by a Power having no canonical control over ecclesiastical affairs, yet he owed it more to his imprudent and litigious disposition than to his having visited Landgrave Smith, a Dissenter, while he was in custody of the Messenger

* Anon. Hist. British Empire in America, i. 484.

of the Commons House of Assembly. This, however, was asserted by Mr. Marston and his friends.†

Many persons suspected at the time, that this religious dispute was excited to draw off public attention from an unsuccessful expedition against St. Augustine. Be that as it may, the Dissenters felt themselves aggrieved, and sent over Joseph Boone, as their Agent, to represent their case to the British government. Early in 1706, their memorial was presented to the House of Lords. It set forth, "That when the Province of Carolina was granted to the Proprietors, for the better peopling of it, express provision was made in the charter for a toleration and indulgence of all Christians in the free exercise of their religion; that, in the Fundamental Constitutions, agreed to be the form of government by the Proprietors, there was also express provision made, that no person should be disturbed for any speculative opinion in religion, and that no person should, on account of religion, be excluded from being a member of the General Assembly, or from any other office in the civil administration: That the said charter, being given soon after the happy restoration of King Charles II, and re-establishment of the Church of England by the Act of Uniformity, many of the subjects of the kingdom, who were so unhappy as to have some scruples about conforming to the rites of the said Church, did transplant themselves and families into Carolina; by means whereof the greatest part of the inhabitants there were Protestant Dissenters from the Church of England, and through the equality and freedom of the said Fundamental Constitutions, all the inhabitants of the Colony lived in peace, and even the Ministers of the Church of England had support from the Protestant Dissenters, and the number of inhabitants and the trade of the

† See Journals of the House, Oct. 18th, 1704. Report of the Committee.—Hist. Brit. Emp. in Am. i. 485.

colony daily increased, to the great improvement of her majesty's customs, and the manifest advantage of the merchants and manufactures of the kingdom.

"But that, in the year 1703, when a new Assembly was to be chosen, which, by the constitution, is chosen once in two years, the election was managed with very great partiality and injustice, and all sorts of people, even aliens, Jews, servants, common sailors and negroes were admitted to vote at elections: That, in the said Assembly, an Act was passed to incapacitate every person from being a member of any General Assembly that should be chosen for the time to come, unless he had taken the Sacrament of the Lord's Supper according to the rites of the Church of England; whereby all Protestant Dissenters are made incapable of being in the said Assembly; and yet, by the same Act, all persons who shall take an Oath that they have not received the Sacrament in any Dissenting congregation for one year past, though they have not received it in the Church of England, are made capable of sitting in the said Assembly: That this Act was passed in an illegal manner, by the Governor calling the Assembly to meet the 26th of April, when it then stood prorogued to the 10th of May following: That it hath been ratified by the Lord's Proprietors in England, who refused to hear what could be offered against it, and contrary to the petition of 170 of the chief inhabitants of the Colony, and of several eminent merchants trading hither, though the Commons of the same Assembly quickly after passed another bill to repeal it, which the upper House rejected, and the Governor dissolved the House.

"That the Ecclesiastical government of the Colony is under the Bishop of London; but the Governor and his adherents have at last done what the latter often threatened to do, totally abolished it: for the same Assembly have passed an act, whereby twenty laypersons therein named, are made a corporation for the

exercise of several exorbitant powers, to the great injury and oppression of the people in general, and for the exercise of all ecclesiastical jurisdiction, with absolute power to deprive any Minister of the Church of England of his benefice, not only for immorality but even for imprudence, or incurable prejudices between such Minister and his parish; and the only minister of the Church established in the Colony, Mr. Edward Marston, hath already been cited before their Board, which the inhabitants of the Province take to be an high ecclesiastical commission-court, destructive to the very being and essence of the Church of England, and to be held in the utmost detestation and abhorrence by every man that is not an enemy to our constitution in Church and State.

"That the said grievances daily increasing, your petitioner Joseph Boone is now sent by many principal inhabitants and traders of the Colony, to represent the languishing and dangerous situation of it to the Lords Proprietors; but his application to them has hitherto had no effect: That the ruin of the Colony would be to the great disadvantage of the trade of this kingdom, to the apparent prejudice of her Majesty's customs, and the great benefit of the French, who watch all opportunities to improve their own settlements in those parts of America."

After reading the petition, the House of Lords voted the following Address to the Queen:

"The humble address of the Right Honorable the Lords Spiritual and Temporal in Parliament assembled:

"*Die Martii* 12. 1706.

"The House having fully and maturely weighed the nature of these two Acts, found themselves obliged in Duty to your Majesty, and in Justice to your Subjects in Carolina, (who, by the express words of the Charter of your Royal Uncle King Charles II. granted to the Proprietors, are declared to be the Liege People of

the Crown of England, and to have Right to all the Liberties, Franchises and Privileges of Englishmen, as if they were born within this kingdom: and who by the words of the same Charter, are to be subject to no Laws but such as are consonant to Reason, and as near as may be to the Laws and Customs of England) to come to the following Resolutions:

"*First*, That it is the opinion of this House, that the Act of the Assembly of Carolina, lately passed there, signed and sealed by John Lord Granville, Palatine, for himself, and for the Lord Carteret, and the Lord Craven, and Sir John Colleton, four of the Proprietors of that Province, in order to the ratifying it, entitled, "An Act for the establishment of Religious Worship in this Province according to the Church of England, and for the erecting of Churches for the public Worship of God, and also for the Maintenance of Ministers, and building convenient Houses for them;" so far forth as the same relates to the establishing a Commission for the displacing the Rectors or Ministers of the Churches there, is not warranted by the Charter granted to the Proprietors of that Colony, as being not consonant to Reason, repugnant to the Laws of this Realm, and destructive to the constitution of the Church of England.

"*Secondly*, That it is the opinion of this House, that the Act of the Assembly of Carolina, entitled, "An Act for the more effectual Preservation of the government of this Province, by requiring all persons that shall hereafter be chosen members of the Commons House of Assembly, and sit in the same, to take the Oaths and subscribe the declaration appointed by this Act, and to conform to the Religious Worship in this Province, according to the Church of England, and to receive the Sacrament of the Lord's Supper according to the rites and usage of the said Church," lately passed there, and signed and sealed by John, Lord Granville, Palatine, for himself and the Lord

Craven, and also for the Lord Carteret, and by Sir John Colleton, four of the Proprietors of that Province, in order to the ratifying it, is founded upon falsity in matter of fact, is repugnant to the Laws of England, contrary to the Charter granted to the Proprietors of that Colony, is an encouragement to Atheism and Irreligion, destructive to trade, and tends to the depopulating and ruining of the Province.

"*May it please your Majesty*,

"We, your Majesty's dutiful subjects, having thus humbly presented our opinion of these Acts, we beseech your Majesty to use the most effectual methods to deliver the said Province from the arbitrary oppressions under which it now lies, and to order the Authors thereof to be prosecuted according to Law; at the same time we represent to your Majesty, how much the powers given by the crown have been abused by some of your subjects, justice requires us to acquaint your Majesty that some of the Proprietors absolutely refused to join in the ratification of these Acts. We humbly beg permission to inform your Majesty, that other great injustices and oppressions are complained of in the petition; but the nature of the fact requiring a long examination, it was not possible for the House to find time for, so near the conclusion of the Session; and therefore we presume with all duty to lay the petition itself before your Majesty, at the same time we present our address. We cannot doubt but your Majesty, who from the beginning of your reign has shown so great a concern and tenderness for all your subjects, will extend your compassion for those distressed people, who have the misfortune to be at so great a distance from your royal person, and not so immediately under your gentle administration. Your Majesty is fully sensible of what great consequence the Plantations are to the crown of England, and to the trade of your subjects, and therefore we rest assured, that as your Majesty will have them all under your

Royal care, so in particular, you will be graciously pleased to find out and prosecute the most effectual means for the relief of the Province of Carolina."

To this Address, the Queen returned the following answer:

"I thank the House for laying these matters so plainly before me: I am very sensible of what great consequence the Plantations are to England, and will do all in my power to relieve my subjects in Carolina, and protect them in their just rights."

The subject was referred to the Lords Commissioners of Trade and Plantations. On the 24th May, 1706, they reported to the Queen that, the General Assembly of Carolina had abused the power granted to the Lords Proprietors, and had forfeited the Charter. They recommended to the Queen, to recal the Charter by a Scire Facias out of the Court of Queens Bench. This representation was signed by the Right Hon. Lord Dartmouth, the Hon. Robert Cecil, Sir Philip Meadows, William Blathwayte, Esq. Matthew Prior, Esq. and John Pollexfer, Esq. On the 10th June, the Queen declared the Laws to be null and void.

The Society for the Propagation of the Gospel in Foreign Parts, likewise felt themselves called upon to notice the Act of Nov. 4th, 1704. At a meeting in St. Paul's Church, they determined to send no more Missionaries to Carolina, until the 16th section relating to the Lay-Commissioners, should be repealed. The offensive Acts were repealed by the General Assembly, Nov. 30th, 1706.

Mr. Marston's ejectment from Office still continued to irritate his friends. As the Board of Lay-Commissioners were abolished, and the Act appointing them repealed, it was thought that something might be done by the Assembly, favourable to his interests. An effort had been made the preceding Session and failed. He again applied for payment of the

salary which would have been owing him, had he been continued in Office. He wrote to the Governor, and made a personal application to the House. The Governor complained that he was affronted "by his saucy letter," and rejected his application. But the House of Commons heard him favourably, and sent the following address to the Governor and Council, Oct. 30, 1707:

"*May it please your Honors*,

"Dr. Edward Marston having made application to this House to have his salary of £150 *per ann.* paid him as being Minister to the Church of England in Charles-Town, according to a law made and provided in that case for the payment thereof; and the same appearing to us by the said Act to be justly due to him; but finding your Honors not concurring to an Ordinance for the payment of the said salary the last Session, do pray your Honors to show us such reasons that we may be thereby satisfied why the said Dr. Marston ought not to be paid according to the directions and intent of the said Act.

"THOMAS SMITH, Speaker."

This application excited considerable warmth of feeling in the Upper House, and produced the following angry reply, Nov. 6, 1707:

"*Gentlemen*,

"We read your second message relating to Mr. Edward Marston, wherein you desire us to give our reasons why he should not have £150 paid him for officiating from the date of the Ordinance of the Assembly to stop his salary till the time that he was ejected by the Decree of the Commons. And we cannot but wonder that you should ask us to give reasons why he should not be paid the salary, when you may see the reasons very plainly in the words of the Ordinance, where, after reciting of his offences, and his abusing of the government, it is expressly said, that no more money shall be paid him out of the public

Treasury, until such time as by an Ordinance of the General Assembly, upon his amendment, better behaviour and submission, he be restored to the same. Now he hath been so far from any amendment, or making any submission to the government, that he continued his abuses and railing constantly in his Sermons, so that neither the Governor, nor no one of the concerned in the government, could go to Church, except they would be contented to hear themselves abused; he having his abusive papers ready penned into his sermon notes, to make use of when he saw any one concerned in the government come to Church, which necessitated the Commons to proceed against him. And several of the Articles charged against him before the Commissioners was occasioned by those railing and abusive sermons.* Therefore we suppose you cannot expect we should consent to have him paid for these abusive sermons, for which we thought him worthy to be deprived. And whereas you object that he officiated that time. To that we answer, that we know no one yet desired him, and all of us would have been glad if he would have let it alone; for it was his officiating drove us and others from the Church, who were sure to be abused by him in his Sermons; and he hath still continued his insolence and abuses to the government. A particular instance of which you had in his last scurrilous and abusive letter sent to the Governor, which was laid before your House, the last Session, and at the opening of this your meeting, the Governor told you how ill he took your former treatment of him, with respect to Mr. Marston. And therefore we wonder to see you repeat your affronts to the Governor by siding with Mr. Marston, by which we and every one may plainly see that a person need have no other qualifications to entitle him to your favor, but abusing the government, otherwise surely

* We have not been so fortunate as to find the Journals of the Lay-Commissioners, if any were kept.

you would never espouse the cause of Mr. Marston, whose notorious guilt in that particular is so well known, for certainly you cannot suppose that we, or any other person will think it is your kindness to the Church and the Clergy in general; for as to the Church you have sufficiently showed your prejudices to that by a late instance: And for the Clergy you have showed your good will to them in the case of Mr. Hasel, whom you have refused to gratify, though you all know he hath officiated to the satisfaction and content of the government and his Parishioners.*

"Now as to Mr. Marston, he hath never made any amendment or submission in all this time elapsed since the first passing the Ordinance for stopping his salary, and therefore we give you this as our positive and final answer concerning him, that we will never consent that he shall have any money paid him out of the public Treasury, neither will we spend any more time and pains in receiving or answering any more messages relating to him.

"Neither do we know which way he could be paid as a Minister if we were willing, when the old Church Act is repealed, and all the public money appropriated under a strict penalty upon the Receiver for paying contrary to the appropriation. And therefore if he deserved our pity or favour, what should be allotted him (as the Treasury is now settled) must be by way of gift or Charity, and as to that, when we can see his submission to the government for his many abuses of them, and that we shall have some experience of his living as becomes a Christian and a Minister of the Gospel of the Church of England in particular, by paying all dutiful obedience to the government according to the known doctrine of the Church, and living in love and charity with all people, and particularly the people of his parish. Then, and not before, we

* We know not to what these remarks allude.

shall consider how far he and his family are objects of our charity, and shall not then be wanting to show ourselves compassionate and ready to forgive.

"NATHANIEL JOHNSON."

After Mr. Marston's ejectment from St. Philip's Church, he went to Christ Church Parish. It appears that he was poor; which will account for his incessant applications to the government. On the 15th Dec. 1708, his wife petitioned the House of Assembly for relief, stating the necessitous situation of herself and children. The House consented to allow her, in equal monthly payments, the sum of £150, which should be considered as given for the relief of Mr. Marston's family, and "in full satisfaction of his pretensions." His unhappy disposition would not permit him to be at rest. He was declared guilty of a breach of privilege towards some of the Members of the House of Commons, and on the 22d Oct. 1709, the Assembly "Ordered, That Mr. Attorney-General be acquainted, that the said Marston, being a litigious and abusive person, be prosecuted by the Attorney-General as a common disturber to the Governor and Government." Applications were made at different times for relief for his family, which the Assembly granted in various forms; until in 1712 he petitioned the House to discharge his debts and furnish him with the means of leaving the Province with his family.

The Rev. Richard Marsden, A. M. was appointed in 1705, to the vacant Church, in which he continued until the arrival of Mr. Commissary Johnson, in 1707. In the following year, he was elected Rector of Christ-Church Parish. During his residence in town, he made some repairs to the Parsonage, amounting to £20, which was reimbursed him by the General Assembly, Feb. 10, 1708–9.

The Rev. Mr. Thomas, Missionary [at St. James', Goose-Creek, went to England in 1705. He returned in October, and died in a few days.

To provide means for the support of the Episcopal Clergy, the General Assembly, Nov. 4th, 1704, passed "An Act to continue an Act, entitled, an Act for laying an Imposition on Furs, &c. and for appropriating the same;" in which it is enacted, Sect. ii. "That four hundred and fifty Pounds of the monies which from and after the tenth day of May next, shall be raised and become due by the Duty and Imposition on Furs and Skins, shall, and is hereby appropriated yearly to and for the payment of Salaries to Ministers of the *Church of England*, which are built and erected, and appropriated to be built and paid by an Act, entitled, "An Act for establishing Religious Worship in this Province," and to no other use or service whatsoever."

The excitement produced by the Act of 1704, prevented the building of the Churches which that Act had directed.

CHAPTER III.

Establishment of the Church of England by Law—Commissary—Governor's Speech—Memorial against him, and addresses of the Assembly—Dean Swift—Conversion of Slaves—Indian War—Pastoral Letters—St. Philip's Church—Mr. Whitefield and Commissary Garden—Negro School.

SEVERAL Acts were passed by the Assembly relative to a Religious Establishment in this Province, but it was not finally accomplished until Nov. 30, 1706, when the Worship of the Church of England was established by Law.*

The Church Act was highly satisfactory to the Lords Proprietors. In a letter to the Governor, March 8, 1706–7, they say; "We cannot forbear to express our satisfaction at your pious purposes and earnest care in promoting the public worship of God; which, indeed, is the surest way to obtain the Almighty's protection and blessing on our country." And again, Sept. 10, 1707, when sending out the ratification, they say; "the great and pious work which you have gone through with unwearied and steady zeal, for the honor and worship of Almighty God, we have also finally perfected on our part."†

* See Appendix I. 1.

† Some fatal disease prevailed in Charles-Town, in 1706. In a letter from the Lords Proprietors to Sir Nath. Johnson, dated 8th March, 1706–7, they say; "We are very sorry for the loss of Col. Moore, Mr. Hows, and other worthy persons of our Province, by the late distemper, which we hope is now wholly abated." It is probable that, this disease was similar to that of 1699.

In December 1706, the Governor and Council acquainted *The Society for the Propagation of the Gospel in Foreign Parts*, with the death of the Rev. Mr. Thomas. They say, "Mr. Samuel Thomas, whom we designed for *Charles-Town*, we were so unhappy as to lose, for he died in some few Days after his arrival: His Death hath been a very great Loss to this Province, he being a Person of great Piety and Virtue, and by his exemplary Life, diligent Preaching, and obliging Carriage, had the good Will of all Men. He not only brought over several of the Dissenters, but also prevailed upon several who professed themselves Members of the Church of *England*, to lead religious Lives, and to become constant Communicants, and other considerable Services he did for the Church. We shall now have occasion for Four more Ministers in the Country, besides one for *Charles-Town:* So we do most humbly request your Honorable Society, to send four more Ministers for the Country, and upon your Recommendation we shall have them fixed in the several Parishes there."

The *Church Act* having established several new Parishes, and Parochial Churches, it became necessary to provide more ample means for the maintenance of the Clergy. The General Assembly, therefore, Feb. 8th, 1706–7, passed "An additional Act to an Act, Entitled, An Act to continue An Act, Entitled, An Act for Laying an Imposition on Furs, &c. and for appropriating the same." By this Act it was provided that, £600 be appropriated to the Ministers for three years, and then £1000 *per ann.* for ever; but no salary to be paid except to those elected according to the Church Act. The Vestries of vacant Parishes might allow a lawful Minister, a proportional part of the yearly salary, until such vacancy was supplied.

The American Colonies, as already noticed, formed a part of the Lord Bishop of London's Diocess. Dr.

Compton, who held that See, was desirous of having in the Church of Charles-Town, vacant by the removal of the Rev. Mr. Marston, a Clergyman of learning, talents and piety, whom he might appoint his *Commissary* in South-Carolina. This was an office of equal importance and responsibility, and required no inconsiderable share of judgement and discretion to discharge its duties with "a conscience void of offence towards God and towards man." The superintendence of the Clergy, in spiritual matters, must always be a difficult as it is an eminently useful charge; but it was more particularly so in this Province, on account of the distance from the Diocesan,* whose godly counsel could not immediately be obtained, however urgent the case might be that required it. In 1707, the Rev. Gideon Johnson, A. M. was recommended to the Bishop of London, as worthy of this appointment, by the Archbishop of Dublin, the Bishop of Killaloe, and the Bishop of Elphin, his Diocesan. The Archbishop assured the Bishop of London, that "he had known Mr. Johnson from a Child, and did testify, he had maintained a fair reputation, and was the son of a worthy Clergyman in Ireland; that he dared answer for his sobriety, diligence and ability, and doubted not, but he would execute his duty, so as to merit the approbation of all with whom he should be concerned." The Bishop being satisfied with the character and attainments of Mr. Johnson, appointed him his Commissary, and sent him to Charles-Town. After a tedious passage he arrived off the coast; but the Ship not being able to cross the Bar, until a succeeding tide, he went into a small sloop, with three other passengers, in order to proceed to town. Soon after leaving the Ship, a sudden squall drove the sloop on a sand bank, where they remained for two days before they were discovered by the boats sent to their relief.

* See Life of Rev. Dr. Johnson, of New-York, 132. 133.

Mr. Johnson was indisposed, and suffered much in this exposed situation.

The Lords Proprietors, in their Letter to the Governor, dated March 2d, 1707–8, state: "The Rev. Mr. Johnson, a very worthy Divine of the Church of England, having sailed to you, by Capt. Coles, we hope that according to my Lord Bishop of London's recommendation, you have chosen him your Minister for Charles-Town. And we desire you to show him all favour and respect upon all occasions, and we doubt not but our Province will be very happy in so good a Man."

Mr. Johnson was received by the Inhabitants with great kindness, and was immediately elected Rector of St. Philip's Parish.

The Office of *Commissary* is unknown in the American Church. It may, therefore, be necessary to state that, in the Church of England, a Commissary is appointed by a Bishop, to exercise ecclesiastical Jurisdiction, in a *particular* part of his Diocess, where, from distance, or other cause, he cannot attend in Person. The *Chancellor*, in the absence of the Bishop, possesses this authority over the *whole* Diocess. The Commissary is to hold Visitations, to superintend the conduct of the Clergy, and generally, to exercise the authority of *Official principal*, and *Vicar-General*. An appeal lies from the commissary to the archbishop. The qualifications of the Commissaries, are established by the 127th art. of the *Constitutions and Canons Ecclesiastical*, and are as follow:

"No man shall hereafter be admitted a Chancellor, *Commissary*, or Official, to exercise any Ecclesiastical jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the civil and ecclesiastical laws, and is, at the least, a Master of Arts, or Bachelor of Laws, and is reasonably well prastised in the course thereof, as likewise well affected, and zealously bent to religion, touching

whose life and manners no evil example is had; and except before he enter into, or execute any such office, he shall take the oath of the King's supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the convocation, in the year 1562, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favour of reward."

When Mr. Johnson arrived in Charles-Town, he found the Inhabitants divided into parties, both in Church and State.* But his humility and prudence softened the asperity of opposing interests, and his piety procured him the love and esteem of all. His health was bad, and notwithstanding he suffered under severe fits of the gout, yet he faithfully performed his arduous duties in a large and populous Cure. He read Prayers and preached twice on Sundays, read Prayers on Wednesdays and Fridays, and frequently catechised the children.

In the Act establishing Religious Worship in the Province, the bounds of the several Parishes were not particularly defined, this was remedied by an Act, Dec. 18, 1708.†

Governor Johnson had been an active and zealous administrator of the public interest, and had displayed the talents of an accomplished soldier as well as statesman. It was to be expected, that his zeal for an established Church would expose him to opposition and censure. Mr. Boone had been sent to England by the Dissenters to complain to the Lords Proprietors and the British Parliament, of the laws, which excluded them from the Assembly, and had erected a Lay commission for the trial of ecclesiastical causes. The object of his Mission was accomplished, and the

* Ramsay's So. Ca. i. 53. † See the different Parishes.

offensive acts were repealed.* But still, harmony was not restored: Nothing but the disgrace of the Governor could heal the wounds, which, it was believed, had been inflicted by his hands. Mr. Boone presented another Petition to the Lords Proprietors, charging the Governor with high crimes against the civil and religious interests of the Province. This Petition the Proprietors sent to the Governor, who laid it before the House of Commons, and demanded the justice due to his character and services. He had the satisfaction to receive from them the most honorable testimony of his innocence and public services. The following, is an extract from his Speech, delivered Oct. 20, 1709, with Mr. Boone's Petition, and the Addresses of the Commons House of Assembly:

"You all know that the Gentleman who is to succeed me,† is expected in every day, and my utmost ambition, when I resign the government is, only to carry with me an unsullied reputation, and the character of having acquitted myself worthy of the trust committed to me; and though I may from the justice of this present Assembly promise myself that advantage, yet my satisfaction will be imperfect while Mr. Boone's libel against me to the Lords Proprietors remains unanswered, and which their Lordships have been pleased to send me, in order to acquit myself from the imputations it contains.

"It is that infamous Libel, Gentlemen, that I desire to lay before you, wherein Mr. Boone most unfairly, when there was no person to appear or answer for me, endeavoured to traduce me to her Majesty, and the Lords Proprietors; and though I could in a less public manner assert my innocence and confute the slanders and reflections therein fixed on me, yet I choose this way, not only that I may act with less partiality, but

* See page 69.

† Col. Edward Tynte, commissioned Governor of No. and So. Carolina, Dec. 9, 1708.

that (if I appear to be slandered) I may receive such a public justification as will be sufficient to vindicate my past actions in the government, and confound my accusers, and herein it is my peculiar happiness that I do not appeal to persons unacquainted with my transactions in the government, but to men who (for the major part) have been privy to my administration and witnesses of all my actions both in Church and State.

"It must not at the same time be denied but that as a man, and a man almost worn out with sickness and old age, I have had my infirmities, and stood in need of a little indulgence, and probably some of my most zealous designs for the good of the Province, had not the designed success, but let me find no favour or excuse of any person, if I am found by your strictest scrutiny to have endeavoured the betraying this Province to the French, involving you in a war with our friendly Indians, or any other enormous crimes raked together and penned in a style as inveterate as malice and envy could in the most bitter words be suggested or expressed.

"I do therefore, Gentlemen, conjure you, as each of you respect your particular honor and reputation, to do me justice in this affair.

"The Libel, or his Petition as he is pleased to call it, I herewith lay before you. Please to send for Mr. Boone, and oblige him, if he can, to prove and make good the crimes he has therein laid to my charge, and give me leave to answer whatever he shall affirm before you, and upon the whole, draw up such a report, as shall be agreeable to the honor and justice of your House. If I am not innocent let me bear the guilt, under the disadvantage of having it declared so by you. But if it appears, the Gentleman has undeservedly abused me, let my justification be as public; that it may have record in the journals of your House, and be transmitted home to their Lordships to obviate any impressions taken to my disadvantage."

Mr. Boone's Petition accompanying the Governor's Message.

"TO THE RIGHT HONORABLE THE LORDS PROPRIETORS OF CAROLINA.

"The humble petition and memorial of Joseph Boone, on behalf of himself and the Inhabitants of the said Province, showeth:

"That many of the Inhabitants of the said Province finding themselves grievously oppressed, and that the said Province was in great danger of being brought into a ruinous condition, if not absolutely lost, and falling into the hands of the French, by the present evil administration of the government there, your Petitioner hath been expressly sent into this kingdom by many of the most considerable freeholders and merchants of the said Province, and to seek redress of its grievances.

"That the Fundamental Constitutions of the said Province, which were calculated with great wisdom and temper suitable to the different persuasions of christians about religious matters, have been of late very much violated, and thereby the inhabitants of the said Province have been so divided and thereby such animosities raised amongst them, as have been made and still are the frequent occasions of riots and tumults, in which several of the most considerable inhabitants have been in danger of losing their lives.

"That the inhabitants of the said Province did hope that the said Province would have been restored to its former peace and tranquillity, when two very unreasonable Acts of Assembly were repealed by her Majesty's authority, pursuant to an address of the Right Hon. the Lords Spiritual and Temporal in Parliament Assembled; but contrary to their expectations, the present Governor of the said Province dissolved the Assembly there in a very arbitrary and unprecedented manner, for no other reason, as he himself declared, but because he was informed that the Assembly had

prepared an humble Address to her Majesty, and another to the Right Hon. the Lords Spiritual and Temporal in Parliament Assembled, to testify their thankful sense of her Majesty's goodness in repealing the said Acts, and of the care of the said Right Hon. the Peers, in asserting their rights, and to prevent the said Assembly from sending the said Addresses into this kingdom.

"That the freedom of Elections of Members to serve in the Assembly of the said Province, hath been very much invaded, and elections have been managed with very great partiality and injustice, and all sorts of people, even negroes, aliens, Jews and common sailors, have been admitted to vote in such elections; to prevent which for the future, a late Act hath been passed by both Houses of Assembly, but the present Governor refused to consent to it.

"That a dangerous Act of Assembly hath been lately passed to continue an Assembly, which the Governor thought proper, for his arbitrary purposes, for two years absolutely, and for eighteen months after the death or removal of the Governor, unless the Governor should think fit to dissolve it sooner, whereby the very foundation of the people's freedom was absolutely struck at, and the Province deprived of the only method they had to restore its first liberty.

"The Indian nations in the neighbourhood of the said Province, had been so inhumanly treated, that they were in great danger of revolting to the French, who are continually tempting them to it, and whereby the said Province would be infallibly ruined; to prevent which, the Lower House of Assembly passed a just and very reasonable Bill; but the Governor, though he owned the danger that the said Province was in, of losing their Indian Allies, and many of them had actually left their habitations, refused to consent to it, publicly alleging for a reason, that it would take away a great part of his private profit, and though repeated

remonstrances of the Lower House of Assmbly, in which the imminent danger of ruin united all sorts of people, could not prevail on him to consent to it, till he had in a shameful manner forced them to give him the sum of £400, and to settle £100 per ann. on him, and all succeeding Governors; which is a corruption almost beyond example, that a free Province should, by a public agreement with the Governor, be forced to purchase their deliverance from abuses which he himself in his speeches had declared did threat the distruction and ruin of the Province.

"That justice is very corruptly and partially administered there by the present Chief Justice of the said Province, having several offices to himself, which ought to be in different hands; that the said Chief Justice hath been guilty of very arbitrary proceedings by illegal imprisonment of some of the best inhabitants there, by refusing the presentments of the Grand Juries; by countenancing riots; by taking upon himself to exercise ecclesiastical authority, and arbitrarily depriving an established Minister of the Church of England there, of his living; and with treating some of the best inhabitants there with scandalous and revelious language in open court; that your Petitioner hath been threatened to be severely used, if he should return to his estate and family, in the said Province, only because he hath come to this kingdom to represent the deplorable condition of the said Province.

"That those who have the power in the said Province have refused the public seal to be affixed to such papers as would make the evidences of all the grievances of the said Province more authentic, and on purpose to make it more difficult for your Petitioner to make out the same.

"That your Petitioner hath forbore making any further application to her Majesty or the Parliament for redress of grievances of the said Province, in hopes that your Lordships would be pleased to provide

speedy relief for the same, and to restore the said Province to the prosperous and flourishing condition it once was in.

"Wherefore your Petitioner most humbly prays, that your Lordships would be pleased to take the calamitous state of the said Province into your consideration, and to put the administration of the government there, upon such an equal foot as may be agreeable to the Royal Charter by which it is held, and the Fundamental Constitutions established by your Predecessors, which encouraged some of the best inhabitants to transport themselves and families thither, and which while they were duly observed, increased the number of its inhabitants, and made trade to flourish and all the people there to live happy and easy.

"And your Petitioner shall ever pray, &c.

JOSEPH BOONE.

Answer to the Governor's Speech, Oct. 25, 1709.

"TO THE RIGHT HON. SIR NATHANIEL JOHNSON, KNT. GOVERNOR, ADMIRAL AND GENERAL OF SOUTH AND NORTH-CAROLINA.

"The Humble Address of the House of Commons now convened at Charles-Town, for the South West part of this Province.

"We, the Commons, now met at Charles-Town, do return your Honor our sincere and hearty thanks for that excellent Speech you made, and delivered to us, at the opening of this present Sessions, and are truly sensible of your Honor's paternal care over this Province, during the whole course of your government; and notwithstanding the infirmities of age and sickness, your zeal for the public good in Church and State, hath surmounted your particular ease and tranquillity, and you have undergone the fatigue with such cheerfulness and presence of mind, that it hath highly encouraged the inhabitants of this Colony to follow

your good and well grounded examples and resolutions, and cheerfully to undergo the troubles and expenses they have been at, in order to defend themselves against the common enemy, now in this time of war. But when we come to that part of your Honor's Speech, wherein you are pleased to give us an account of your Honor's being shortly to resign the government, it strikes us with the greatest concern and sorrow for the approaching loss of so good a Governor, and with the greatest wonder to know the reason of such a change, the administration of your government, being always just and easy, and all your actions tending to the good of this Colony, so that when the government shall come to be out of your hands, we shall (with much sorrow) look upon it to be the greatest loss that could happen to this thriving Colony. In the next place we cannot but take notice of that false and scandalous Petition to the Proprietors of this Colony, wherein there has been so much pains taken to set forth your Honor's actions in the blackest and bitterest manner, and do assure your Honor, that we will use our utmost endeavour to know the truth of that Petition, by examining the author of it, and doubt not but to find it so false in every respect, as to cause us to proclaim your Honor innocent by a vote of our House, and that future ages may see, that what is therein contained is false, give it room to be entered as such in the Journals of our House.

"We do therefore with all due respects render and return our grateful acknowledgments, as well for what service your Honor hath already rendered this Colony, and for your earnest endeavours and hearty desire to settle the Church of England as now by law established, and also for the assurance you are pleased to give us of continuing your provident care in promoting the good of this Colony, when you shall be out of the government."

Address of the Commons to the Lords Proprietors, Nov. 5, 1709:

"TO HIS EXCELLENCY WILLIAM LORD CRAVEN, PALATINE, AND THE REST OF THE TRUE AND ABSOLUTE LORDS AND PROPRIETORS OF CAROLINA.

"The Humble Address of the Commons House of Assembly now met at Charles-Town, for the South West part of the Province aforesaid.

"We, your Lords most Obedient and dutiful servants the Commons, at this present Assembly convened, have the freedom and liberty to acquaint your Lordships, that at the opening of this Session the Right Hon. Sir Nathaniel Johnson, Knt. Governor of this your Lordships Province, recommended to us in his Speech, amongst other things, the examination of a certain petition, or memorial, said to be lately presented to your Lordships by Mr. Joseph Boone, against him, requesting our strictest scrutiny therein, and such a report thereof, as should be agreeable to truth and the Honor and Justice of a House of Commons. Accordingly (may it please your Lordships) we have taken the subject of that Petition into due consideration, and though by the certainty of our own experience and knowledge, we can, and do, from our consciences acquit our excellent Governor of the male-administration thereby charged on him, yet to pursue the fairness of his request, and to take off all umbrages of partiality in the proceeding, but more especially to disabuse your Lordships, and vindicate the injured character and reputation of Sir Nathaniel Johnson, we Resolved to send for Mr. Joseph Boone, and to examine him before a Grand Committee of our whole House, on the particulars of that Petition, and to that end, framed a previous draft of the most pertinent questions to ask him, intending him all necessary countenance and liberty to prove and make good his charge.

"But (my Lords) before matters were brought to this conclusion, Mr. Boone (by some means unknown to us) coming to the knowledge of our design, and being conscious of his own guilt and inability to maintain his accusation, made an interest (as we understand) with Madam Blake (the young Proprietor Blake's mother) to be appointed his representative in Council, thereby to shelter himself from our House, and avoid the examination; for when our Messenger required his attendance before us, and gave him notice of our Resolutions, he answered him, that he would not appear before us, because it interfered with his privilege and the honor of the Upper House. And when afterwards (by an express answer by your Lordship's Deputies) we were assured he was not a member of that honorable number, or admitted amongst them (through the defect of some necessary qualifications) we again sent for him, he most industriously avoided both our Messenger and his own house at Charles-Town, and immediately by a hasty retreat, or rather flight into the country, made it impossible ever since either to see or speak with him. Whereupon we voted Mr. Boone's refusing to appear before us, to be a contempt of the authority of our House, and ordered our Messenger to take him into custody, to answer that contempt at the Bar of our House. And because he declined to prove and make good before us, the articles in his Petition, charged against Sir Nathaniel Johnson, we have voted that Petition or Memorial which the said Boone presented to your Lordships to be false and scandalous, tending to create much jealousy and difference amongst the inhabitants of this Colony, and highly dishonorable to our Governor. And in order to give to your Lordships a more particular and nearer view herein, we have caused exact copies of the whole proceedings to be annexed to, and accompany this address. This (my Lords) is all we apprehend necessary to be done in this affair, at this time, and

which we humbly submit to your Lordships judgements and consideration, professing to your Lordships, not only that Sir Nathaniel Johnson, in that scandalous Petition of Mr. Boone's is most falsely and barbarously traduced, but that we are all satisfied with his mild and easy government, and fully convinced that (under God) we owe the preservation of our lives and interests, in this Province, to his personal courage, conduct and excellent administration. And at the same time acknowledge to your Lordships, the great favour you have done us, not only in appointing so worthy a person for our Governor (and that at a time when our circumstances stood in need of a soldier of his ability and experience) but also for continuing his authority so long amongst us; in the whole course of whose judicious management, your Lordships privileges, and our rights, were so well secured and so discreetly tempered, that they, mutually supporting each other, were both preserved.

"This, my Lords, and a great deal more (in common justice and gratuity) we owe, and shall be ever ready to pay to the memory of Sir Nathaniel Johnson, and hope it will never be in the power of any malignant ill meaning persons, to impress your Lordships to his disadvantage;* we are

"May it please your Lordships,

"With the uttermost devotion and respect,

"My Lords,

"Your Lordships most dutiful and Most Obedt. Servts.

"JAMES RISBEE, Speaker."

The Parsonage House of St. Philip's Parish being much out of repair, the Assembly Ordered, Nov. 5, 1709, "that the Public Receiver pay out of the Public Treasury, unto the Church Wardens of the Church in

* The attack upon Gov. Johnson's character, has not been noticed by either of our Historians. See an interesting Sketch of his Life in Ramsay's So. Ca. ii. 475.

Charles-Town, the sum of £60, for and towards the reparation of the Parsonage-House in Charles-Town, and that the Minister living in the same, for the future, keep the same in repair."*

The assiduity and piety of Commissary Johnson soon gained him the affections of the people. He had a large family, and his salary was acknowledged to be inadequate to their support. As a mark of their esteem for his character and services, his parishioners, without his knowledge, applied to the Assembly for his relief. In consideration of his having to depend solely upon his salary, not being a Missionary of *the Society for the Propagation of the Gospel in Foreign Parts*, An Act was passed April 8, 1710, allowing him an additional salary of £50 a year. The Act likewise provided for the preservation of the Parochial Libraries.†

In the Life of Dean Swift prefixed to his Works,‡ it is stated that, "there was a plan suggested, perhaps by Colonel Hunter, Governor of Virginia, to send out Dr. Swift as Bishop of that Province, to exercise a sort of Metropolitan authority over the Colonial Clergy. But the appointment did not take place." Representations on the subject of an American Episcopate had been made to *the Society for the Propagation of the Gospel in Foreign Parts;* and this important subject had early engaged their attention. In the *Abstract* of the Society's proceedings for the year 1710, it is stated: "It having been frequently represented to the Society, that there is a very great want of a Bishop to govern those Missionaries, whom

* See Appendix I. 2.

† The wars which ravaged Europe compelled many persons to seek an asylum in America. Among them were a number of Palatines. The Lords Proprietors in a letter to the Governor, Oct. 29, 1709, directed him, immediately on their arrival in any part of the Province, to give "to each of them, men, women and children, one hundred acres of land per head, free of any quit-rent, for the space of ten years, reckoning from their arrival, and then to pay one penny yearly for each acre."

‡ Walter Scott's Edition i. 98.

the Society has, or shall, from time to time, send over to New-England, New-York, Pennsylvania, and other parts of the Continent of North-America, as well as the rest of the Clergy in those and the adjacent Colonies; and to Ordain others, and to Confirm the children of the Clergy and Laity; this matter has been most seriously considered of, and is yet depending before the Society; and in the mean time, and till they can bring it to bear, they are looking out for the best and most commodious place, as near the centre as possible of the above mentioned Colonies, to fix the See for the said Bishop; and having been informed, that at Burlington, in New-Jersey, there is a spacious and very convenient House, with some Land belonging to it, (fit for the purpose) to be disposed of upon good terms, they have empowered the Honorable Colonel Hunter, Her Majesty's Governor of New-York and the Jerseys, to treat with the Owner for the purchase thereof."

Some confirmation of Mr. Scott's statement may be derived from the intimacy between Col. Hunter and Dr. Swift, to whom the Colonel's famous "Letter on Enthusiasm" was by some attributed. He was appointed Governor of Virginia in 1708, but was captured by the French on his voyage. In 1710, he was sent out as Governor of New-York and the Jerseys.

The plan of an American Episcopate had been seriously considered and adopted by several of the Prelates in England, as well as by the Society for *the Propagation of the Gospel in Foreign Parts.* The arrangement was matured, when the death of Queen Anne, in 1714, prevented its execution. The Monies arising from the sale of Lands in St. Christophers, that were ceded to England by the treaty of Utrecht, amounted to £80,000 sterling. This was designed by the Queen as a fund for the support of four American Bishops; but after her death, it was given to the

Princess Anne, on her marriage with the Prince of Orange.*

The laborious duties of the Parochial Cure of Charles-Town, had so impaired Mr. Johnson's constitution, that he found a voyage to England necessary for the recovery of his health. He was absent eighteen months, during which time the Church was supplied, once a month, by the Rev. Dr. Le Jau, Rector of St. James', Goose-Creek. In consideration of Mr. Johnson's services in the cause of religion, the Society allowed him a Missionary Salary of £50 sterling a year.†

Charles-Town was now becoming a place of considerable commercial importance, and its inhabitants were daily increasing. The Church was too small for the population, and was so much decayed, that it would soon be unfit for use. The inhabitants were desirous of having a larger edifice of brick, which should accommodate the increasing number of worshippers, and be an ornament to the town. Application, therefore, was made to the Assembly, and an Act was passed, March 1, 1710–11, for building a new Church of brick, to be called St. Philip's.‡

* See Life of Dr. Johnson, President of King's (now Columbia) College, New-York, 62, 54.

† Col. Robert Gibbs had been appointed by the Lords Proprietors, Chief-Justice of the Province; but in a subsequent letter to Gov. Tynte, Feb. 9, 1709–10, they desired him to retain the commission in his hands. The Governor died in 1710, and Col. Gibbs, by bribery, procured himself to be elected his successor. A civil war was nearly the consequence. *See Ramsay's* So. Ca. i. 53–55. The Lords Proprietors, March 14, 1710–11, appointed Charles Craven, late Secretary of the Province, Governor Tynte's successor, and sent him the following Order:

"It appearing to us from the papers and narratives relating to the dispute between Col. Broughton and Col. Gibbs, that Col. Gibbs was guilty of Bribery, and consequently not duly elected Governor of South-Carolina; it was therefore unanimously Resolved, that no salary shall be paid to him, the said Col. Gibbs, as Governor of the same; and we do hereby direct, that all such salary or sums of money, as should have been paid, or were payable to the Governor of the said Province, from the time of the death of Col. Tynte, our late Governor, to the date of Mr. Craven's, our present Governor's Commission, be paid to our Secretary, Mr. Richard Shelton, or to his Attorney's or Assigns: And we do hereby require our Governor, Deputies, Chief Justice, Secretary, Receiver General, and all other Officers of our said Province to be aiding and assisting herein. Given at Craven House under our Hands and the Great Seal of our Province, this 13 day of March 1711–12."

‡ See Appendix I. 3.

The want of Schools was a source of great solicitude to the Inhabitants, and called forth the exertions of the virtuous and the good. The Missionaries, and many other gentlemen of the Province, addressed the Society on this interesting and important subject. They described the deplorable condition of the rising generation, for want of sufficient education, and lamented the decay of piety and morals, as the inevitable consequence of leaving the young to their own pursuits, and to the influence of evil example. The spiritual, as well as temporal, interests of the people were declared to be at stake, as an ignorant, uneducated community, was but a small remove from the habits and feelings of savage life. The Society felt the force of the appeal. In the year 1711, they established a School in Charles-Town, and placed it under the care of the Rev. William Guy, A. M. whom, at the same time, they appointed an Assistant to the Rector of St. Philip's Parish. Mr. Guy was a native of England, and in Deacon's Orders. He was Ordained by Dr. Compton, Bishop of London, Jan. 18, 1711.

At the opening of the Assembly, April 2, 1712, Gov. Craven, Brother to the Palatine of Carolina,* delivered his first Speech. On the subject of religion he said: "As my own persuasions will ever dispose me to do every thing that may contribute to the prosperity and firm establishment of the Church of England, so will my temper always incline me, as a fellow christian, to show the greatest tenderness to those who are under the misfortune of dissenting from her, and to do nothing that may seem to endanger them that liberty. It were to be wished indeed that we could be all of one opinion; but that is morally impossible; but in this we may all agree, to live amicably together, consult

* Lord Granville, Palatine of Carolina, died Dec. 3, 1707, and William, Lord Craven, was unanimously chosen Palatine, by the rest of the Lords Proprietors.

the common good, the tranquillity of our Province and the increase of its trade."

The Assembly, June 7, 1712, passed an additional Act to the several Acts relating to Religious Worship in this Province, and also, to the Act for securing the Provincial Library. This Act provided that a Clergyman should receive £25 out of the public treasury, on his arrival in the Province, which he was to refund, in case he refused to officiate. The Act likewise provided for the safe keeping of the Parochial Libraries.*

Various opinions were held in the Colonies, as to the propriety of instructing Slaves in the Christian Religion. Many pious persons, convinced of the obligation of bringing all men unto Christ, yet doubted, whether convertion might not interfere with their legal right to their labour. The Legislature, therefore, declared the Law upon this subject; and scripture as well as reason confirms their decision.† On the 7th June, 1712, they passed "an Act for the better ordering and governing of Negroes and Slaves," of which the following is an extract:

"XXXIV. Since charity and the Christian Religion which we profess, obliges us to wish well to the souls of all men, and that religion may not be made a pretence, to alter any man's property and right, and that no persons may neglect to baptise their negroes or slaves, or suffer them to be baptised, for fear that thereby they should be manumitted and set free: *Be it therefore Enacted*, That it shall be, and is hereby declared, lawful for any negro or Indian slave, or any other slave or slaves whatsoever, to receive and profess the Christian faith, and be thereunto baptised. But that notwithstanding such slave or slaves shall receive and profess the Christian religion, and be baptised, he or they shall not thereby be manumitted or set free, or his or their owner, master or mistress lose his

* See Appendix, I. 4. † See Burn's Eccles. Law. i. 116.

or their civil right, property and authority over such slave or slaves, but that the slave or slaves, with respect to his or their servitude, shall remain and continue in the same state and condition, that he or they was in before the making of this Act."

In this year, the Rev. Mr. Guy was removed to the Cure of St. Helena, Beaufort, and Thomas Morritt succeeded him in the school. The public advantages resulting from this establishment, were so evident, that the Assembly passed an Act of Incorporation, Dec. 12, 1712, "for founding and erecting a Free-School in Charles-Town for the use of the Inhabitants of this Province of South-Carolina." It recites, "whereas it is necessary that a Free-School be erected for the Instruction of the Youth of this Province, in Grammar, and other Arts and Sciences and useful Learning, and also in the Principles of the Christian Religion: and whereas several charitable and well disposed Christians by their Last Wills and Testaments, have given several sums of money for the founding of a Free-School, but no person yet is authorized to take the charge and care of erecting a Free-School, according to the Intent of the Donors, and to receive the said Legacies if tendered, nor to demand the same in case of refusal to pay the same," &c. A Brick building was erected for the School, and an annual salary of £100, current money,* appropriated for the Master. He was required to be "of the religion of the Church of England, and conform to the same, and be capable to teach the learned languages, (that is to say) Latin and Greek Tongues, and to catechise and instruct the

* As money was of various denominations in Carolina, it may be necessary to state that, Sterling Money of Great Britain was the legal tender of the Province. The value of Foreign coin was raised by the Assembly in 1683, and first gave rise to the Currency of Carolina. In 1708, Queen Ann issued a Proclamation for ascertaining the current rate of coin in the Colonies, whence the appellation *Proclamation Money*. This fixed their current nominal value at £133. 6. 8. for £100 sterling. The other denomination was the Paper Money, called *Currency* or *Carolina Money*. This was finally settled at seven for one sterling.

Youth in the Principles of the Christian Religion as professed in the Church of England." Any person giving £20 to this School, had the privilege of sending one person to be taught, free of expense, for five years. Twelve Scholars nominated by the Commissioners, were to be taught free. Other Scholars were to be received on paying to the Master £4 *per ann;* but 30 shillings of this went to the Usher, if one should be appointed, and likewise a salary of £50 *per ann.** &c. &c. The Act likewise made provision for establishing Free-Schools in all the Parishes.†

A similar Act was passed, April 8, 1710, but it had not been carried into operation. The extensive usefulness of Free-Schools was not clearly perceived, until it was demonstrated by the successful efforts of the Society for Propagating the Gospel.

Among the early Acts of the Provincial Parliament, we find regulations adopted for the proper observance of the Christian Sabbath. The attention of the Assembly was called to this subject, and they passed an Act, Dec. 12, 1712, "for the better observation of the Lord's Day."‡

An Act was passed, Dec. 12, 1712, "to put in Force in this Province the several Statutes of the Kingdom of England or South Britain, therein particularly mentioned." In this Act Liberty of Conscience was confirmed. "Provided also, That this Act, or any enumerated Statute or Clause of any Statute in the same contained, shall not be construed or extended to take away or abridge the Liberty of Conscience, or any

* The Salaries of the Masters and Ushers were appointed to be paid in Current Money, but in consequence of its depreciation, they were directed by An Act, April 9, 1734, to be paid in current money, but at four hundred *per cent.* advance.

† In "an Additional Act to an Act, entitled, An Act for establishing County and Precinct Courts,' passed Feb. 23, 1722, the Justices of those courts were authorized to purchase lands, erect a Free School in each County and Precinct, and to assess the expense upon the lands and slaves within their respective jurisdictions. They were to appoint the Masters, who should be "well skilled in the Latin tongue," and be allowed £25 Proc. Money *per ann.* Ten poor children were to be taught gratis, yearly, if sent by the Justices.

‡ See Appendix I. 5.

other Liberty in Matters Ecclesiastical, from any of the Inhabitants of this Province, but that the same may and shall be enjoyed according to the Powers and Privileges granted to the true and absolute Lords and Proprietors of this Province, by their Charter from the Crown, and the several Acts of Assembly in this Province now in force relating to the same." Sec. xiii.

The Right Rev. Dr. Compton, Bishop of London, died 7th July, 1713. He was succeeded by the Right Rev. Dr. Robinson, who was translated from the See of Bristol.

The Yamassee Indians occupied the Country from Port-Royal Island to Savannah River. In 1715, they commenced a destructive war against the Province, and were joined by all the tribes from Florida to Cape-Fear River. On the 15th of April they burst upon the settlements like a torrent, and, with their usual treachery and ferocity, destroyed the plantations and massacred the inhabitants.* The Missionaries suffered in common with their flocks. They fled before the tomahawk and scalping knife, and left their possessions a prey to the enemy. The Society immediately determined to afford them relief. They wrote to their Agent, Col. Rhett, to give to each of their Missionaries, as a gratuity, half a year's Salary, and to extend the same relief to their Schoolmasters. They likewise directed him to present each Clergyman of the Province, who had suffered in the general calamity, though not in the service of the Society, with a sum not exceeding £30. Col. Rhett, took great pleasure in being the Almoner of the Society's bounty, and immediately paid the Missionaries who applied to him, the sums the Society had bestowed. The Rev. Mr. Le Pierre, and the Rev. Mr. Richbourg, two French Clergymen, who were not employed by the Society, likewise received their

* Hewatt's His. So. Ca. i. 212–223. Humphrey's Acc. of Soc. Prop. Gos. 96. Ramsay's So. Ca. i. 158–164.

bounty. This was so seasonable a relief to these gentlemen, that they were induced to remain in the Province, which, otherwise, they had determined to abandon.

The Rev. Mr. Commissary Johnson had been successfully and satisfactorily labouring in his Cure, since his return from England, when a melancholy accident deprived the Church and the Country of his services. In the month of April, 1716, the Hon. Charles Craven, Esq. Governor of the Province, embarked for England. Mr. Johnson, with thirty other gentlemen, went over the Bar to take leave of him. On their return from the Ship, a sudden squall overset their vessel, and Mr. Johnson, being below, lame with the gout, was unfortunately drowned. Some of the passengers and crew were saved by swimming, and others by assistance from the shore. It is remarkable, that the vessel drifted on the same sand bank, on which Mr. Johnson had nearly perished when he first came to Carolina. His body was brought to town, and buried with every mark of respect and sorrow.*

Mr. Thomas Morritt, Master of the Free-School in Charles-Town, went to England to be Ordained, in 1717, and returned in Priest's Orders the following Spring.

As an inducement for Clergymen of education and talents to emigrate to Carolina, the Assembly, Dec. 11th, 1717, made more ample provision for their support. The Rector of St. Philip's, Charles-Town, was to receive an additional Salary of £100, and the Rectors of Country Parishes, an addition of £50 *per ann.*

The Rev. Alexander Garden, A. M. arrived in Charles-Town, in 1719, and was elected Rector of St. Philip's Parish.

In 1710–11, the Assembly had directed a new brick Church to be built for the accommodation of the in-

* Hewatt's His. So. Ca. i. 230.

habitants of Charles-Town. It had not been finished, and had been materially injured by Storms. The old wooden Church was fast falling into ruin, and had become dangerous to the worshippers. The Assembly, therefore, Dec. 9, 1720, passed an Act for completing the Parish Church of St. Philip's.*

The people having abandoned the Proprietary government, and placed themselves under the protection of the King, Francis Nicholson was appointed Provisional Governor, Sept. 26, 1720, until a final arrangement could be made with the Lords Proprietors. The Governor arrived in Charles-Town, May 21, 1721. The following article is copied from his Commission: "And we do by these presents authorize and empower you to collate any person or persons to any Churches, Chapels, or other Ecclesiastical Benefices, within our said Province and Territory's aforesaid, to which we, our heirs or successors, are or shall be entitled to collate as often as any of them shall happen to be void." His Instructions, dated Sept. 27, 1720, contain the following articles relating to Religion and Morals:

"45. You shall also cause an exact account to be kept of all persons born, christened, and buried, and send yearly fair abstracts thereof to his Majesty and his Commissioners for Trade and Plantations.

"57. You are to permit a liberty of Conscience to all persons, (except Papists) so they be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandal to the government.

"72. You shall take especial care that God Almighty be devoutly and duly served throughout your government, the Book of Common Prayer as by law established, read each Sunday and Holy-day, and the blessed Sacrament administered, according to the Rites of the Church of England.

* See Appendix I. 6.

"73. You shall take care that the Churches already built there be well and orderly kept, and that more be built as the Province, by God's blessing, be improved; and that besides a competent maintenance to be assigned to the Minister of each orthodox Church, a convenient house be built at the common charge, for each Minister, and a competent proportion of Glebe assigned him.

"74. And you are to take care that the Parishes be so bounded and settled, as you shall find most convenient for the accomplishing this good work.

"75. You are not to prefer any Minister to any ecclesiastical Benefice in that Province, without a certificate from the Right Rev. Father in God, the Lord Bishop of London, or some other Bishop, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation; and if any Person preferred already to a Benefice, shall appear to you to give scandal, either by his doctrine or manners, you are to use the power and usual means for the removal of him, and to supply the vacancy in such manner as his Majesty has directed.

"76. You are to give Orders forthwith (if the same be not already done) that every orthodox Minister within your government be one of the Vestry, in his respective Parish, and that no Vestry be held without him, except in case of sickness, or that after notice of a Vestry summoned he omit to come.

"77. You are to inquire whether there be any Minister within your government, who preaches and administers the Sacrament in any orthodox Church or Chapel without being in due Orders, and to give an account thereof to the said Lord Bishop of London.

"78. And to the end the ecclesiastical Jurisdiction of the Lord Bishop of London, may take place in that Province, so far as conveniently may be, his Majesty thinks fit that you give all countenance and encouragement to the exercise of the same, excepting

only the collating to Benefices, granting Licenses for Marriages and Probates of Wills, which his Majesty has reserved to you and to the Commander in Chief, of the said Province for the time being as far as by Law he may.

"79. And his Majesty does further direct that, no Schoolmaster be henceforward permitted to come from this Kingdom, and to keep School in that Province, without the License of the said Lord Bishop of London. But when such Persons so qualified as above shall be wanted for the promotion of Learning and good education, you may yourself License such other Persons as you shall think qualified for such employments; and that no other person now there, or that shall come from other parts, shall be admitted to keep School in Carolina without your License first obtained.

"80. And you are to take especial care, that a Table of Marriages established by the Canons of the Church of England, be hung up in every Orthodox Church, and duly observed: And you are to endeavour to get a Law passed in the Assembly of that Province (if not already done) for the strict observation of the said Table.

"81. You are to take care that Drunkenness and Debauchery, Swearing and Blasphemy be discountenanced and Punished: and for the farther discountenance of Vice and encouragement of Virtue and good living (that by such example the Infidels may be invited, and desire to embrace the Christian Religion,) you are not to admit any Person to public trust and employments in the Province under your government, whose ill fame and conversation may occasion scandal."

The increasing prosperity of the Province, was attended with an advance in the price of the necessaries of life. The salaries of the Clergy, being limitted by law, were become insufficient for their support. It was the

intention of the Assembly, to allow them a competent maintenance for their families, if not an adequate reward for their labours. An Act was therefore passed, June 23, 1722, "for advancing the salaries of the Clergy." The Rector of St. Philip's was in future, to receive £150, and the Rectors of Country Parishes, £100 *per ann. Proclamation money;* or the value thereof in Current Bills, at the rate of four for one. The Act likewise directed the Parsonage-Houses to be repaired by the Vestries, at the expense of the Parish. This had formerly been done by the Rectors at their own expense.

In 1723, the white population in the Province was about 14,000, and the Coloured 18,000.

The Right Rev. John Robinson, D. D. Bishop of London, died in 1723. He was succeeded by the Right Rev. Edmund Gibson, D. D. who was translated from the See of Lincoln. This Prelate held his Primary Visitation in 1724, and distributed throughout his Diocess, a Book of Directions for the conduct of his Clergy in the discharge of their Ministerial duties. It is a work of great excellence, and the book in which it is now to be found,* should occupy a place in the Library of every Clergyman.

The new Church of St. Philip's being nearly finished, it became necessary to procure adjoining land for a grave yard. The General Assembly, fearing that persons might either refuse to sell, or exact exorbitant prices for their lots, passed an arbitrary Act upon the subject, April 17, 1725. It provided that, if the owners of such lots as were required by the Commissioners, should refuse to sell, the land was to be appraised by three freeholders. The owners were then required in ten days, to make a conveyance of the same to the Church Wardens, and in case of default, a Bill was to be exhibited against them in the Court of Chancery.

* Clergyman's Instructor, or a Collection of Tracts on the Ministerial Duties. Oxford 1813.

The melancholy death of Mr. Commissary Johnson, in 1716, left the Bishop of London without a representative in this part of his Diocess. The number of Clergymen was increasing in the Southern Provinces, and required, in conformity with the Canons, a visible head to inspect their manners and superintend their spiritual duties. The Rev. Alexander Garden, Rector of St. Philip's Parish, possessed all the requisite qualifications for this important office. He was beloved by his people, and highly respected by the inhabitants generally, for his learning, piety and zeal. The Clergy honoured him for his faithful adherence to the ecclesiastical Constitution and Canons, and for his conscientious observance of the Rubrics and religious usages and customs of the Church. Dr. Gibson, Bishop of London, being well acquainted with his character, appointed him, in 1726, his Commissary for North and South-Carolina, and the Bahama Islands.

Individual piety had been exerted in many of the Parishes in promoting the conversion of the negroes; and the success which attended these charitable labours induced similar exertions in other places, and increased the desire to extend the practice farther. The Clergy had, generally, given a portion of their time to this work, and had baptised many. Something, however, was wanting to make it general. Prejudices were to be overcome, objections removed, and advantages pointed out, while the Christian's duty of converting even such souls to Christ, was to be clearly established and brought home to the hearts of the people, by some person in authority, whose opinions they would respect, and whose advice they might be willing to adopt.

The Clergy of this Province, in a joint Letter to *The Society for the Propagation of the Gospel in Foreign Parts*, stated their views of this subject. It was taken up by many serious Christians in England.

as a work of bounden duty; and Dr. Gibson, Bishop of London, published *An address to serious Christians in England, to assist the Society for Propagating the Gospel, in carrying on the Work of Instructing the Negroes in the Plantations abroad.* He likewise addressed the two following *Pastoral Letters* to the Colonists and Missionaries:

PASTORAL LETTER,

To the Masters and Mistresses of Families in the English Plantations abroad; Exhorting them to encourage and promote the Instruction of their Negroes in the Christian Faith.

The Care of the Plantations abroad being committed to the Bishop of *London* as to Religious Affairs; I have thought it my Duty to make particular Inquiries into the State of Religion in those Parts, and to learn, among other Things, what Numbers of Slaves are employed within the several Governments, and what Means are used for their Instruction in the Christian Faith. I find the Numbers are prodigiously great; and am not a little troubled, to observe how small a Progress has been made in a Christian Country, towards the delivering those poor Creatures from the Pagan Darkness and Superstition in which they were bred, and the making them Partakers of the Light of the Gospel, and of the Blessings and Benefits belonging to it. And, which is yet more to be lamented, I find there has not only been very little Progress made in the work, but that all *Attempts* towards it have been by too many industriously discouraged and hindered; partly, by magnifying the *Difficulties* of the Work beyond what they really are; and partly, by mistaken Suggestions of the Change which *Baptism* would make in the Condition of the *Negroes*, to the Loss and Disadvantage of their Masters.

I. As to the Difficulties; it may be pleaded, That the Negroes are *grown Persons* when they come over, and that having been accustomed to the Pagan Rites and Idolatries of their own Country, they are prejudiced against all other Religions, and more particularly against the Christian, as forbidding all that Licentiousness which is usually practised among the Heathens. But if this were a good Argument against attempting the Conversion of Negroes, it would follow, that the Gospel is never to be further propagated than it is at present, and that no Endeavours are to be used for the Conversion of Heathens, at any Time, or in any Country whatsoever; because all Heathens have been accustomed to Pagan Rites and Idolatries, and to such vicious and licentious Living as the Christian Religion forbids. But yet, God be thanked, Heathens have been converted, and Christianity propagated, in all Ages, and almost all countries, through the Zeal and Diligence of pious and good Men; and this, without the Help of Miracles. And if the present Age be as zealous and diligent in pursuing the proper *Means* of Conversion, we have no Reason to doubt, but that the Divine Assistance is, and will be, the same in all Ages.

But a farther Difficulty is, that they are utter Strangers to our Language, and we to theirs; and the Gift of Tongues being now ceased, there is no Means left of instructing them in the Doctrines of the Christian Religion. And this, I own, is a real Difficulty, as long as it continues, and as far as it reaches. But, if I am rightly informed, many of the Negroes, who are grown Persons when they come over, do of themselves attain so much of our Language, as enables them to understand, and to be understood, in Things which concern the ordinary Business of Life; and they who can go so far of their own accord, might doubtless be carried much farther, if proper Methods and Endeavours were used to bring them to a compe-

tent knowledge of our Language, with a pious View to the instructing them in the Doctrines of our Religion. At least, some of them, who are more capable and more serious than the rest, might be easily instructed both in our Language and Religion, and then be made use of to convey Instruction to the rest in their own Language. And this, one would hope, may be done with great Ease, wherever there is a hearty and sincere Zeal for the Work.

But whatever Difficulties there may be in instructing those who are *grown-up* before they are brought over; there are not the like Difficulties in the Case of their Children, who are born and bred in our Plantations, who have never been accustomed to Pagan Rites and Superstitions, and who may easily be trained up, like all other Children, to any Language whatsoever, and particularly to our own; if the making them good Christians be sincerely the Desire and Intention of those, who have the Property in them, and the Government over them.

But supposing the Difficulties to be much greater than I imagine; they are not such as render the Work *impossible*, so as to leave no Hope of any *Degree* of Success; and nothing less than an *Impossibility* of doing any good at all, can warrant our giving over and laying aside all Means and Endeavours, where the Propagation of the Gospel, and the saving of Souls, are immediately concerned.

Many Undertakings look far more impracticable before Trial, than they are afterwards found to be in Experience; especially, where there is not a good Heart to go about them: And it is frequently observed, that small Beginnings, when pursued with Resolution, are attended with great and surprizing Success. But in no Case is the Success more great and surprizing, than when good Men engage in the Cause of God and Religion, out of a just Sense of the inestimable Value of a Soul, and in a full and well-grounded Assurance

that their Honest Designs and Endeavours for the promoting Religion, will be supported by a special Blessing from GOD.

I am loath to think so hardly of any *Christian* Master, as to suppose that he can *deliberately hinder* his Negroes from being instructed in the Christian Faith; or, which is the same Thing, that he can, upon sober and mature Consideration of the Case, finally resolve to deny them the *Means* and *Opportunities* of Instruction: Much less may I believe, that he can, after he has seriously weighed this Matter, permit them to labour on the Lord's Day; and least of all, that he can put them under a kind of *Necessity* of labouring on that Day, to provide themselves with the *Conveniencies* of Life; since our Religion so plainly teaches us, That GOD has given one Day in seven to be a Day of Rest, not only to Man, but to the Beasts; That it is a Day which is appointed by Him for the Improvement of the Soul, as well as the Refreshment of the Body; and that it is a Duty incumbent upon Masters, to take Care that all Persons, who are under their Government, keep this Day holy, and employ it to the pious and wise Purposes, for which GOD our great Lord and Master, intended it. Nor can I think so hardly of any Missionary, who shall be desired by the Master to direct and assist in the Instruction of his Negroes (either on that Day, or on any other, when he shall be more at leisure,) as to suppose that he will not embrace such Invitation with the utmost Readiness and Cheerfulness, and give all the Help that is fairly consistent with the necessary Duties of his Function, as a Parochial Minister.

If it be said, That no Time can be spared from the daily Labour and Employment of the Negroes, to instruct them in the Christian Religion; this is in Effect to say, that no Consideration of propagating the Gospel of GOD, or Saving the Souls of Men, is to make the *least Abatement* from the temporal Profit of

the Masters; and that GOD cannot, or will not, make up the little they may lose in that Day, by blessing and prospering their Undertakings by Sea and Land, as a just Reward of their Zeal for his Glory, and the Salvation of mens Souls. In this Case, I may well reason as *St. Paul* does in a Case not unlike it, that if they make you Partakers of their temporal Things (of their Strength and Spirits, and even of their offspring) you ought to make them Partakers of your spiritual Things, though it should abate somewhat from the Profit which you might otherwise receive from their Labours. And considering the greatness of the Profit that is received from their Labours, it might be hoped that all Christian Masters, those especially who are possessed of considerable Numbers, should also be at some small *Expense* in providing for the Instruction of those poor Creatures; and that others, whose Numbers are less, and who dwell in the same Neighbourhood, should *join* in the expense of a common Teacher, for the Negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, are sufficiently sensible of the great Importance and Necessity of such an established and regular Provision for the Instruction of the Negroes, and earnestly wish and pray, that it may please GOD to put it into the hearts of good Christians, to enable them to assist in the work, by seasonable Contributions for that End; but at present their Fund does scarce enable them to answer the many Demands of Missionaries, for the Performance of Divine Service in the poorer Settlements, which are not in a Condition to maintain them at their own Charge.

II. But it is further pleaded, That the Instruction of Heathens in the Christian Faith, is in order to their Baptism; and that not only the *Time* to be allowed for Instructing them, would be an Abatement from the Profits of their Labour, but also that the *Baptising* them when instructed, would destroy both the Pro-

perty which the Masters have in them as Slaves bought with their Money, and the Right of selling them again at Pleasure: and that the making them Christians, only makes them less diligent, and more ungovernable.

To which it may be very truly replied, That Christianity, and the embracing of the Gospel, does not make the least Alteration in Civil Property, or in any of the Duties which belong to Civil Relations; but in all these Respects, it continues Persons just in the same State as it found them. The freedom which Christianity gives, is a Freedom from the Bondage of Sin and Satan, and from the Dominion of Mens Lusts and Passions and inordinate Desires; but as to their *outward* Condition, whatever that was before, whether bond or free, their being baptised, and becoming Christians, makes no manner of Change in it: As *St. Paul* has expressly told us, I *Cor.* vii. 20. where he is speaking directly to this very Point, *Let every Man abide in the same Calling wherein he was called;* and at the 24th verse, *Let* every Man wherein he is called, *therein abide with God.* And so far is Christianity from discharging Men from the Duties of the Station and Condition in which it found them, that it lays them under stronger Obligations to perform those Duties with the greatest Diligence and Fidelity, not only from the Fear of Men, but from a Sense of Duty to God, and the Belief and Expectation of a future Account. So that to say, that Christianity tends to make Men less observant of their Duty in any Respect, is a Reproach that it is very far from deserving; and a Reproach, that is confuted by the whole Tenor of the Gospel Precepts, which inculcate upon all, and particularly upon Servants (many of whom were then in the Condition of Slaves) a faithful and Diligent Discharge of the Duties belonging to their several Stations, out of Conscience towards God: And it is also confuted by our own Reason, which tells us how much more forcible and con-

stant the Restraint of *Conscience* is, than the Restraint of *Fear;* and last of all, it is confuted by Experience, which teaches us the great *Value* of those Servants who are truly Religious, compared with those who have no Sense of Religion.

As to their being more ungovernable after Baptism, than before; it is certain that the Gospel every where enjoins, not only Diligence and Fidelity, but also *Obedience*, for Conscience Sake; and does not deprive Masters of any proper Methods of *enforcing* Obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous Treatment of our Fellow-Creatures, and will not suffer us to consider a Being that is endowed with Reason, upon a Level with Brutes; and Christianity takes not out of the Hands of Superiors any Degrees of Strictness and Severity, that fairly appear to be necessary for the preserving Subjection and Government. The general Law, both of Humanity and of Christianity, is Kindness, Gentleness, and Compassion, towards all Mankind, of what Nation or Condition soever they be; and therefore we are to make the Exercise of those amiable Virtues, our *Choice* and *Desire*, and to have Recourse to severe and rigorous Methods unwillingly, and only out of Necessity. Of this *Necessity*, you yourselves remain the Judges, as much *after* they receive Baptism, as *before;* so that *You* can be in no Danger of suffering by the Change; and as to *Them*, the greatest Hardships that the most severe Master can inflict upon them, is not to be compared to the Cruelty of keeping them in the State of Heathenism, and depriving them of the Means of Salvation, as reached forth to *all Mankind*, in the Gospel of Christ. And, in Truth, one great Reason why Severity is at all necessary to maintain Government, is the *Want* of Religion in those who are to be governed, and who therefore are not to be kept to their Duty by any Thing but *Fear* and *Terror;* than which there cannot be a more un-

easy State, either to those who govern, or those who are governed.

III. That these Things may make the greater Impression upon you, let me beseech you to consider yourselves not only as Masters, but as *Christian* Masters, who stand obliged by your Profession to do all that your Station and Condition enable you to do, towards breaking the Power of Satan, and enlarging the Kingdom of CHRIST; and as having a great Opportunity put into your Hands, of helping on this Work, by the Influence which GOD has given you over such a Number of Heathen Idolaters, who still continue under the Dominion of Satan. In the next Place, let me beseech you to consider *Them*, not barely as Slaves, and upon the same Level with labouring Beasts, but as *Men*-Slaves and *Women*-Slaves, who have the same Frame and Faculties with yourselves, and have Souls capable of being made eternally happy, and Reason and Understanding to receive Instruction in order to it. If they came from abroad, let it not be said, that they are as far from the knowledge of CHRIST in a Christian Country, as when they dwelt among Pagan Idolaters. If they have been born among you, and have never breathed any Air but that of a Christian Country, let them not be as much Strangers to CHRIST, as if they had been transplanted, as soon as born, into a Country of Pagan Idolaters.

Hoping that these and the like Considerations will move you to lay this Matter seriously to Heart, and excite you to use the best Means in your Power towards so good and pious a Work; I cannot omit to suggest to you one of the best Motives that can be used, for disposing the Heathens to embrace Christianity; and that is, *the good Lives of Christians.* Let them see, in you and your Families, Examples of Sobriety, Temperance and Chastity, and of all the other Virtues and Graces of the Christian Life. Let

them observe how strictly you oblige yourselves, and all that belong to you, to abstain from Cursing and Swearing, and to keep the Lord's Day holy, and to attend the public Worship of GOD, and the Ordinances which CHRIST hath appointed in his Gospel. Make them sensible, by the general Tenor of your Behaviour and Conversation, that your inward Temper and Disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful; and that as oft as you exercise Rigour and Severity, it is wholly owing to their Idleness or Obstinacy. By these Means, you will open their Hearts to Instruction, and *prepare* them to receive the Truths of the Gospel; to which if you add a pious *Endeavour* and *Concern* to see them duly instructed, you may become the Instrument of saving many Souls, and will not only secure a Blessing from GOD upon all your Undertakings in this World, but entitle yourselves to that distinguishing Reward in the next, which will be given to all those who have been zealous in their Endeavours to promote the Salvation of Men, and enlarge the Kingdom of CHRIST. And that you may be found in that Number at the great Day of Accounts, is the sincere Desire and earnest Prayer of

Your faithful Friend,

EDM. LONDON.

May 19*th*, 1727.

Ten Thousand Copies of this Letter were published by *the Society for the Propagation of the Gospel in Foreign Parts*, and dispersed through the Colonies.

PASTORAL LETTER,

To the Missionaries in the English Plantations.

GOOD BROTHER,

Having understood by many Letters from the Plantations, and by the Accounts of Persons who have come from thence, that very little Progress hath

hitherto been made in the conversion of the *Negroes* to the Christian Faith; I have thought it proper for me to lay before the Masters and Mistresses the Obligations they are under, to promote and encourage that pious and necessary Work. This I have done in a Letter directed to them; of which you will receive several Copies, in order to be distributed to those who have *Negroes* in your own Parish; and I must entreat you, when you put the Letter into their Hands, to enforce the Design of it by any further Arguments that you shall think proper to be used, and also to assure them of your own Assistance in carrying on the Work.

I am aware, that in the Plantations, where the Parishes are of so large Extent, the Care and Labour of the Parochial Ministers must be great; but yet I persuade myself, that many vacant Hours may be spared from the other Pastoral Duties, to be bestowed on this; and I cannot doubt of the Readiness of every Missionary in his own Parish, to promote and further a Work so charitable to the Souls of Men, and so agreeable to the great End and Design of his Mission.

As to those Ministers who have Negroes of their own; I cannot but esteem it their indispensable Duty to use their best Endeavours to instruct them in the Christian Religion, in order to their being baptised; both because such Negroes are their proper and immediate Care, and because it is in vain to hope that other Masters and Mistresses will exert themselves in this Work, if they see it wholly neglected, or but coldly pursued, in the Families of the Clergy. So that any Degree of Neglect on your part, in the Instruction of your own Negroes, would not only be the withholding from *them* the inestimable Benefits of Christianity, but would evidently tend to the obstructing and defeating the *whole Design* in every other Family.

I would also hope, that the *Schoolmasters* in the several Parishes, part of whose Business it is to instruct Youth in the Principles of Christianity, might

contribute somewhat towards the carrying on this Work; by being ready to bestow upon it some of their Leisure Time, and especially on the Lord's Day, when both they and the Negroes are most at Liberty, and the Clergy are taken up with the public Duties of their Function. And though the assistance they give to this pious Design, should not meet with any Reward from Men, yet their Comfort may be, that it is the Work of GOD, and will assuredly be rewarded by him; and the less they are *obliged* to this, on Account of any Reward they receive from *Men*, the *greater* will their Reward be from the Hands of GOD. I must therefore intreat you to recommend it to them in my Name, and to dispose them by all proper Arguments and Persuasions to turn their Thoughts seriously to it, and to be always ready to offer to lend their assistance, at their Leisure Hours.

And so, not doubting of your ready and zealous Concurrence in promoting this important Work, and earnestly begging a Blessing from GOD upon this and all your other Pastoral Labours, I remain

Your affectionate Friend and Brother,

May 19, 1727. EDM. LONDON.

In the year 1728, The Rev. Mr. Morritt was removed to the Cure of Prince George's, Winyaw, and the Rev. John Lambert, A. M. was appointed by the Society, their Schoolmaster in Charles-Town, and afternoon Preacher at St. Philip's Church. The Society were subsequently informed that, he was diligent in the discharge of his duties, and highly useful in training up the youth of the Country, to virtue and religion. He died the following year.*

*He was buried in the cemetery of St. Philip's Church: The following Inscription is on his tombstone:

THE REV. MR. JOHN LAMBERT
LATE MASTER PRECEPTOR, AND TEACHER OF GRAMMAR,
AND OTHER ARTS AND SCIENCES TAUGHT IN THE
FREE-SCHOOL
AT CHARLES-TOWN, FOR THE PROVINCE OF SOUTH-CAROLINA,
AND AFTERNOON LECTURER OF THIS PARISH
OF ST. PHILIP'S, CHARLES-TOWN,
DEPARTED THIS LIFE (SUDDENLY) ON THE 14 AUGUST, A. D. 1728.
BLESSED IS THAT SERVANT WHOM HIS LORD WHEN
HE COMETH SHALL FIND SO DOING;
THEREFORE BE YE ALSO READY.

After the establishment of the Free-School by law, Dec. 12, 1712, the School of the Society was united with the Provincial Institution. But the Society, for many years, continued to appoint the Master. Gov. Johnson warmly recommended the Free-School to the General Assembly, in his first Speech, Jan. 6, 1731. This Institution continued to the beginning of the revolution, when it was broken up for the want of teachers.

It has been already stated that, through the instrumentality of the late Rev. Dr. Bray, the Bishop of London's Commissary in Maryland, a Provincial Library was established at Charles-Town, in the year 1700. But his beneficence was not confined alone to this Province; in various parts of the American Colonies, he founded Provincial and Parochial Libraries. The zeal which animated that good man was equally felt by his *Associates*. A Sermon was preached before them, Feb. 23d, 1731, at the Church of St. Augustine, near St. Paul's, London, by the Rev. Samuel Smith, LLB. from *Isa.* xi. 9. Among other important matter, the Preacher showed the necessity of founding Parochial Libraries in the Colonies, and strongly urged the duty of instructing the Negroes in the knowledge of Christianity. He then contrasted the condition of the people in this Province, with the poor in England, and declared it to be an act of Christian Charity, to enable poor families to emigrate and to settle in Carolina, where lands had been assigned them by the bounty of the King.

An Act was passed by the Assembly, Aug. 20, 1731, directing that all Persons going to or from Divine Worship, should be put over the several Ferries on Sundays, free of expense, in any part of the Province, except over the Ferry on Charles-Town Neck. And by other Acts, Ministers of the Gospel are exempt from paying Ferriage, at the Ferries established by Law.

The number of Houses in Charles-Town in Sept. 1731, were computed to be between five and six hundred.

It does not appear from any records extant in the Church, that Visitations of the Clergy were held by the Rev. Mr. Commissary Johnson. But from his general character for zeal and piety, we have no reason to doubt that he exercised all the duties of his office. There were, in his time, about a dozen Ministers in the Province, most of whom had Parochial Cures; and the spiritual superintendence of their Churches, doubtless engaged his attention. But many important records are lost, and the Commissary's Register, probably, has shared the same fate.

The Church in this Province continuing to increase, the Rev. Mr. Commissary Garden deemed it necessary, to hold Annual Visitations of the Clergy. They were convened for the first time, Oct. 20, 1731, when they exhibited to the Commissary their Letters of Orders, and License to perform the Ministerial Office in this Province. The number of Clergymen present, is not stated.*

There is no Parochial Register of St. Philip's before 1720, nor any Journals of the Vestry before 1732. From these it appears that, the Parishioners, who were members of the Church of England, met April 10th, being Easter Monday, and elected the following Parochial Officers:

Churchwardens. Capt. Robert Austin, and William McKensie.

Vestrymen. His Ex. Robert Johnson, *Gov.* Col. Samuel Prioleau, Capt. Greeme, William Yeomans, Gabriel Manigault, Mr. —— Motte, and Thomas Fairchild.

The Churchwardens and Vestrymen in every Parish, subscribed the following declaration against *transubstantiation*, besides the Oath of Office:

* See Constitutions and Canons Ecclesiastical of the Church of England, cxxxvii.

"I, A. B. declare, that I do believe, that there is not any transubstantiation in the Sacrament of the Lord's Supper, or in the elements of bread and wine, at or after the consecration thereof by any person whatsoever."*

The origin of these Parochial Officers is of very ancient date in the Church of England. In the ancient Episcopal Synods, the Bishops used to summon two or three discreet persons from each Parish, to present, and give evidence of, any offences against the ecclesiastical laws within their knowledge. In the course of time, these Officers became a regular body, and were called *Synods men*, and by corruption *Sidesmen*. They were also called *Questmen*, from the nature of their office, in inquiring into offences. These duties subsequently devolved upon the *Churchwardens*, who were particularly charged with the care of the Church, and Church property; and *sidesmen* were appointed as their *assistants*. It was the duty of the Churchwardens to see that the Church, Churchyard and Parsonage House, were kept in repair; and to provide every thing necessary for the public Service of the Church: To observe the conduct of the Parishioners, concerning matters within the ecclesiastical jurisdiction, such as lewdness, swearing, drunkenness, sabbath breaking, &c. To assess the Parishioners for Church repairs, &c. and at the time of the Communion to collect the alms for the Poor. They were likewise *Overseers of the Poor*. The following persons were exempt from the Office of Churchwarden: Peers of the Realm, Members of Parliament, Officers of the Secular Courts, Apothecaries, Dissenting Ministers, and persons who had prosecuted a Felon to conviction: but Dissenters were required to serve by Deputy. The following was their Oath of Office: "You shall swear, truly and faithfully to execute the

* See Burns' Ecclesiastical Law, iii. 17. Collier's Eccles. Hist. ii. 897.

office of a Churchwarden within your Parish, and according to the best of your skill and knowledge present such things and persons, as to your knowledge are presentable by the laws ecclesiastical of this realm: So help you God, and the contents of this book."

In the 89th art. of the *Constitutions and Canons Ecclesiastical*, it is directed that, the Churchwardens or Questmen, shall be chosen by the joint consent of the Minister and the Parishioners, and where they cannot agree, then each party shall choose one. But in many parishes in England, the immemorial custom has been, for the Parishioners to choose both the Churchwardens; and the common law has confirmed their right. The Churchwardens are so far a Corporation as to sue for the goods of the Church, and to purchase property for the Parish, except lands, which are held by *feoffees*, in trust. At the end of every year the Churchwardens must give an account of their transactions to the Minister and Parishioners.

The *Vestry* was originally composed of all the Parishioners, who met together on Parochial affairs. Public notice of the meeting was given in the Church on the preceding Sunday, and the parishioners were called together by the ringing of the bell. The Rector or Vicar, presided *ex-officio*. This meeting being held in the room of the Church, where the Vestments of the Clergy were kept, was thence called a Vestry. The power of adjourning belonged neither to the Minister nor Churchwardens, but exclusively to the Vestry. The Churchwardens laid their accounts before this body, in whom the right of approving or rejecting them resided.

This general meeting of the Parishioners at length became inconvenient, and a select number was annually chosen, to represent the Parish, and transact the ordinary business of the general meeting: These were called a *Select Vestry*. This practice soon fell into

disuse, and the Vestries perpetuated their office by filling up vacancies as they occurred. In some Parishes this practice is now established by law, and in others by immemorial custom.*

From this Account of the origin and duties of Churchwardens and Vestrymen, it appears that, in the Church of England, the Churchwardens are officers annually elected for managing the temporal affairs of the Church, and that the Vestry are appointed as representatives of the Parishioners, to examine and settle the accounts of the Churchwardens.†

The duties of these Officers in the American Church under the Provincial Government, will be seen in the Acts of the General Assembly published in this work.

On examining the Journals of the different Parishes, it appears that, towards the time of the Revolution, the arrangement of the Parochial Officers was changed. In some instances it seems to have been done indifferently, in others with design. The Vestry, being the popular branch of Church Officers, came to be named first, contrary to the invariable custom in England, and in all the American Provinces. This practice appears to have sprung from the desire of the people in this Province, to exercise those privileges which they believed to belong to them as freemen. The Vestry were the representatives of the people; and in their name audited the accounts of the Parish. The Vestrymen have ever since been first named among the Parochial Officers in South-Carolina.

Commissary Garden held his second Visitation of the Clergy, April 19th, 1732. No other business was transacted, than the examination of some Letters of Orders, and Licenses from the Bishop of London.

* See Burns Eccles. Law, iv. 7.

† By the "Act for establishing County and Precinct Courts" passed Sept. 20, 1721, these Courts were empowered "to inspect and examine into the Accounts of all Churchwardens and Overseers of the Poor, to the intent that the Poor shall be sufficiently provided for, and to see and take care that the Churchwardens do well and truly execute their Offices, according to the Powers and Directions given them by virtue of any Act or Acts of Assembly of this Province in that case made and provided."

It is not known, at what period the present St. Philip's Church was first opened for divine worship. The Act of Assembly for building it, passed March 1, 1710–11: And an Act was passed Dec. 10, 1720, for completing it, and for repairing the damage it had sustained from Storms. It was not opened, probably, before 1727, when the old Church was taken down, and it was not completed until the year 1733.

St. Philip's Church stands upon the east side of Church-street, a few poles north of Queen-street. It is built of brick, and rough-cast. The Nave is 74 feet long; the Vestibule, or more properly, the Belfry, 37, the Portico 12 feet and 22 1-2 feet wide. The Church is 62 feet wide. The Roof is arched, except over the Galleries; two rows of Tuscan Pillars support five arches on each side, and the Galleries. The Pillars are ornamented on the inside, with fluted Corinthian Pilasters, whose capitals are as high as the Cherubim, in relief, over the centre of each arch, supporting their proper Cornice. Over the centre arch on the south side, are some figures in heraldic form, representing the infant colony imploring protection of the King. The Church was nearly finished, when the King purchased the Province of the Lords Proprietors. This circumstance, probably, suggested the idea. Beneath the figures, is this inscription: *Propius res aspice nostras.** This has been adopted as the motto of the Seal of St. Philip's Church. Over the middle arch on the north side, is this inscription: *Deus mihi Sol*, with armorial bearings, or the representation of some stately edifice.

Each Pillar is now ornamented with a piece of Monumental Sculpture, some of them with Bass-relief figures, finely executed by some of the first Artists in England. These add greatly to the beauty and solemnity of the edifice. There is no Chancel;

* Virg. Æn. lib. i. 526.

the Communion Table stands within the body of the Church. The east end is a pannelled Wainscot, ornamented with Corinthian Pilasters, supporting the Cornice of a Fan-light. Between the Pilasters, are the usual Tables of the Decalogue, the Lord's Prayer, and the Apostles' Creed. The Organ was imported from England, and had been used at the Coronation of *George II.* The Galleries were added subsequently to the building of the Church. There are 88 Pews on the Ground floor, and 60 in the Galleries. Several of the Pews were built by individuals, at different times, with the consent of the Vestry. The Communion Plate was a donation to the Church. Two Tankards, one Chalice and Patine, and one large Alms Plate, were given by the government, and have the Royal Arms of England engraved on each piece. One Tankard, one Chalice and Patine, and one large Alms Plate, have engraved on them, *The Gift of Col. Wm. Rhett to the Church of St. Philip, Charles-Town, South-Carolina.* One large Paten with I. F. R. engraved on it.* The Pulpit and Reading Desk stand at the East end of the Church, at the N. E corner of the middle aisle. The front of the Church is adorned with a Portico, composed of four Tuscan Columns, supporting a double Pediment. The two side Doors which open into the Belfry, are ornamented with round Columns of the same Order, which support angular Pediments that project 12 feet; these give to the whole building the form of a cross, and add greatly to its beauty. This, however, is somewhat obscured by the intervention of the wall of the graveyard. Pilasters of the same Order with the Columns, are continued round the Body of the Church, and a Parapet Wall extends round the Roof. Between each of the Pilasters is one lofty sashed window. Over the double Pediment was originally a Gallery with Balus-

* Two small Silver Chalices, for administering the Communion to the Sick, were provided by the Vestry in 1791.

ters, which has since been removed as a security against fire. From this the Steeple rises octagonal; in the first Course are circular sashed windows on the Cardinal sides; and windows with Venetian blinds in each face of the Second Course, ornamented with Ionic Pilasters, whose Entablature supports a Gallery. Within this Course are two Bells. An octagonal Tower rises from within the Gallery, having sashed Windows on every other Face, and Dial Plates of the Clock on the Cardinal sides. Above is a Dome, upon which stands a quadrangular Lantern. A Vane, in the form of a Cock, terminates the whole. Its heighth, probably, is about 80 feet.

St. Philip's Church has always been greatly admired. Its heavy structure, lofty arches and massive pillars, adorned with elegant sepulchral monuments, cast over the mind a solemnity of feeling, highly favourable to religious impressions.* The celebrated

* The following are the Inscriptions upon the Monuments, according to their date:

To the Memory of
JOHN GARRARD, ESQ.
Merchant at Havanna,
Third Son of Sr. Samuel Garrard, Bart.
and Senior Alderman of London;
who for the recovery of his Health
Came to this Place;
But died the night that he
Landed, on the 18th of
May 1722,
And in the 22d year
of his age.
In Cœlo Salus est.

Near this Place lyes the Body of his Excellency
ROBERT JOHNSON, Esquire, His Majesty's
First Captain General, Governor and Commander
in Chief, and Vice-Admiral of this Province,
After the Purchase thereof from the
Lords Proprietors.
Who Dyed the 3d day of May
Annoque Domini 1735, aged 58 years.
To whose Memory The General Assembly gave
This Marble to be Erected as a Mark of Peculiar
Esteem and Gratitude for his Mild, Just
and Generous Administration.
And beside him lyes his Beloved Consort,
Mrs. MARGARET JOHNSON, an amiable, sensible Lady.
Of Exemplary Piety, Charity and Oeconomy,
Who Dyed the 5th day of July
Annoque Domini 1762, aged 45 years.

In the Cemetery of this Church
lie the Remains
of
HECTOR BERENGER DE BEUFAIN, ESQ.

Edmund Burke, speaking of this Church says, it "is spacious, and executed in a very handsome taste, exceeding every thing of that kind which we have in America;"* and the Biographer of Whitefield calls

* Account of European Settlements in America, ii. 258.

Born at Orange in France, in the year of our Lord, 1697; He came
from London to South-Carolina in 1733, where he resided
the Remainder of his Life; in 1742 He was appointed
Collector of his Majesty's Customs, and in 1747 Member of
His Majesty's Council for this Province.
He died Oct. 13, 1766,
deservedly Regretted.
A Man
Of unshaken Integrity in the discharge of his Public Trust,
Never relaxed to the Prejudice of the Crown Revenue,
Never rigorously enforced to the oppression of the Innocent;
Of most benevolent humanity;
Always ready to relieve the distressed
without ostentation;
Of humblest manners, tho' possessed of eminent Talents.
Master of the Learned Languages,
And tho' a Foreigner, a profound critic in the English Tongue.
Tho' humble, inflexibly adhering to the Rules
Of Justice, honor and politeness;
Complacent in his behaviour to all;
Thus meriting he thus acquired
Universal Esteem.
His fellow citizens of this Province,
For many years the Witnesses and Admirers
Of his virtues uniformly practiced thro life,
have erected this Monument
Sacred to the Memory
of his Merit and their Love.
MDCCLXVII.

Ultima Ratio.
Sacred to the Memory
Of a Patriot Soldier eminent for his Exertions
In defence of the Rights of Mankind in General
and these United States in Particular; and who sealed
With his Blood the contract of
Fidelity to his Country.
At the commencement of American opposition
To British Usurpation,
PHILIP NEYLE, ESQUIRE,
Devoted himself to the support of the
Just claims of his native Land.
Which with alacrity and inviolate attachment,
He was performing the duties of a
Good Citizen and Gallant Officer,
At the seige of Charlestown,
A cannon ball deprived his country of his services
His friends of an ingenious, benevolent & amiable companion,
And his Infirm Parents of the comfort and support
Afforded by his Filial Piety.
It was the Dying request of his aged Father,
That this Marble should be Inscribed
To his much loved Son.
The country in whose cause he fell
Will long cherish his Memory with
Gratitude and Affection.
Occidit die Aprilis Anno Domino 1760, Ætatisque 29.
Honor et Honestas.

To the Memory
of
ISAAC MOTTE, ESQ. and ELIZABETH his Wife.
He
Discharged the Duties
In a Public Character,
of
Treasurer of this Province
For Thirty years;

it, "a grand Church resembling one of the new Churches in London."*

* Gillies' Memoirs of Whitefield, 40.

And in a Private Station
Of a Citizen, Husband and Father,
To the age of Seventy years,
With Integrity, Benevolence
and the utmost
Affection.
She
As a Wife, a Mother, a Friend,
Appeared not less
Amiable.
Beati in Domino Morientes.

Ye that Peruse his Name who living shin'd
Oh! bear the Merits of the Dead in Mind!
How skill'd he was in each engaging Art,
The Mildest Manners with a generous Heart.
He was —— but Heav'n how soon ordain'd his End,
In Death a Hero, as in Life a Friend.
Sacred to the Memory of
MAJOR BENJAMIN HUGER,
Who fell before the Lines of Charlestown,
On the 11th day of May 1779,
In the thirty-second year of his Age,
This Memorial of her affection
Was caused to be erected by his Widow
1786.

In the Cemetery of this Church entombed, lie the Remains of
The Honorable OTHNIEL BEALE,
A Member of the King's Council of South-Carolina,
And 27 years Colonel of the Charlestown Regiment.
Through the vicissitudes of a long Life,
he manifested an attention to the Service of God,
that was constant, sincere and exemplary:
In the discharge of his *public* Duties, Firmness, Integrity and Diligence,
And of his *private*, Justice, Cheerfulness, Benevolence.
He died the 22d day of March 1773, in the 84th year of his age.
By his side lie the Remains of KATHARINE, his Wife,
Who died the 4th of January 1774.
She was pious, affectionate and charitable.
By her he had two children: John, married to Mary Ross;
And Hannah, married to the Honorable William Bull,
Appointed in 1759 Lieut. Govr. of South-Carolina.
Sacred to the Memory of his honoured Parents,
this Monument is erected by their Son, MDCCLXXXVIII.

Sacred to the Memory
Of THOMAS RADCLIFFE, Esq.
A virtuous, amiable Man:
Six years a Member of the [Senate:] a sincere adherent of the Church;
And for some years, a Faithful Warden of the Poor in this Parish;
Who died on the 15th of September 1806.
aged 66 years and two months:
also
Of THOMAS RADCLIFFE, Jun. His only Son,
Who died April 20th, 1804, in his 25th year:
And of his Grandsons,
THOMAS and JOHN TRACEY,
Children of the said Thomas Radcliffe, Jun.
Who died 3d May, 1804, and 10th March, 1806,
In early Infancy!
This Monument was erected by the Disconsolate
Lucretia Constantia Radcliffe,
Widow, Parent and Grandmother of the Deceased.

Quanto Minus est cum aliis
Versari, Quam Tui Meminisse.
This Monument is erected to the Memory
Of CHARLES DEWAR SIMONS, Esq.
Professor of Natural Philosophy and Chemistry,
In the College of South-Carolina;

There are two extensive graveyards attached to St. Philip's, one on either side of the street. That on the east, in which the Church is built, extends from Church-street to Philadelphia-street, and that on the

Who has drowned near Columbia,
On the 21st day of Jan. 1812, in the 26th year of his age.
His intense application to the Study of Nature,
Was crowned with uncommon success,
And promised, if his life had been prolonged,
To have extended the Boundaries of Science,
And added largely to the Stock
Of Human Happiness.
His mind was energetic, his Perception Quick,
And his Heart enriched with the Virtues,
And elevated by the Hopes,
Of Christianity.
Long will his Family cherish the Recollection of his Worth;
The tears of his Pupils consecrate this offering of Affection;
And Science, Genius, and Patriotism,
Mourn their Common Loss.

The following Inscriptions are from the Monuments and Tablets upon the Walls of the Church:

In hopes of a Joyful Resurrection,
Here or near this Place lies
the Body of Mrs. SARAH WHITAKER,
the Wife of Benjamin Whitaker, Esq.
She was a pious, virtuous and good Woman,
A tender, constant and affectionate Wife,
A sincere friend, innocent and inoffensive.
She was married on the 20th day of May 1719,
in the bloom of youth.
But in a few years she was afflicted
with severe Indisposition,
Which she bore patiently, and even cheerfully.
She died on the 29th day of Dec. 1747,
generally lamented.
When under the serenity and calmness
Of a good and quiet conscience, she meekly
And humbly, with a perfect Resignation
to the Will of God,
Yielded her Soul to Him who gave it.
In Heaven is Health.

Sacred to the Memory of Mrs. ALICIA POWELL,
Wife of Robert Wm. Powell, Merchant,
Who died the 25th of February 1781, aged 30 years.
She was a Woman of real merit and exemplary virtue in every Relation of Life.
In Death's soft slumblers lull'd to Rest,
She sleeps, by smiling Vision's blest,
That gently whisper Peace;
Till the last Morn's fair op'ning Ray,
Unfolds the bright etherial Day
Of active Life and Bliss.

To the Memory
of
Mrs. MARY CHAMPNEYS,
Wife of
John Champneys,
who died 2d April 1800,
aged 49.
Having discharged
Through life, with fidelity,
and affection, all the
Relative duties of
Daughter, Sister, Wife,
Mother and Friend.

Sacred to the Memory
of
Mr. JOHN VICARS, who died May 8th
1806, in the 70th year of his age,

West, from Church-street to the graveyard of the Independent Church on Meeting-street.

There is no record of Mr. Commissary Garden's *third* Visitation of the Clergy; it is therefore probable that, no business was transacted. The fourth was held April 24, 1734, at which were examined, the Letters of Orders, and License of the Rev. Mr. Gowie.

Mr. Vicars was a native of England,
and had been 26 years a
respectable merchant of Charlestown,
and one of the most regular
And devout worshippers in this Church.
With an Ardour
for the advancement of Religion,
And a peculiar
Attachment to this Congregation,
At his death he willed a Legacy
Of 500*l.* sterling to
St. Philip's Church:
The Vestry and Wardens of which, have with gratitude and respect erected
this Monument to his Memory.

This Perishing Monument
Can but weakly express
The Virtues of her
To whose Memory it is erected.
MARTHA CANNON
Was Born on the 2d of October 1760.
And died on the 2d November 1814.
Aged Fifty-four years and one month.
She had long been a member of this Church,
Respected and Beloved,
By all who knew her,
For her Exemplary Piety,
Her Amiable Deportment,
And her unbounded Charity.
The Poor never left her Empty,
The Orphan never saw her but with gratitude.
Her life was the life of the Righteous,
Her death was that of the Christian.
"Blessed are the Dead who die in the Lord."
As a poor testimony of his pious gratitude
And the Veneration
In which he holds her Memory;
(Being one of nine children
Left by three of her Sisters at a tender age
Each of whom
Received from her
All the kindness of a Mother's care;)
This Marble is Inscribed
By
Daniel Cannon Webb.

The following is from a Monument in the Vestibule of the Church:

P. M.
EDWARDI POST, Chirurgi:
Ob Scientiam, Europæ clarissimis Gymnasiis, comparatam,
et in
Prælectionibus Anatomicis, Academia Neo-Eborac, habitis,
jam ornate et honorifice ostensam, insignis;
Foris ob ingenium, industriam, gratiam, dilecti,
Domi tam omnibus propter suavitatem humanitatis, jucundi,
quam suis ob pietatem carissimi;
Hoc marmor ponendum dedit
Pater mœrens,
prope locum, quo, cum effugerat anima,
Corpus morbo insanabili confectum,
Anno ætatis quatuor et vicessimo.
Spe resurrectionis lætæ, sepultum.
Die Quarto Kalend, Feb. A. D. MDCCCXVI.

Sm 208

The General Assembly, Feb. 22, 1733–4, granted £100 towards building the Parsonage House for St. Philip's Parish.

The Bishop of London sent a *Pastoral Letter* to the Clergy of his Diocess, dated Dec. 17th, 1734, in which he states that, in consequence of the "great diligence of the popish Priests, considerable numbers are perverted to Popery; and, consequently, become zealous for the Pretender; therefore Pastors should inquire what are the arguments used in favour of the Church of Rome, and furnish their People, both in private and public, with proper antidotes against them."

The laborious duties of the Pastoral Office in St. Philip's Parish, had greatly injured Mr. Garden's constitution, and a visit to the Northern Provinces was deemed necessary for the recovery of his health. During his absence, the Church was supplied by the Clergy of the neighbouring Parishes. The Parochial duties of St. Philip's had so much increased, that the Rector found it impracticable to perform them alone. The Assembly, therefore, May 29, 1736, appropriated £50 sterling *per ann.* and such further sum, as the people might be willing to subscribe, for the support of an Assistant. He was to be in Priest's Orders, and produce satisfactory testimonials of his Ordination by a Bishop of the Church of England.

In consequence of this Appropriation, the Vestry, June 8, 1736, solicited the Bishop of London, to recommend and appoint, some suitable person to assist the Rector, in the Pastoral duties of that Cure. The Rev. William Orr, A. M. was accordingly licensed to perform Divine Service in this Province, On his arrival, he officiated in St. Philip's from January 20th, 1737, until the 15th March following; when, by virtue of a Precept from the Church Commissioners, Mr. Orr was unanimously elected Assistant to the Rector of this Parish.

Mr. Orr, was a native of England. He was Ordained by Dr. Gibson, Bishop of London, Deacon, Sept. 19, and Priest Sept. 29, 1736.

There are no records of the Commissary's fifth and sixth Visitations. At the seventh, held April 20, 1737, and the eighth, April 12, 1738, no other business was transacted, than the examination of the Letters of Orders, and Licenses, of those Clergymen who had arrived in the Province since the preceding Visitations.

A grant of £600 cur. was made by the Assembly, Jan. 25, 1738–9, towards defraying the expense of building the Parsonage, &c. for St. Philip's Parish.

The ninth Visitation was held May 2, 1739. There were present, the Commissary and thirteen Clergymen. It is probable that, Divine Service was performed at all the Visitations, although no record of it was made. The Rev. John Fordyce, Rector of Prince Frederick's Parish, preached at the last. The tenth Visitation was held April 16, 1740, at which were present, the Commissary and nine Clergymen. The sermon was preached by the Rev. William Orr, Assistant Minister at St. Philip's. These, and all the subsequent Visitations and Meetings, were signed by the Clergy present.

In the history of the Church in this Province, the year 1740 was remarkable for the trial of the Rev. George Whitefield, in the ecclesiastical Court. Mr. Whitefield first came to Charles-Town in August 1738, in Deacon's Orders. He was Ordained a Deacon June 20, 1736, by Dr. Benson, Bishop of Gloucester, and Priest by the same Prelate, Jan. 14, 1739. Mr. Whitefield had acquired considerable notoriety as a Preacher, both in England and America. He was usually attended by large Congregations, and frequently performed Divine Service without using the forms prescribed by the Church. In consequence of this dereliction of duty, Mr. Commissary Garden felt himself bound to arraign him before the ecclesiastical

Court held in St. Philip's Church, on the 15th July, 1740. The official record of this trial is in a book which belonged to the Commissary, and which, until within a few years, was in possession of the Church in this Diocess, but is now either lost or mislaid. We are therefore indebted to Dr. *Ramsay's* Hist of So. Ca. ii. 12. 13. 14. for so many of the particulars, as follow:

The first step was a citation from the Rev. Commissary Garden, calling upon Mr. George Whitefield, "to answer to certain articles or interrogatories which were to be objected and ministered to him concerning the mere health of his soul, and the reformation and correction of his manners and excesses; and chiefly for omitting to use the form of prayer prescribed in the Communion Book."

Mr. Whitefield appeared in Court on the day appointed, but protested against the admission of any articles against him, alleging that he doubted the authority of the Court to proceed in the cause, and prayed for time to exhibit his objections. This was granted.

At the next meeting of the Court he tendered exceptions in writing, "in recusation of the Judge." At the same time he proposed to refer the causes of his recusation against the Judge to six indifferent arbitrators, three of whom to be chosen by the said Alexander Garden. A replication to these exceptions was made by William Smith, and the relevancy of the exceptions was argued before the Court by Andrew Rutledge, in behalf of George Whitefield, and the contrary was argued by James Greeme. The Court, consisting of the Commissary, and the Rev. William Guy, the Rev. Timothy Mellichamp, the Rev. Stephen Roe, and the Rev. William Orr, Clergymen, Assistants, unanimously decreed, "that the exceptions be repelled." From this determination George Whitefield appealed to the Lords Commission-

ers appointed by the King for receiving and hearing appeals in Spiritual causes, from his Majesty's plantations in America. This was granted, and a year and a day allowed for prosecuting the appeal and hearing the result. It was ordered, that, in the interim all further proceedings should be staid. After the expiration of the limited time it was certified by the Register of the Court, that no prohibition whatever from further proceedings in the said cause, nor any decree or determination of any superior Court had been interposed, and therefore on motion, the business was resumed as if no appeal had been made. Due notice was given to George Whitefield to attend, but as he did not appear, the following articles and interrogatories were, after a proper pause, objected to him as if he had been present:

"Imprimis, we article and object to you the said George Whitefield, that you were and are a Minister in Holy Orders, as Deacon and Priest, and that when you were admitted into the Ministry you did, pursuant to the thirty-sixth canon of the Canons and Constitutions ecclesiastical, subscribe to the following articles:

That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God; and that it may lawfully so be used, and that he himself will use the form in the said book prescribed, in public prayers and administration of the Sacraments, and none other.

"Item, we article and object that you, the said George Whitefield, do believe and have heard say, that by the thirty-eighth canon of the Canons and Constitutions ecclesiastical, it is provided, ordained, and decreed, that

If any Minister after he hath once subscribed to the aforesaid article, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion-Book, let him be suspended; and if after a month, he do not reform and submit himself, let him

be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the Ministry.

"Item, we article and object that notwithstanding the premises in the foregoing articles mentioned and deduced, you the said George Whitefield, on divers Sundays or Lord's days and week days, you have officiated as a Minister in divers Meeting-houses, and more particularly in that commonly called the Presbyterian or Independent Meeting-house, in Charles-Town, by praying and preaching to public congregations, and at such times have omitted to use the form of prayer prescribed in the Communion or Common Prayer Book, in contempt of the laws, canons and constitutions ecclesiastical, aforesaid.

"Item, we article and object to you the said George Whitefield, that by reason of the premises in the foregoing articles deduced, you have incurred canonical punishment and censure, and were and are by us, and our authority, canonically to be punished, and to which and every part of which articles, we will and require you the said George Whitefield, to make true, plain, full and faithful answer."

Successive adjournments were made to give time for the answer of George Whitefield, but he neither appeared or put in any answer. The facts of his frequently preaching in Dissenting Meeting-houses without using the forms of prayer, prescribed by the Book of Common Prayer, were proved by *Hugh Anderson*, *Stephen Hartley*, and *John Redman*. A final decree, after a full recital of all facts, was pronounced in these words:

"Therefore we, Alexander Garden, the Judge aforesaid, having first invoked the name of Christ, and setting and having God himself alone before our eyes, and by and with the advice of the Reverend persons, William Guy, Timothy Mellichamp, Stephen Roe, and William Orr, with whom in that part we have

advised and maturely deliberated, Do Pronounce, Decree and Declare, the aforesaid George Whitefield, Clerk, to have been, at the times articled, and now to be a Priest of the Church of England, and at the times and days in that part articled, to have officiated as a Minister in divers Meeting-houses in Charles-Town, in the Province of South-Carolina; by praying and preaching to public congregations; and at such times to have omitted to use the form of prayer prescribed in the Communion-book, or Book of Common Prayer, or at least, according to the laws, canons and constitutions ecclesiastical in that part made, provided and promulged, not to have used the same according to the lawful proofs before us in that part judicially had and made. We therefore pronounce, decree and declare, that the said George Whitefield, for his excesses and faults ought duly and canonically, and according to the exigence of the law in that part of the premises, to be corrected and punished and also to be suspended from his Office; and accordingly by These Presents, we do suspend him, the said George Whitefield; and for so suspended, we also Pronounce, Decree and Declare him to be Denounced, Declared and Published openly and publicly in the face of the Church."

A few observations occur on reading this trial. No person can be Ordained in the Church of England, except he subscribes to three articles; of which the following is the second:

II. *That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used,* AND THAT HE HIMSELF WILL USE THE FORM IN THE SAID BOOK PRESCRIBED, IN THE PUBLIC PRAYER, *and administration of the Sacraments,* AND NONE OTHER.

To these Articles Mr. Whitefield subscribed his name according to the prescribed form: "I, G. W.

do willingly and ex animo *subscribe to these three articles above mentioned, and to all things that are contained in them.*" The Subscription to these Articles, and his Ordination vows, bound him to a faithful observance of the Doctrine, Discipline and Worship of the Church of England. It is certainly left to the choice of an individual whether he will enter into Holy Orders or not. There is no constraining authority to impose the Sacred Office upon any Christian. None, therefore, need subscribe to its restrictions and rules, but such as are willing, honestly and faithfully, to observe them. In the Church of England, there is no mystery in the business of Ordination; nor are any tenets, or canons, withheld from public view, to be brought to light when the Candidate is so entangled with promises and subscriptions, that he cannot disengage himself from their operation. All its obligations and requisitions are known to the Laity, as well as to the Clergy; every thing that the Candidate must subscribe and promise, before God and his Church, he can read and reflect upon at his leisure, before he applies for Ordination. If he thinks that he ought not to subscribe to a formulary of religious articles; that the solemn and evangelical Liturgy of the Church will shackle his inventive genius, or restrain his erratic judgement, let him continue a Layman, or go into a communion more congenial with his views. If, however, after serious reflection, and solemn and continual prayer to the Throne of Grace, he has been convinced that the Church of England is truly an Apostolical Church; that its doctrine, discipline and worship may be proved from the Holy Scriptures and the practice of the primitive Church; and if he has then freely subscribed his name to the Articles and Canons, and solemnly ratified this covenant at his Ordination, by receiving the holy Sacrament of the Lord's Supper, surely he is bound, both to God and Man, to perform his obligations faithfully. The Church of England

does not believe that a man is so specially called to the Ministry, by the Holy Spirit, as to be placed above human instruction and control. And it therefore is not believed, that any individual is now so divinely appointed, as to be a law to himself, and above the authority of the Church. Nor is it believed, that any man can now say with St. Paul, "I speak this by permission, and not of commandment." And again, "I command, yet not I, but the Lord."*

Mr. Whitefield, however, appears to have laboured under this delusion; for he went strolling about England in defiance of the Laws and Canons of the Church, without a License from the Bishop;† intruding into the Cures of the Parochial Clergy; omitting the Liturgy of the Church whenever he thought fit, and preaching doctrines different from the Articles he had subscribed. His egotism was fulsome and unbounded. "At Charles-Town, says Mr. Whitefield, and other parts of Carolina, my poor labours have met with the *usual acceptance;* and I have reason to hope *a Clergyman hath been brought under very serious impressions.*"‡ In a letter to the Rev. Mr. Tucker, Minister of All-Saints, Bristol, he says, "for two years I underwent a series of Temptations, and continual buffetings of the Devil, which have in a high degree qualified me for the Ministerial office, in that I have experimentally tried all things, and having suffered every sort of Temptation, can suit my advice to the different states and conditions of other People's Souls, not to mention my being better qualified than other people for the composing my Sermons, for I never preached any thing but what I have experimentally felt; and whereas other People are forced to plod and rack their Brains whole weeks in compiling a Discourse, I am enabled to compile as fast as I can write."§

* I Cor. VII. 6. 10.
† Constitutions and Canons Ecclesiastical LXXII.
‡ Gillies' Memoirs of Whitefield, 167; See Notes p. 81.
§ Gent. Mag. IX. 239. Hewatt's His. of So. Ca. ii. 166–173.

In the beginning of this year, he published two letters, at Savannah. One of them was "A Letter from the Rev. Mr. Whitefield from Georgia, to a friend in London, wherein he vindicates his asserting that Archbishop Tillotson knew no more of Christianity than Mahomet." In page 5, of this Letter, he says, "Archbishop Tillotson, knew of no other than a bare Historical Faith, and as to the method of our acceptance with God through Jesus Christ, and our Justification by faith alone, which is the Doctrine of the Scripture and the Church of England, he certainly was as ignorant of it as Mahomet himself." And in the fervour of his zeal against the venerable Prelate, he quarrels with the Dissenters for holding him in esteem. In page 7, he says, "and here I cannot but tax the Dissenters with acting very partially, for they cannot but know how contrary the Doctrine the Archbishop taught, is to the truth of the Gospel. And yet I fear, because the Archbishop was their Friend, and behaved with much Moderation towards them whilst he lived, therefore they have not spoke against his Tenets so explicitly as they ought."

The other Letter was entitled, "A Letter from the Rev. Mr. Whitefield from Georgia, to a Friend in London, showing the Fundamental Error of a Book, Entitled, *The Whole Duty of Man*." This commences with the following modest paragraph: "Since it has pleased God to give me a true knowledge of the Doctrines of Grace, I have frequently thought, that next to the falling away of the Clergy from the Principles of the Reformation, the Books, which are in our Church founded on the *Arminian* Scheme, have been the Chief Cause why so many of our own Communion in particular have built their Hopes of Salvation on a false Bottom The Authors not only led the People Captive in their own Life Time, but also after their Death, like *Simon Magus* for a long season have bewitched the People with their Sorceries, I mean

their seemingly devout, but at the Bottom Anti-Christian Compositions." In page 4 he says, "Before I show you its errors, to convince you of my Impartiality, I confess, that the Devotions of that Book, [The Whole Duty of Man] were once of Service to me. And I believe have been useful to many others. The Book in general is calculated to *civilize*, but I am persuaded it never was the means of *converting* one single Soul. I have just been looking over the Index and general Titles at the end of it, and cannot find the Word *Regeneration* so much as once mentioned; and indeed the whole Treatise is built on such a false foundation as not only *proves the Author to be no real Christian at Heart;* but also, that he had not so much as a Head-knowledge of the true Gospel of Jesus Christ."

The effect which these Letters produced in England, is recorded by his Biographer: "He now found himself in a new and unexpected situation, on account of having written two Letters against *The Whole Duty of Man*, and *Archbishop Tillotson*. This gave great offence to many; and he says, "Mr. J. Wesley, somehow or other, had been prevailed on to preach and print in favour of perfection, and universal redemption; and very strongly against election, a doctrine which I thought, and do now believe, was taught me from God, therefore could not possibly recede from. Instead of having thousands to attend me, scarcely one of my spiritual children came to see me from morning to night. Once, at Kennington Common, I had not above a hundred to hear me;"* where formerly he had many thousands.

These Letters produced a reply from the Rev. Mr. Commissary Garden. He published at different times, between March 17, and July 30, 1740, "Six Letters to the Rev. Mr. George Whitefield. The First, Se-

* Gillies' Mem. of Whitefield, 67.

cond and Third on the Subject of Justification. The Fourth containing Remarks on a Pamphlet, entitled, The Case between Mr. Whitefield and Dr. Stebbing stated, &c. The Fifth, containing Remarks on Mr. Whitefield's two Letters concerning Archbishop Tillotson, and the Book entitled, The Whole Duty of Man. The Sixth, containing Remarks on Mr. Whitefield's second Letter concerning Archbishop Tillotson, and on his Letter concerning the Negroes. By Alexander Garden, M. A. Rector of St. Philip's, Charles-Town, and Commissary in South-Carolina." These Letters were afterwards collected, and passed through two Editions.

In opposition to the opinions of Mr. Whitefield, the Rev. Commissary declares, page 7, "I firmly believe, and have always taught, that *good works* do as necessarily spring from and accompany a true and *lively* Faith, whether *before or after* Justification, as Light and Heat do the Sun; or that,—*as the Body without the Soul is dead, so Faith without Works*, whether before or after Justification, *is dead also.*

In reply to Mr. Whitefield's assertion, that Archbishop Tillotson *knew of no other than a bare Historical Faith, and therefore knew no more of Christianity than Mahomet*, Mr. Garden says, page 33. "Now, Sir, have you proved, or attempted to prove that the Archbishop knew of no other than a bare Historical Faith? No: *Every Spiritual Man*, you say, that reads *his Discourses may see it.* Did you take this on trust from your honoured Friend J. W.? If you did, you must not lose your Reward. If you grounded it on your *own Knowledge* of those Discourses; how came this Passage of them in particular, besides many others, not to confound you! Vol. ii. Fol. Serm. 52. *But then this Faith must not be a bare assent and persuasion of the Truth of the Gospel, but such an effectual Belief as expresseth itself in suitable Acts of Obedience and Holiness, such as the Apostle here calls a Faith which*

worketh by Love; a Faith that is inspired and acted, *or rather* consummated and made perfect by Charity, *(for so the word doth often signify) and then this Phrase will be just of the same Importance with that of St. James,* by works is Faith made Perfect—REMEMBER, Sir, this Passage must look you full in the Face at the Great Day."

Mr. Garden, in reply to Mr. Whitefield's charge against *The Whole Duty of Man,* says, page 39, "You have looked over the general *Titles* and *Index,* and cannot find the Word *Regeneration* so much as once mentioned." A fatal defect indeed! I have just been looking into my *Concordance,* and almost tremble to tell you, that I find this *Word* but twice mentioned in the whole *Bible;* and in neither Place any wise to your Purpose! What the consequence may be, when you have considered the Matter, I cannot say."

"But neither is this all. 'The whole Treatise, you say, is built on such a false Foundation, as not only proves the Author to be no real Christian at Heart; but also that he had not so much as a Head Knowledge of the true Gospel of Christ.' "But what is this false Foundation, this Treatise is built upon? Why, 'tis contained in these words of the Preface, *This second Covenant was made with* Adam, *and us in him, presently after his Fall; and is briefly contained,* Gen. 3d *and* 15th, *where God declares, that the Seed of the Woman shall break the Serpent's Head. And this was made up as the first was, of some Mercies to be offered by God, and some Duties to be performed by us.* This you say *is false Divinity and fundamental Error; and that it cannot be proved that God made any second Covenant at all with* Adam *himself, or any of his Posterity.* Pray, Sir, are you in Jest or Earnest in this Matter? Have you not been dabbling with, *the Marrow of modern Divinity,* or some such *precious* book, which puzzles your Head, and lies crude on your Undestanding? Or are you *deputed* by some other Head

or Hand behind the curtain, to put off such Stuff upon the world? Or finally, do you really mean to burlesque the *Bible*, and try practice on the weak and unstable of Mankind? *Here*, you say, (*Gen.* 3d and 15th) *is a* Free Gift *and Promise of Salvation made to* Adam; *but no Covenant*, not *a Word of any Condition mentioned.* But suppose this Text given up and wholly out of the Question, will it thence follow, that it *cannot be proved that God made any second covenant at all with* Adam *himself*, or any of his Posterity? Have you never read of *the Covenant which* God *made with* Abraham, *and the Oath which he sware unto* Isaac? Know you nothing of the Covenant which God made at *Horeb*, with the Seed of *Abraham* his chosen? or the two Tables of it wrote with his own Finger, nor of the Ark wherein they were kept? Are you wholly ignorant, how often God complains by his Prophets, of that chosen People's breaking his Covenant, and how often he punished them for such Breaches? Does not *St. Paul* (Gal. iv.) expressly assert *two Covenants*, represented by the *two* Sons of *Abraham;* that of the *Law* represented by the Son of the *Bond-Woman*, and that of the *Gospel*, by the Son of the *Free?* And is not *Christ* expressly styled by the same Apostle, *the Mediator* of the NEW *Covenant;* of a better *Covenant*, *which was established on better Promises?* See Heb. 8th *passim.* Moreover, Sir, if you are thus persuaded, that *God never made any* Second Covenant *with* Adam, *nor any of his Posterity*, how can you, without Hypocrisy or Dissimulation presume to *baptise* according to the Office of the *Church of England*, or to teach her *Catechism?* How can you with a good Conscience, oblige any Persons in Baptism, to the solemn Vows and Promises; First, *Of renouncing the Devil* and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts *of the Flesh:* Secondly, *Of believing all the Articles of the Christian Faith: And*, Thirdly, *Of Keeping God's Holy Will*

and Commandments, and walking in the same all the Days of their Life? How can you, I say, with an honest and upright Conscience, *lay this Yoke on the Necks of the Disciples*, which God himself never laid, nor ever impowered Men to lay; if so be that he never made any *second* Covenant with them, and that the *Gospel* is a *Free-Gift* in such a Sense, as to exclude its being a *Covenant Dispensation?*

"Here I should lay down my Pen, and wait your Answers to these Particulars; but one more Remark, and it will probably drop from my Hand.

"After having quoted the 21st Paragraph of the *Preface*, viz. *The Third Thing that Christ was to do for us*, &c. You go on to ask,—'Where has God taken off from the Hardness of the Law given to *Adam?* And required of us an holy and hearty Endeavour to do what we are able; and when we fail, accepting of sincere Repentance?' I answer, in every Page of the *Bible:* But to which your Answer is, *This is all as false as God is true.* Presumptuous Man! What more can the *boldest Infidel* presume, than to call God's Truth to witness the Falsehood of the *Bible!* My trembling Hand can hold the Pen no longer."

Besides these publications, the Commissary felt himself called upon, by a sense of duty to his Congregation, to counteract the opinions of Mr. Whitefield, from the Pulpit. He preached, and afterwards published, a Sermon from Acts xvii. 6. *These that have turned the World upside down are come hither also.* This was replied to by Mr. Whitefield in a Sermon from ii. Tim. iv. 14. *Alexander the coppersmith did me much evil: the Lord reward him according to his works.* We have not a copy of either of these discourses, and cannot, therefore, state the manner in which the texts were treated, and applied to the objects in view. But Mr. Garden, subsequently, delivered two discourses on the doctrine maintained by Mr. Whitefield, which were afterwards published under this title: "Regeneration

and the Testimony of the Spirit. Being the Substance of Two Sermons Lately preached in the Parish Church of *St. Philip, Charles-Town,* in *South-Carolina.* Occasioned by some erroneous Notions of certain Men who call themselves *Methodists.* By Alexander Garden, M. A. Rector of the said Parish." This was dedicated "to the Inhabitants of the Parish of St. Philip, Charles-Town," and the text taken from *Rom.* viii. 16. *The Spirit* itself, [Gr. the same Spirit] *beareth Witness with our Spirit, that we are the Children of* God.

In page 2, he says, "If you'll hearken to *their* dictates, it is well; but if not, what have *they* to do with your *carnal* Reasonings, or senses of Scripture? For they have God himself *speaking* inwardly to their Souls; *immediately* teaching, and *infallibly* leading them into all Truth; and this they are as sure of, as of *seeing* the Light, or *Feeling* the Heat of the *Sun,* at noonday.

"*They* conceive and insist upon *Regeneration,* to be an immediate, *instantaneous* Work of the Holy *Spirit,* wrought inwardly on the Hearts or Souls of Men; *critically* at some *certain* Time, in some *certain* Place, and on some *certain* Occasion; and by which the whole Interiour is at once, in a moment, illuminated and reformed; the Understanding opened, the Will overruled, and all the Inclinations, Appetites and Passions, quite altered and turned from Evil to Good, from being corrupt and vicious, to being pure, virtuous and holy.

"Moreover they farther insist, that *before* we *feel* this great Work wrought within us, our *Faith* and *good Works* shall avail us nothing. We may ever so firmly *believe* the Gospel, and *practise* all the Religious and Moral Duties it enjoins;—we may carefully attend the *outward Ordinances,* of *public* Worship, Preaching, and Sacraments, nor ever neglect our *Family* and *Closet* Devotions;—we may fast, and pray, and give Alms, both in public and private; and touching the

moral Duties of Justice and Honesty, Temperance and Chastity, or any other, behave ourselves blameless; and yet, alas, all to no Purpose! Except we *feel* this *specific* Work of Grace wrought in us, we are still in the very Gall of Bitterness and Bond of Iniquity.

"Finally, they teach and insist, that in this *Act* or Work of *Regeneration*, we are *wholly* and *absolutely* passive, as a Clock or Watch is under the Hands of the Artificer. This is their Doctrine of *Regeneration*." Page 3. 4.

In remarking upon the meaning of the Phrase, *the Children of God*, Mr. Garden proceeds, page 8, "Thus are our first Parents to be considered, as fallen into the *same* state with the *Apostate Angels;* and in which they must have remained *forever*, had not the *infinite* Wisdom and Goodness of God interposed, and provided for their *Recovery*.

"Now of these *two* Things must their *Recovery* plainly consist, viz. *Pardon and Regeneration*. For, as they were thus *fallen* from being the *Children of God*, to be the *Children of Satan;* from their *Original* State of Perfection and Innocence, into a State of Sin and Degeneracy; the Case is plain, their Sin must be *pardoned*, and they must be *regenerate* or *new-born*, so as to recover their first State and become the *Children of God* again. And lo, the glorious *Provision* of infinite and eternal Wisdom, Love, and Goodness, for both these! The glorious *Provision*, both for the *Pardon* and *Regeneration* of the apostate *first Parents* of Men; viz. the *Second Man*, Christ, *the Lord from Heaven!* Christ *the Lord our Righteousness! made unto* them Wisdom, *and Justification, and Sanctification, and Redemption! Christ* an *immediate* atonement for their Sin; *Slain from the Foundation of the World;* and an *immediate* Principle of *Regeneration* or new Life in them, by the Influence of his *Holy Spirit!* An immediate atonement for their Sin (their Apostacy or *Original* Sin) by which it was pardoned, so as not to

be imputed to Death eternal; An *immediate* Principle of *Regeneration*, by which all the evil Effects or Consequences of it, the Degeneracy and Corruption of their Nature it had occasioned, might be gradually done away: And thus an *immediate* and ample Provision, by which they are actually restored to such a state of Pardon and Reconciliation, as *Life and Death* are once more *set before them*, once more put in their Choice and Power; *Life* or Salvation again secured them on the easy terms of Faith, Repentance, and renewed Obedience; and *no* Death or Condemnation to be inflicted, but on their *actual* refusing these Terms, their future *actual* Sins or Transgressions only! Lo then, I say, the wondrous Work of the infinite *free* Love, *free* Mercy, and *free* Grace of God in *Christ Jesus*, to the Apostate Human World! No sooner entered the Evil, but supervened the Remedy also. No sooner was the *first Adam* seduced by the Wiles of that old *Serpent*, the Devil and Satan, into Ruin and Misery; but lo, the *second Adam* the Lord from Heaven, *the Seed of the Woman* is promised and *applied* to bruise that *Serpent's* Head, and to repair all the Damage he had done!

"And thus our *first* Parents restored to a State of *Pardon* and *Reconciliation*, they begat Sons and Daughters. And here, though I *receive no Man to Doubtful Disputations* on the Point of *Original Sin;* (a Point fully debated, but not agreed, amongst the most learned Christians) yet cannot but recommend it to *such Men* as carry this Point so high, as to insist on all of *Adam's* Posterity being born *half* Brutes, *half* Devils, calmly to consider, that our *first Parents* had no Posterity, begat *no* Sons or Daughters, in their absolutely *fallen* or *apostate*, but in their *restored* or *Redemption state* only. And therefore, if their *Posterity* not existing but in their Parents *Loins*, were involved, whether by Imputation or otherwise, in their *Original Sin;* 'tis but *Parity* of Reason, that not existing but in their

Loins 'till after their *Parents* were restored to a *Redemption* state, they must be included in the same Restoration also. If the *Original Sin* or Apostacy of our *First* Parents was pardoned *in Christ;* in him it must be pardoned to their *Posterity* also: If *in Christ* a Principle of *Regeneration* was implanted in our *first* Parents, by his *Holy Spirit;* in their *Posterity* must the *same* Principle be implanted by the same Spirit also: In a word, if *in Christ* our *first* Parents, *before* they begat Sons and Daughters, were restored to such a state, as their *Damnation* should wholly depend on their own actual Sins or Transgressions, then must the State of their *Posterity* be the same *in Christ* also—And *thus* is *Christianity* indeed *as old as the Creation.*"

After describing the necessity of the change which must be produced in the heart, he proceeds to show its nature, and the manner of its accomplishment. In Page 15, he says, "Now of all this, the Pagan, natural, or carnal Mind can conceive no immediate or direct Idea; because a Thing of which it has no experience; because, *chiefly* a Work, not of its *natural*, but of *Almighty* Power. I say *chiefly*. Not the *absolute*, *sole*, or *instantaneous*, but the *gradual co-operative* Work of God's *Holy Spirit*, *for* Mankind, *in* them, and *with* them as *moral agents*. And this Work, in the ordinary and established Method, consists of these two Branches:

"I. His standing Revelation of the *Law* and the *Gospel* promulged to the Human World, and written for their admonition; *to open their Eyes, and bring them out of Darkness into that marvellous Light;*—for *Faith cometh by Hearing, and Hearing by the Word of God.*

"II. His blessed *Aids* and *Influences* (in fuller Measure conferred now under the Gospel Dispensation in the *Divine* Ordinance of *Baptism*) *indwelling* or abiding in them; *first*, Breathing, as it were, on their corrupt, stony, *dead* Hearts, a Breath of *new* Life,

preparing them to receive *the good seed of the Word; Then*, watering *the good seed sown*, that it may *take Root downward, and bear Fruit upward*, may *spring* and gradually *grow up, first the Blade, then the Ear, then the full Corn in the Ear;* in a word, gently *Co-operating*, assisting, striving together with them, throughout the whole Course of their Lives, that they may *grow in Grace*, advance from *Strength to Strength*, from lower to higher Degrees of Knowledge, of Faith, of Renovation of their Minds, of Virtue, of Righteousness and true Holiness, towards that Perfection which is attainable in this present State, of becoming the *Children of God*, by Adoption, *regenerate* or *new born*.

"Thus, my Brethren, the Work of *Regeneration* is not the Work of a *Moment*, a sudden instantaneous Work, like the *miraculous* Conversion of *St. Paul*, or the Thief on the Cross; but a *gradual* and *co-operative* Work of the *Holy Spirit*, joining in with our *Understandings*, and leading us on by *Reason* and *Persuasion*, from one Degree to another, of Faith, good Dispositions, Acts, and Habits of Piety. 'So that (as speaketh* a divine Author,) in the *Renovation* of our Natures, we cannot certainly distinguish what is done by the *Spirit*, from what is done by our natural *Reason* and *Conscience* co-operating with him. This indeed we must certainly know, that in this blessed Work, the Spirit is the *main* and *principal* Agent; that, *without him we can do nothing;* that, *he is the Author and Finisher of our Faith;* and who *worketh in us both to will and to do of his good Pleasure:* But still we must no less know also, that he doth not work upon us as a *Mechanic* upon *dead* Materials, but as on *living* and *free* Agents, that *can* and *must* co-operate with him; that he doth not renew us whether we will or no, but takes our free *Consent* and *Endeavour* along with him; and that unless we do *concur* with him, we shall for

* Scott's Christian Life, Vol. iii. p. 80.

ever *remain* and *perish* in our Sins, notwithstanding all the Aids and Graces he affords us.' "

The year 1740 was likewise memorable in the annals of South-Carolina, for a destructive fire which broke out in Charles-Town, on Tuesday, Nov. 18th. It began in a Sadler's shop on the South side of Broad Street, between Church-Street and East-Bay, about 2 o'clock in the Afternoon. The houses being generally of Wood, and the wind from the N. W. the fire raged with uncontrollable fury, and in four hours consumed every house south of Broad-street, and east of Church-street, both sides of which were burnt. All the Wharves, Storehouses and Produce were destroyed. The loss was estimated at nearly one million and an half of dollars, and the number of houses destroyed, at three hundred. Universal sympathy was excited for the distresses of the people. A Solemn Fast was observed on Friday, Nov. 28th, and collections were made at the Churches for the benefit of the sufferers. Subscriptions were likewise opened in town and country, and the Amount collected was paid into the hands of the Churchwardens of St. Philip's Church, to be distributed, according to their discretion, among the sufferers.

The Receipts were as follow:

Collected on the 28th November, at St. Philip's Church,	£683	12	6
Alms at the Sacrament in St. Philip's Church, November 30,	65	6	0
Collection at St. Philip's, same day,	147	3	6
Collection at the Presbyterian Church,	180	18	0
From Christ Church Parish,	14	1	0
St. George's Parish,	121	1	0
St. Andrew's Parish,	363	14	6
St. Thomas' Parish,	15	3	0
St. James', Goose-Creek,	142	6	0
the General Assembly,	1500	0	0
Free Masons,	50	0	0
Private Subscriptions in town,	819	12	6
Cur.	£4102	18	0

Beside these Collections and Subscriptions, a Donation of nineteen Barrels of Rice was received from St. George's Parish, and distributed among the sufferers by the Churchwardens of St. Philip's; and £20,000 Sterling was voted for their relief by the British Parliament. The consequences of this calamity were beneficial to posterity. Several Brick buildings were erected in the place of more combustible materials, and the risk of similar conflagrations was thereby greatly diminished.

The Parochial charges of the Province, for the year, ending March 25, 1740, were £535, viz. St. Philip's, £55. and to twelve other Parishes, £40 each.

The following is represented* as the state of the different religious denominations in Carolina, in 1740:

Episcopalians, - - - - - - - - -	to the whole as	4½	to 10.
Presbyterians, French and other Protestants, -		4¼	
Baptists, - - - - - - - - - -		1	
Quakers, - - - - - - - - - -		¼	

The Episcopalians being the most numerous, and nearly equal to all the rest. The population in this year is not stated.

The Commissary held his eleventh Visitation April 8, 1741, at which were present eight Clergymen, beside the Commissary. Three were recorded as absent. The Rev. Stephen Roe, Rector of St. George's, Dorchester, preached the anniversary Sermon. The Commissary communicated the following extract of a Letter from *the Society for the Propagation of the Gospel in Foreign Parts:* "That whereas it has been too much the practice of this Province to defer electing the Missionaries sent to the different Parishes, they had deferred appointing new Missionaries in the room of Messrs. Small and Leslie, till the respective Parishes apply to them, and promise, if in a reasonable time there appears no objection against the gentlemen

* Anon. His. British Empire in America, i. 522. second Ed.

sent them, to elect them their Rectors." A copy of this paragraph was sent to the vacant Parishes.

The Rev. Mr. Orr, Assistant Minister of St. Philip's, was desirous of changing his situation; and as St. Paul's Parish was vacant, by the death of the Rev. Mr. Leslie, he solicited the Society to appoint him to that Mission. They granted his request, and he removed in 1741. St. Philip's Church being thus left without an Assistant, application was made by the Vestry to the Bishop of London, for his Assistance in procuring a Minister. The Society, being apprized of their want, sent the Rev. William M'Gilchrist, A. M. of Baliol Col. Ox. as a Missionary. He arrived in Sept. 1741, and was appointed Assistant in the Church. He was Ordained Deacon by Dr. Reynolds, Bishop of Lincoln, May 20, 1733, and Priest, by Dr. Benson, Bishop of Gloucester, Aug. 17, 1735.

In the year 1741, the number of Families in Charles-Town were computed at 250, and the population at 3000 souls.

The Commissary held his twelfth Visitation April 28, 1742. Eight Clergymen were present, and four were absent. The Sermon was preached by the Rev. Levi Durand, Rector of Christ's Church Parish. Some Letters of Orders were examined by the Commissary, and appointments made to supply the vacant Parishes.

The want of Schools for instructing the Negroes, so as to enable them to read the Scriptures, and to understand the nature of Redemption, had long engaged the feelings and the attention of the Clergy. At length, through the influence and exertions of the Rev. Mr. Commissary Garden, a School-house was built in Charles-Town, by private subscription, and opened on the 12th Sept. 1742. The Commissary purchased, at the expense of the Society, two intelligent negro boys, with the intention of having them prepared in this

School, for the tuition of others.* Mr. Garden thought it probable that, if the experiment succeeded in town, similar institutions would be formed in the country, where the services of these youths would be of signal benefit, as he thought that the negroes would receive instruction from them with more facility and willingness, than from white teachers.

The Bishop of London, Dr. Gibson, at his Primary Visitation in 1724, distributed throughout his Diocess, a book of directions to the Clergy for the due discharge of their ministerial functions.† At his Last Visitation, in 1741 and 1742, he delivered a Charge to his Clergy, from which the following are extracts:

"III. I need not tell you, what gross representations have been made both here and in the Plantations, as if the generality of the Clergy of the Church of England were shamefully remiss and negligent in the pastoral Office. This slander upon our Church and Clergy has been publicly spread and avowed in a very unworthy and licentious manner, and has received a reprehension, though more gentle than it deserved, in a late Pastoral Letter against the enthusiasm of these days. But however, the reproaches of those men may be so far of use to us, as to be made a fresh incitement to care and diligence in the offices belonging to our function; that after the example of St. Paul in a like case, we may *cut off all occasion of slander from them who desire occasion.* And since it is not to be expected, that, amongst such a number of Clergymen, there should be, in all, the same degree of zeal and activity in the discharge of their duty; those of them who have been hitherto less zealous and less active than their neighbours, must increase their diligence, upon this, among other motives, that they may cut off

* These youths received the baptismal names of Harry and Andrew. They continued in the school in Charles-Town, and there are coloured persons now [1819] living here, who were taught by them to read. See Archb. Secker's Works, Ser. CXXXI.

† See Page 102.

all occasion of slander from those who seem not to be ill-pleased with any handle for it. And we must all of us remember, that we cannot do greater justice and honour to our established Church, than by making it appear, in fact and experience, that its rules and orders pursued and invigorated as they always ought to be, are an effectual means of promoting piety and goodness among the members of it; an honour for which it must at all times be mainly indebted to the care and vigilance of Parochial Ministers.

"It is now an hundred years since the like clamours were raised and propagated throughout the nation against the established Clergy; as a body lazy and inactive in the work of religion, and whose defects in the discharge of their duty did greatly need to be supplied by itinerant preachers. And these preachers, under a notion of greater zeal and sanctity, and by pretences to more than ordinary measures of the Spirit, drew after them confused multitudes of the lower rank, and did all that was in their power to lay waste the bounds of parochial Communion, and to bring the established service into disgrace. And we cannot have a more pregnant testimony, how mischievous such practices are to religion, and how productive not only of confusion, but of blasphemy, profaneness, and the most wicked and destructive doctrines and practices, than these and the like effects which they then had, as they are set before us at large in the histories of those times. A sufficient warning to all who have a serious concern for religion, and a just regard to public peace and order in Church and State, to use their best endeavours to oppose and suppress that spirit of enthusiasm, which is now gone out, and which cannot be opposed and suppressed more effectually than by preserving the bounds of parochial communion, and opposing all breaches upon them; and then by every Minister's satisfying his people, in the course of a regular life and a diligent discharge of all

duties and offices, pastoral as well as legal, that they need no other instruction, nor any other means and helps for the saving of their Souls, than those which the Church has provided for them: on supposition, that the people, on their parts, will seriously embrace those means and helps, and religiously conform to the established worship and discipline, and submit to the advice and instructions of those to whom the providence of God has committed the care of their Souls.

"IV. And for the keeping up this good disposition among your people, let them be made sensible of the excellencies of the public Offices of our Church; as a service that comprises all and every branch of Christian devotion—confession of sins, and declaration of pardon to penitent sinners—a suitable and edifying mixture of Psalms and Hymns and the Scriptures of the Old and New Testament—acknowledgements of our own weakness, and addresses to God for spiritual aid and strength—confessions of faith, and remembrances of duty to God and our neighbour, as set forth in the Ten Commandments, with the prayer after every branch, to incline the heart to the performance of it—supplications for averting all evil, and prayers for obtaining all good, to soul, body, and estate—intercessions for blessings to others, and thanksgivings for mercies to ourselves—special prayers for the divine blessing upon our rulers, civil magistrates, and spiritual pastors; as those, through whose pious and wise administration, national blessings and benefits, spiritual and temporal, are in the ordinary course of providence conveyed to mankind—together with particular prayers and thanksgivings adapted to particular seasons and occasions—to which are added, proper Offices for a devout and solemn administration of every Christian Ordinance and institution—and the whole conceived, as public Liturgies always have been, and always ought to be, in a language that is grave, serious, and expressive; without any of those

irregular flights and redundancies, from which extempore prayer is seldom free; and least of all, that sort of it which presumptuously fathers itself upon an immediate dictate of the Spirit of God.

"I have only to add upon this head, that next to the internal excellencies of the Liturgy itself, and that knowledge or rather feeling of those excellencies, which a reverent regard and attention will breed in the heart of every sincere worshipper; next to these, I say nothing contributes more to the possessing the minds of the people with a due sense of those excellencies, than the Minister's giving the Offices, throughout, the just advantage of being performed in a solemn, serious, and affectionate manner.

"And as to a personal respect to yourselves, and a due regard to your instructions; the Apostle has plainly pointed out the way to secure these, when he grounds the obedience and esteem of the People upon the watchfulness and diligence of the Pastor. His lesson to the people is, *Obey them that have the rule over you, and submit yourselves;* and why? *because they watch for your souls, as they that must give an account.* And again, *Esteem those who are over you in the Lord, very highly in love;* and why? *for their work's sake.* Where there is a due watchfulness and working on one side, there will very rarely be wanting a due love and esteem on the other.

"V. I have taken notice before, that one branch of these pastoral duties, that every Minister is bound to discharge, is admonition and reproof; which cannot be performed from the pulpit, without the danger of hardening, instead of reforming. And this being, in truth, the most difficult part of the ministerial office, and yet highly necessary to be done, and also done in such a manner as may make the greatest impression, and give it the most lasting effects; I cannot omit to mention one expedient, which may make that work less difficult to Ministers, and more effectual upon their people.

What I mean is, the having in their possession some small tracts against particular vices and the more notorious defects in duty, to be occasionally put into the hands of those who are found to be going on in any habitual sin, either of commission or omission, and so to need a more close and forcible application; whether it be by way of restraint from vice, or incitement to duty, as the case requires. As this is the gentlest method of proceeding, there is the least hazard of giving offence; and as the tracts themselves are both short and plain, they are most likely to be read and considered; and they make a much deeper impression upon the mind, than either general admonitions from the pulpit, or particular admonitions by word of mouth. A great variety of tracts, calculated for that use, is constantly provided by *the Society for Promoting Christian Knowledge*;* the members whereof are entitled to as many as they apply for, at one half of the prime cost, which reduces the price to a trifle.

"This may seem, at first sight, to be a matter of small moment, but in the effects it will be found by experience not to be small. And great need there is in this degenerate age to have recourse to all expedients, whether great or small, for putting a stop to the growth of vice and wickedness, and for raising and keeping alive a spirit of religion among us; the first, to

* The first meeting of this Venerable Society was held March 8th, 1698-9. Its present flourishing condition and astonishing exertions in the cause of religion are but little known in the United States. The Society was instituted for promoting Christian Knowledge, by erecting *Catechetical Schools*, by establishing *Lending Catechetical Libraries* in the market towns, and by *distributing good books*. Subsequently they adopted means for establishing *Parochial Libraries* in the American Colonies, but this part of their plan was afterwards relinquished to *the Society for the Propagation of the Gospel in Foreign Parts*. For many years past they have supported a considerable number of Missionary Establishments in the East Indies. Some idea may be formed of the vast exertions and resources of this Society from the following statement: From April 24, 1817, to April 16, 1818, they distributed 30,030 Bibles; 54,047 New Testaments and Psalters; 87,155 Book of Common Prayer; 60,877 of other bound Books; 1,077,493 Small Tracts and Papers. Total in one year, 1,309,582. During the same year the receipts of the Society were $263,093, and their expenditure nearly the same. The disbursements of *the Society for the Propagation of the Gospel in Foreign Parts*, will be seen in this work, in the occurrences of the year 1766. These Societies are supported principally, by Churchmen.

avert the judgements of God from falling upon a sinful nation; and the second, to make us a proper object of his mercy and forbearance. Vice is grown bold and headstrong, and has well nigh broken loose from the last restraint, that of shame. And though the powers put into the hand of the civil magistrate, for restraining and suppressing it, are very great, the fruit and effect of those powers is found by experience to be very small. Nor is it to be expected, that the spiritual powers should be able effectually to encounter it in the way of discipline and censure, while they are fettered to such a degree, and liable to be interrupted in almost every step they take.

"And as to the Clergy, the utmost they can do in the way of punishment is, in the most prudent and respectful manner, to put the magistrate in mind, that the authority with which he is entrusted is not only for the preserving of peace, but likewise for the punishment of vice; one as a duty he owes to his country, and the other as a duty he owes to his God. Both these are the duty of civil magistrates; and it is greatly to be wished, that a due regard may always be had to both in the appointment of them; and much to be wondered, that any magistrate, who is otherwise a serious person, and frequents the public service of the Church, and appears to have a sense of duty in all other respects, should need to be put in mind of this branch of it, when the Scripture so expressly charges it upon him, and when he is so frequently reminded of it in our own Liturgy; which makes it the prayer of him and of the whole congregation, 'that all who are in authority may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue.'

"Upon the whole; till we see a greater probability, that national wickedness and vice will be restrained and kept under in the way of authority, coercion and censure, the great refuge of religion must be in the parochial Clergy; and to their pastoral labours, under the

divine blessing, the nation will be chiefly indebted, if vice do not grow triumphant, and God do not visit us with some remarkable judgement; or, which is the heaviest judgement of all, give us over, and remove his candlestick from among us.

"This is a melancholy subject; and the thought of national judgements, an uncomfortable scene; but yet no way unfit to be opened and represented before those, who, by their vigilance and activity in their several stations, have it so much in their power to prevent them.

"And though you may not find such a measure of success as might be expected from your pastoral labours, be not discouraged, but labour on. Some of the good seed you now sow, though seemingly dead for the present, may hereafter, by the blessing of God, take root, and spring up; or if it do not, you, however, are sure of your reward from God.

"The earnest wish of religious and good men always has been, and always will be, to see the world grow better; and it is more particularly the duty of the Ministers of the Gospel to use their best endeavours to make it better. But it must be remembered at the same time, that it is a great work to keep it from growing worse. And therefore, though that part of the vineyard which the Providence of God hath committed to your care should not increase in fruitfulness so sensibly as you could wish, do not despond, nor be discouraged, as if you were an unprofitable labourer; but consider, for your comfort, how soon it would be overrun with thorns and briers, (the fruits of the seed sown by the wicked one,) if you did not watch their growth, and use the best methods you can to keep them under, or root them up, and to sow the seeds of religion and piety in their stead."

The thirteenth Visitation of the Clergy was held April 13, 1743. The Commissary and eight Clergymen were present, and four were recorded as absent.

The Sermon was preached by the Rev. Timothy Millechamp, Rector of St. James', Goose-Creek. It was agreed upon at this Visitation, that, in future, Assize Sermons should be annually preached in March and October, "by the Clergy in their turn, according to seniority."*

The Rev. Mr. Commissary Garden wrote to the Society, Oct. 10, 1743, that the Negro School in Charles-Town was likely to succeed, and consisted of 30 children. He further informed them that, he intended to employ both the Negro Youths in teaching in this school, until their services should be wanted for similar institutions in the country Parishes. He was of opinion, that 30 or 40 children would, annually, be discharged, capable of reading the scriptures, and sufficiently instructed in the chief principles of the Christian Religion. In consequence of this favourable information, the Society sent to the School a large quantity of Bibles, Testaments, Common-Prayer Books, and Spelling Books.

The Commissary held his fourteenth Visitation, April 4, 1744. Ten Clergymen were present, and four were recorded as absent. The Sermon was preached by the Rev. Mr. M'Gilchrist, Assistant Minister of St. Philip's Church.

At the Annual Meeting of *the Society*, in London, *for the Propagation of the Gospel in Foreign Parts*, in 1744, the Sermon was preached by their Secretary, the Rev. Philip Bearcroft, D. D. from Gal. vi. 9. In the course of the Sermon the Preacher stated that, there were in South-Carolina 7000 white persons, and but one Church in Charles-Town. And after having re-

* This interesting and useful service was continued down to the Revolution; and since, has frequently been performed in Charleston. We know not why it is at present discontinued in the city. In the country, it is occasionally practised. By "An Act for recovering Fines and forfeited Recognizances into the Public Treasury," passed March 27, 1787, it is "Provided, That all such forfeited recognizances, or any fines imposed for trespass or misdemeanor, or for default of Jurors, shall be subject to the payment of £3 Stg. for every Session Sermon that shall be preached at any District Court."

marked upon the Spiritual situation of each of the Provinces, and last upon that of North-Carolina, he proceeded: "South-Carolina is much better settled, and the people of it, it is to be hoped, better Christians; for the Proprietaries and Magistrates of it, have taken good care of religion; they sought very early and obtained the assistance of the Society, and in a grateful acknowledgement of it, have built and endowed many Churches, with Glebes Manses and Salaries for the Incumbents; by which several of them are so well provided, as to want no assistance from the Society, and therefore only *ten Parishes* are furnished with Missionaries from the Society, and those with smaller salaries than they usually bestow."

The Church, in this Province, was in a flourishing condition, under the pious care, and unwearied exertions, of the Commissary; and the Negro School in Charles-Town, under his direction, was advancing with success. Upwards of 60 children were instructed in it daily; 18 of whom read in the Testament, well; 20 in the Psalter, and the rest were in the Spelling-Book.

The fifteenth Visitation of the Clergy was held April 24, 1745, at which were present, the Commissary and eleven Clergymen, and one was recorded as absent. The Sermon was preached by the Rev. Samuel Quincy, Rector of St. John's, Colleton.

In May 1745, the Rev. Mr. M'Gilchrist, assistant Minister of St. Philip's, was compelled, by ill health, to resign, and return to England. He carried with him the esteem and respect of the people; and Testimonials from the Commissary, of his "excellent moral character, his diligence in the sacred Office, and of his attainments in Literature." He was succeeded, Jan. 25, 1746, by the Rev. Robert Betham, A. M. This Gentleman was highly acceptable to the Congregation; and the Vestry expressed their satisfaction of his public and private character, in a Letter of

thanks to a Gentleman in England, through whose exertions Mr. Betham had been induced to come to Charles-Town. He was a graduate of Queen's College, Ox. and Curate of Ware, in Hertfordshire. He published, while in England, a fast Sermon, from Rev. ii. 5. to show that national vices were the bane of Society.

The sixteenth Visitation was to have been held by the Commissary, April 9, 1746, but his indisposition prevented him from attending. Eleven Clergymen convened, and three were recorded as absent. No visitatorial business was transacted. The Sermon was preached by the Rev. Alex. Garden, Jun. Rector of St. Thomas and St. Dennis.

The Commissary had, for some time, been declining in health. He was afflicted with palsy of his head, and the infirmities of age were creeping fast upon him. With the hope of restoring, in some measure, his health and his usefulness, he sailed for England early in May, and arrived there on the 24th of June. *The Society for the Propagation of the Gospel in Foreign Parts*, were much gratified at his visit, and particularly at his account of the prosperity of the Church in South-Carolina, and of the flourishing state of the Society's School for the instruction of Negroes. There were 55 children under tuition; and 15 adults, were instructed in the evening. The success of this experiment, induced him to recommend the establishment of similar schools in other places. He believed they would have a tendency, to promote the welfare of the Colonies, to increase their security, and improve the condition of the Slaves, by affording them religious knowledge, and showing them the necessity of piety, and moral conduct in obedience to the Will of God.

Mr. Garden having received some benefit from his voyage to England, returned to Charles-Town in the fall of the same year.

The Bishop of London, Dr. Gibson, sent a Pastoral Letter to the Clergy of his Diocess, dated Sept. 9, 1745, informing them of the efforts made by the Catholic Powers to place the Pretender on the Throne of England; and requiring them, "to show in their discourses from the Pulpit, the grossness and perniciousness of the manifold errors and innovations of the Church of *Rome*, and how inconsistent they are with the plain, pure, and uncorrupted doctrines of Christianity, as contained in the holy scriptures, and received and established in the Church of England."

The Society for the Propagation of the Gospel in Foreign Parts, were extremely solicitous that their Missions should be filled by exemplary characters. They were sensible that in every country, but particularly in new settlements, unless the lives of the Clergy were a living commentary on their doctrines, their preaching must be in vain; and that their labours would appear only as the ordinary, and selfish means of obtaining a livelihood. The Society had the satisfaction of knowing, that their Missionaries supported a high character for piety and learning, whilst their spiritual labours had been approved by the Churches under their charge. But that their principles and views upon this subject might be more generally known, they published at the end of their Abstracts, for several years, the following:

"N. B. The Society desire their friends in America to be so just to them, when any person appears there under the character of a Clergyman of the Church of England, but by his behaviour disgraces the character, to examine, as far as may be, into the Letters of Orders, and his name and circumstances, and to inspect the public list of the names of the Missionaries of this Society, published annually with the Abstract of their Proceedings, and the Society are fully persuaded, it will appear, that such unworthy Person is one, whom his own bad conduct and desperate fortune have

brought thither, without the knowledge of the Society: But if it should happen, that any such should come thither from them, they entreat their friends in America, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked* person."

The Commissary held his seventeenth Visitation, April 29, 1747. Eleven Clergymen were present, and three were absent. The Sermon was preached by the Rev. Charles Boschi, Rector of St. Bartholomew's.

The Rev. Robert Betham, Assistant Minister of St. Philip's, died May 31, 1747. His funeral Sermon was preached by the Rev. Samuel Quincy, Rector of St. George's, Dorchester, from Heb. ii. 14, 15, of which the following is the conclusion:

"It has pleased God very lately by his Providence, to deprive you, of this Congregation, of a very worthy and laborious Minister; no less exemplary in his life and conversation, than he was faithful and diligent in the discharge of the duties of his function. He is now no more to instruct and form your souls to virtue, by his affectionate and pious discourses from the Pulpit: But let his memory live, and his example be followed by all who desire to excel in virtue; and then it will not be in vain that he was lent unto you for a short space. He seemed, indeed, qualified for great usefulness, had it pleased God, the great disposer of all events, to continue him amongst you. His natural endowments, and acquired abilities, were both very considerable. But above all, he shone in the virtues of the Christian life, and those excellent ministerial ornaments, recommended by the Holy Apostles. He was sober, discreet, holy, just, temperate. But I shall not enlarge on his character. Those who justly admired him for his eminent virtues, will, I hope, transcribe those virtues into their own lives, and be what he was."*

* Quincy's Sermons, p. 186.

Mr. Betham was succeeded in St. Philip's, by the Rev. Samuel Quincy, July 6, 1747. He had been the Society's Missionary in Georgia, and subsequently in St. John's, Colleton, and St. George's, Dorchester.

The Commissary wrote to the Society, April 24, and Aug. 22, 1747. After mentioning his safe arrival, he acquainted them with the continued prosperity of the School for Negroes in Charles-Town. He stated that, in the two preceding years, 40 children had been discharged, who could read the Bible, and were well instructed in the Catechism of the Church. He recommended the Rev. William Cotes, who had lately received Holy Orders, to be the Society's Missionary at St. George's, Dorchester, as the successor of the Rev. Mr. Quincy.

The eighteenth Visitation of the Clergy was held April 20, 1748, at which were present, the Commissary and nine Clergymen. Four were recorded as absent. The Sermon was preached by the Rev. Alex. Keith, Rector of Prince George, Winyaw.

The Right Rev. Edmund Gibson, D. D. Bishop of London, died Sept. 6, 1748. He was succeeded in the following month, by the Right Rev. Thomas Sherlock, D. D. translated from the See of Salisbury.*

The Society being satisfied with the Commissary's recommendation of Mr. Cotes, appointed him to the Mission of St. George's, Dorchester. The Commissary, in a letter of Oct. 10, 1748, acknowledges their attention to his recommendation, as well as their kind-

* A short time before Bishop Gibson's death, he procured, by voluntary contributions, a large edition of *West on the Resurrection*, and *Lyttleton on the Conversion of St. Paul*, for gratuitous distribution in the Colonies. In the Preface, written by the Bishop, he says: "We find by our accounts from America, that great diligence is used by the enemies of Christianity *here*, in sending over Infidel Books to our Plantations; which the Clergy *there*, as eye and ear Witnesses, must be more sensible of, than we can be at this distance. But our care of religion, and concern for the preservation of it from such dangerous infections, is not confined to our own country: And therefore, by way of Antidote, an edition of these two excellent Treatises has been printed by voluntary contributions; and they are transmitted thither, in order to be dispersed, in such manner, as may most effectually answer the great end they are designed for."

ness in sending a box of books for the Negro School in Charles-Town.

When a vacancy occurred in a Church, the Clergy of the neighbouring Parishes were appointed to officiate there occasionally, until a Missionary should arrive to take charge of the Cure. In no other way could the worship and ordinances of the Church be given to the people; for Clergymen could be obtained only from England, and some time must elapse before Missionaries could be sent out by the Society for Propagating the Gospel. But as this increased the labours of the Parochial Clergy, the General Assembly deemed it just to make them some compensation. On the 4th April 1749, they therefore "*Resolved;* that the Churchwardens and Vestry of every Parish in this Province wherein there shall be no Rector, shall have liberty to draw upon the Public Treasurer for the sum of Ten Pounds, Current Money, for every Sermon preached in such Parish Churches respectively. The same to be paid out of the Fund which is appropriated for the payment of the salary of the Clergy to such Ministers as shall Preach in any such Parish upon a Sunday. Provided, that no Churchwardens and Vestry do draw for more than the sum of Two Hundred Pounds *per ann.* and Provided also, that no Minister shall be allowed to Preach oftener than six Sundays in the mornings, in a year, out of his own Parish."

In the beginning of this year, the Rev. Mr. Garden resigned the office of Commissary, which he had held, with distinguished reputation and usefulness for 23 years. The Visitations of the Clergy, which had been held since 1731, consequently ceased; and their convocations were henceforth called *Annual Meetings of the Clergy.*

The First Meeting of the Clergy was held April 5, 1749. Ten Clergymen attended, and three were absent. The Sermon was preached by the Rev. William Cotes, Rector of St. George, Dorchester.

The Rev. Mr. Quincy having resigned his office in St. Philip's Church, the Vestry elected, Dec. 5, 1749, the Rev. Alexander Keith, late Rector of Prince George, Winyaw. Mr. Quincy removed to Boston, and in the following year published a Volume of Sermons.*

The Second Annual Meeting of the Clergy was held April 29, 1750, at which eleven were present, and three were recorded as absent. The Sermon was preached by the Rev. John Fordyce, Rector of Prince Frederick's. The following business was transacted:

"Whereas the security taken in the Office for granting Marriage Licenses is not according to the Canons of the Church, nor sufficient to prevent Clandestine Marriages, especially when the said Office, through mistake, directs any License to the Minister of any other Parish than that in which the Female Party dwells, contrary to the Standing Rule of the said Office: It has therefore been a long standing Agreement among the Clergy of this Province, not to execute any Marriage License granted to any Parties, except the Female Party dwells in his respective Parish to whom the said License be directed; and in case the Female Party shall dwell in any other Parish, he shall endorse over the said License to be executed by the Minister of that Parish, cases of Vacancy only excepted:

"But whereas the said Agreement has not been entered among the Minutes of the General Meetings of the Clergy, it is therefore now renewed and entered among the Minutes of this General Meeting, as followeth, viz.

"Agreed by all the Clergy at this General Meeting, and every one promiseth and agreeth for himself, that he will not knowingly and wilfully solemnize a Marriage, betwixt any two parties, the Female Party of

* "Twenty Sermons, &c. &c. Preached in the Parish of St. Philip, Charles-Town, So. Ca. By the Rev. Sam. Quincy, Lecturer of said Parish. Boston, 1750."

which is not his own Parishioner, or actually dwelling in his Parish, notwithstanding of any License directed to him for that purpose, but that he shall endorse over such License to the Minister of that Parish, in which the said Female Party dwells; cases of Vacant Parishes only excepted. And it is further agreed, that any Clergyman offending against the above Rule or Agreement, shall be liable to the Censure and Complaint of his Brethren, at the next General Meeting."*

The Rev. Mr. Garden informed the Society, Sept. 9, 1750, that the Negro School in Charles-Town was going on with all desirable success, and that in the course of the preceding year, 20 children, sufficiently instructed, had been discharged. The Society, to encourage the Scholars, and to facilitate their improvement, sent them a number of books adapted to their situation and attainments.

The third Annual Meeting of the Clergy was held, April 17, 1751. Eleven Clergymen were present, and three were absent. The Sermon was preached by the Rev. Robert Stone, Rector of St. James', Goose-Creek. Some Letters of Orders were examined, and arrangements made for supplying, occasionally, the vacant Parishes. This formed a part of the business at each Meeting.

* This practice still continues. It is deemed equally as indelicate for a Clergyman to interfere in the Parochial duties of another, as for one gentleman to interfere in the family concerns of another. In the city, some families worship in one Episcopal Church, and have their burial place at another. In case of death, the Minister of the Church in which the party worshipped, performs the Burial Service at the place of interment. In cases of emergency, private Baptism is administered to the sick, by any Episcopal Clergyman who may be nearest at hand.

CHAPTER IV.

St. Michael's Parish established—Rev. Mr. Garden—Salaries of the Clergy—Pinckneyan Lecture—Rev. Mr. Clarke—St. Michael's Church—Clergy Society—Society for the Propagation of the Gospel in Foreign Parts—Parochial Libraries—St. Philip's Parish—Rev. Mr. Bullman—Biographical Sketches—Parochial Registers.

CHARLES-TOWN, being the emporium of an extensive and flourishing Province, and drawing into its port a considerable part of the commerce of the adjoining Provinces, was rapidly increasing in size and population. The General Assembly found it necessary for the civil, as well as religious accommodation of its inhabitants, to divide the town into two Parishes, and to build a new Church. An Act for this purpose, was passed June 14, 1751. That part of the town south of the middle of Broad-street, was erected into a Parish, and called *St. Michael's*. The Parish Church was directed to be built, "on or near the place where the old Church of St. Philip formerly stood."*

The fourth Annual Meeting of the Clergy was held, April 8th, 1752; at which ten Clergymen were present, and four were reported as absent. The Sermon was preached by the Rev. William Langhorne, Rector of St. Bartholomew's.

The increasing infirmities of the Rev. Mr. Garden, made him desirous of resigning his laborious duties, and

* See Appendix, I. 7.

of returning to his native Country, to pass the remainder of his days amidst the scenes of his youth, and, in the calm of retirement, to make preparation for the great change which he felt to be fast approaching. He therefore gave notice to the Vestry, that he intended to resign the Rectorship of St. Philip's, on or before the 25th of March, 1754. Mr. Keith, the Assistant-Minister, likewise gave notice, May 2, 1753, of his intention to resign immediately. The Vestry requested the Bishop of London, to send out two Clergymen in their room; and they likewise applied to some gentlemen in London upon the same subject. In their Letter to the Bishop, they gave the following honourable testimony to Mr. Garden's character:

"We should be greatly wanting in duty, should we omit to say, that Mr. Garden, during his residence of thirty years and more among us, has behaved with becoming piety, zeal and candour, in his sacred character and function, which he hath exercised with unwearied labour and diligence, to the glory of God and the edification of Souls: And we can with truth aver, he hath been a good Shepherd of Christ's Flock."

The fifth Annual Meeting of the Clergy was held, May 2d, 1753: ten Clergymen attended, and four were absent. The Sermon was preached by the Rev. John Rowan.

In consequence of the applications of the Vestry, the Rev. Richard Clarke, A. M. and the Rev. John Andrews, LL.B. arrived from England, for the Ministry of St. Philip's Church, and the Rev. Mr. Garden resigned, October 29th, 1753.* Mr. Clarke was or-

* The following is the Deed of Resignation:

"South-Carolina, S.S.

To all Christian People to whom this present writing shall come: I, Alexander Garden, Clerk, and late Rector of the Parish Church of St. Philip, in Charles-Town, in the Province aforesaid, Send Greeting in our Lord God Everlasting. Know Ye, that I, Alexander Garden, for divers good and reasonable causes and considerations me moving, have clearly resigned and released unto the Churchwardens and Vestry of the said Parish, in the name and behalf of themselves and all the other Inhabitants of the said Parish, who are of the Religion of the Church of England, and do conform to the same, the free, and am-

dained a Deacon, by Dr. Hoadley, Bishop of Winchester, May 5, 1746; and Priest, by Dr. Pearce, Bishop of Bangor, Sept. 23, 1750. Mr. Andrews, of St. Mary-Hall, Oxford; received Deacon's Orders from Dr. Benson, Bishop of Gloucester, Dec. 3, 1750, and Priest's, from Dr. Secker, Bishop of Oxford, Dec. 24, 1752.

On Sunday, March 31, 1754, Mr. Garden preached his Farewell Sermon to a crowded Audience at St. Philip's Church, from *Rom.* X. i. This discourse was published at the request of the Vestry. The following is the concluding Address:

"I come now to the last and hardest part of my present task, viz. to bid *Farewell* to you, my beloved Congregation; *Farewell*, at least for a Season, or if the Will of God be so, 'till we meet in the eternal World, and as I hope we shall, in the blessed regions of Glory and Immortality.

"It was always in my heart to live and die with you; but as by the will of God, I have been often visited with sicknesses of divers Sorts, which have so reduced me in my advanced years, as almost wholly to disable me from the *Pen*, and greatly from the *Pulpit;* how could I, with a safe conscience, pretend to continue in a *Ministry, received from the Lord*,—knowing myself so incapable to *fulfil it?* No, this was impossible for me to do. And therefore, on this event, it soon became the desire of my heart, that I might see you

ple, and clear disposition of the said Rectory, together with all the right, demand, or title, which I might, should or ought to claim or demand, by any manner of means, for, touching, or in any wise concerning the said Rectory of the Parish Church of St. Philip, in Charles-Town; by reason either of nomination, assignation or election, at any time heretofore to me made, granted or assigned. And I, the said Alexander Garden, Do by these Presents Promise and grant, that at no times hereafter, I shall make any Claim or Claims, Challenge or Demand to the said Rectory, or to any Salary, Fees or Perquisites whatsoever appertaining thereunto, which might have grown due or payable unto me, by reason of the aforesaid Rectory of the said Parish Church of St. Philip in Charles-Town. In witness whereof, I have hereunto set my Hand and Seal, the twenty-ninth day of October, in the year of our Lord one thousand seven hundred and fifty-three.

A. GARDEN. [Seal]

Sealed and Delivered } in the presence of } JOHN REMINGTON.

well and worthily provided with a *Successor*, to take up the important Charge of your Souls, before I was either called off to the silent grave, or wholly disabled from all the Duties of the *Pastoral* Function amongst you. This desire, by the means and good offices of a worthy member or two of this Congregation, God has been pleased to grant me; mine eyes have now seen you well and worthily provided, and therefore with the greater Pleasure, I now withdraw behind the Curtain, to pass such remainder as God shall be pleased to add to my days, in beloved Privacy and Retirement; where I hope to enjoy a better state of health, serve my God in tranquillity, and do all the good I can to my fellow-creatures.

"Many happy years have I lived amongst you, and in as much Honor and Esteem, as any Minister can expect, wish for, or desire: Not owing to any Merit or Desert in me, but to the Goodness of God, who has given me favour in your eyes. For, what though I have not wilfully either neglected or deserted you at any time, or omitted to declare the whole Will of God to you to the best of my knowledge and capacity? What though I have laid no stumbling block before you; either by Doctrine or Example; have *deceived no man, corrupted no man, wronged or injured no man* by Word or Deed; but from the ardent desire of my heart, as knowing the Account I must soon render to my great Master, have studied and laboured to promote the Salvation of all? Yet what, I say, of all these, intermixed, as they have always been, with so many faults, failings and Imperfections? Can there be any merit in them; or any the least subject matter of boasting? No, No, (my Brethren) no such thing. In what competent degree or measure soever, I have discharged any of the duties of my function, I humbly speak with *St. Paul, not I, but the Grace of God which was with me:* Only my faults and failings,

weaknesses and Imperfections, are all my own: No mighty matters surely of merit or boasting.

"'Tis true, some rubs and reproaches I have met with, in the course of my Ministry, never indeed, from the more knowing, virtuous, discreet, and prudent amongst you; but always from the unruly and ruder sort, arising either from their contempt of the Ministry, in general, or, from my adherence to the Laws and Rules of the Church of *England*, in particular, or from a consciousness of their irregular lives and conversations finding no favour in my eyes. But these I always regarded as *perquisites* inseparable from the Ministerial Office; a little patience, and they all quickly vanish away!

"You know (my Brethren) I abhor flattery; it is sinful at all times, and would be unpardonable from this sacred place; I am under no temptation to it; and therefore shall speak forth only the words of *truth* and *soberness*, concerning the Inhabitants of Charles-Town, when I bear this testimony of them, viz. that however, as in all other Communities, there are too many bad *Individuals* amongst them, too many despisers of Religion and Virtue, yet generally speaking, the more *substantial* and *knowing* part, are a sober, charitable, and religiously disposed people. Nor out of this character, do I exclude *Dissenters*, of any denomination; with whom I have always lived in all peace and friendship; and who have always treated me with Civility and decent regard. Would God, that there was no *Schism*, no *Dissention* among us; but that all were of *one Mind and one Mouth;* all united in the same Communion of the Church of *England*: But if this may not be, to their own Master, they who *dissent*, must stand or fall; let us live in Peace, friendship and charity towards them. My hope, and earnest desire of my heart, and *prayer to God for them* also *is, that they may be saved.* And moreover, I take this opportunity, thus publicly to declare, that there is neither *Man, Wo-*

man nor *Child* in the whole Province of *Carolina*, with whom I am not in perfect Charity, and to whom I do not heartily and sincerely wish all happiness, both temporal and eternal.

"But, to return to you my peculiar charge: My peculiar affection must naturally be towards you. How many of you have I christened! How many of you have been my *Catechumens*, and brought up from your Infancy, under my weak, though always sincere and well-designed Ministrations! How then can it otherwise be, but that I must regard you as my children in the Lord, and my Affection towards you be truly paternal?

"Though I am now on the Point of Departing from you, yet think not (my Brethren) that I shall straitway, or ever forget you. No; assure yourselves, you'll seldom be out of my thoughts, and never omitted in my prayers: Tho' absent from you, yet wherein soever I may be capable to serve you, please only to lay your commands on me, and see, whether I shall not cheerfully and faithfully obey them. Wherever I am, there you'll always have a stedfast friend, a true and faithful Servant. Tho' absent from you in *Body*, I shall be present with you in *Spirit*. My *Spirit* will be always hovering in your assemblies, hovering in this sacred Mansion, and 'specially about this holy Altar, where I have so often administered *the Mysteries* of God, the Symbolical Body and Blood of *Christ*, and been so often Partaker of them, to the great Comfort, Strengthening and refreshing of my Soul!—But I must have done.

"Once more (my beloved Brethren) *farewell!* May the very God of Peace sanctify you wholly; and preserve your whole Spirits, and Souls, and Bodies blameless, unto the coming of our Lord Jesus Christ.

"May all the Blessings of Heaven descend upon all the Inhabitants of this *Province* in general;—those of *Charles-Town* in particular;—but more especially on

you the beloved People of my late charge.—May the ever blessed and glorious Trinity bless you in the *City*, and in the *Field;* in the fruit of your *Body*, the fruit of your *Cattle*, and the fruit of your *Ground;* Bless you in your *Basket*, and in your *Store*, and in all that you set your Hand unto:—Bless you with all the temporal Blessings, of Health, Peace, and Prosperity; but above all, and as the Source of all, bless you with truly faithful and obedient Hearts, and finally conduct you safe to the Blessed Regions of Glory and Immortality."

The Rev. Mr. Garden was beloved by the Clergy as a Father, and greatly esteemed by the Congregation, for whose spiritual welfare he had laboured so many years. The Vestry could not part with this Venerable Servant of God, without giving him some mark of their affection and gratitude. On April 9, 1754, the whole of the Vestry, and the two Churchwardens being present;

"It was unanimously Resolved and Agreed, That a Piece of Plate be presented to the Rev. Mr. Garden,* who has lived thirty-four years Rector of this Parish, and twenty-three years Commissary of the Province, and filled both stations with Piety, Authority and Steadiness; and offered as a small Testimony of the great Esteem for that Constant, Upright Behaviour, of which many have been eye-witnesses: That this Resolution be herein entered as a Memorial of his Worth, and of a Desire in the Vestry and Churchwardens, to transmit to others his Name. That they express Good Will only in a particular Relation, it belonging to the

* The Vestry appropriated £52 10 0 Stg to this purpose, and directed the West front of St. Philip's Church, and the following inscription, to be engraved on it:

This Plate is presented to
The Rev. Mr. Alexander Garden,
Late Rector of St. Philip's Parish,
in South-Carolina,
By the Inhabitants,
as a Testimony
Of the true Respect and Cordial Affection
they bear him,
For his Exemplary life, and constant Labours,
in the cause of Virtue and Religion,
during a Ministry of Thirty-four Years.
19th April, 1754.

Province in General to affix Rewards, due to Merit and long Services.

"Resolved; That a Letter be drawn up directed to the Rev. Mr. Garden, expressing their Sense of his Worth, &c. and that such of the Parishioners as concur with the Vestry and Churchwardens in Sentiment may subscribe the same, and may also join their Contributions for a Piece of Plate.

The following Letter was addressed to the Rev. Mr. Garden, pursuant to the foregoing Resolutions:

"Rev. Sir,

The day fixed for your departure from this Province, being so near at hand, permit us the Parishioners of St. Philip's, Charles-Town, from a true sense of the many valuable blessings and advantages derived to our ancestors, ourselves, and children, from your able, constant, and unwearied diligence in the Ministry amongst us, for the space of almost thirty-four years, to avail ourselves of this opportunity, to testify and express the great sorrow and concern which must necessarily attend us on taking leave of you, our most faithful and esteemed Pastor and Rector: a circumstance, than which, to the Province in general, and in a particular manner to us, your peculiar Flock, nothing can be more interesting.

"To enumerate the many eminent services done to us, and to Religion in general, since your entering on your Pastoral charge amongst us, would be as impossible for us, as we know it would be disagreeable to you. And although your deportment in every character, and especially whilst you continued to exercise the office and authority of Bishop's Commissary, which was productive of so many good ends, to the Clergy as well as the Laity, within your Province, has been too conspicuous and universally known, to stand in need of any comment or notice from us; yet we may be allowed with confidence to say, that the salutary effects thereof, will be sensibly felt by our latest posteri-

ty—and we may add, that whilst Christianity has such advocates, the Church of England such Pastors, and the Parish of St. Philip such Rectors as you have been, there can be no great danger from Deism or Infidelity; on the contrary, we may with great reason and justice expect, the propagation of true religion and virtue among the inhabitants of this Parish.

"Full, therefore, of the reverence which we most justly bear your sacred character, and with hearts full of affection towards your Person, we return you our warmest thanks and acknowledgements, for your long, painful, and distinguished labours amongst us. We avail ourselves also of this opportunity to thank you for your excellent farewell Sermon, preached to us in a most crowded congregation, on Sunday the 31st of March last; and which we request the favour of you to allow to be printed.

"And that God Almighty, whom you have so long, so faithfully, and in so exemplary a manner served, may grant you, and your family, a short and pleasant passage, a happy meeting with your relatives and friends; and after the remainder of your life agreeably spent, that Reward, which is promised to good and faithful servants, are, and shall be, the hopes, and constant, sincere, and earnest prayers of

"Rev. Sir,

"Your most affectionate,

"and most obt. hum. Servts.

Churchwardens: William Stone and Henry Laurens.

Vestry: George Seaman, Richard Lambton, David Deas, John Crokatt, Thomas Smith, jun. Francis Bremar, and John Neufville.

Parishioners: James Glen, John Cleland, H. Ber. De Beaufain, William Wragg, George Saxby, Robert Brewton, Jacob Motte, Benjamin Smith, Lionel Chalmers, Rawlins Lowndes, John Wragg, David Græme, George Milligan, William Hopton, Thomas Bolton, Charles Stevenson, Thomas Weaver, Christopher

Gadsden, John Moultrie, sen. Othniel Beale, Gab. Manigault, George Austin, William Banbury, William Roper, Rice Price, James Michie, Isaac Holmes, Charles Woodmason, Joseph Pickering, Robert Pringle, James Irving, John Hume, Robert Austin, Benjamin Stead, William Gibbes, Benjamin D'Harriette, Benjamin Mathews, Charles Pinckney, jun. George Somers, James Laurens, Paul Douxsaint, Peter Leigh, James Reid, William Burrows, Thomas Lloyd, John Lining, William Pinckney, David Caw, James Wright, Charles Mayne, Humphrey Somers, Alexander Stuart, Andrew Rutledge, John Guerard, Whit. Outerbridge, Esa. Brunet, John Paul Grimke, Charles Lowndes, William Carwithin, John Moultrie, jun. Miles Brewton, William Scott, John Remington, Thomas Shubrick, Luke Stoutenburgh, Henry Middleton.

The sixth Annual Meeting of the Clergy was held, April 24, 1754. Twelve Clergymen were present, and four were absent. The Sermon was preached by the Rev. William Peasely, Rector of St. Helena, Beaufort.

Pursuant to a Precept from the Church Commissioners, Jan. 30, 1755, the Parishioners met, Feb. 13, and elected the Rev. Richard Clarke, Rector of St. Philip's Parish. As the Successor of Mr. Garden, he was aware of the responsibility of his station. In a letter to the Society, he expressed his determination to follow his predecessor's example, and to pursue, with energy, his plans for the good of the Church. He likewise stated that, there were 70 children in the Negro School; and he acknowledged the receipt of a box of books for their use.

The seventh Annual Meeting of the Clergy was held April 9th, 1755. Eight Clergymen attended, and eight were absent. The Sermon was preached by the Rev. Charles Martyn, Rector of St. Andrew's.

South-Carolina being part of the Bishop of London's Diocess, it was his prerogative to License such

Clergymen of the Church of England, as he approved, to perform the Ministerial Office in this Province. The Missionaries sent out by *the Society for the Propagation of the Gospel in Foreign Parts*, were Licensed as well as other Clergymen. But the Clergy who were not Missionaries depended solely upon the Salary allowed by the Province; while the Missionaries, receiving a Salary from the Society, as well as from the Province, were, generally, better rewarded for their labours. The Assembly felt themselves called upon, in some measure, to provide a more uniform support for the Clergy. They considered also, that as the Provincial means for the maintenance of the Clergy increased, the Society would, most probably, withdraw their support, and bestow it on less favoured portions of the Country. With these views, as well as to provide for the religious instruction of those parts of the Province where Churches had not, as yet, been built, they passed an Act, Jan. 27, 1756, for allowing an additional Salary of £30 Stg. *per ann.* to the Rectors of country Parishes who "do not, or shall not, receive a Salary, or Mission money from the Society." The Act likewise appropriated £1400 Cur. *per ann.* to such two Clergymen of the established Church, as should be appointed by the Church Commissioners, and officiate statedly at Saxe-Gotha, on the Congarees, or at Fredericksburg, Pine-Tree Creek, on the Waterees.*

The eighth Annual Meeting of the Clergy was held April 28th, 1756: ten Clergymen were present, and seven were absent. The Sermon was preached by the Rev. James Harrison, Rector of St. James's, Goose-Creek.

In the year 1756, the Assembly increased the Salaries of the established Clergy to £100 Stg. *per ann.* The Society were highly gratified by this liberality, and expressed their hopes, that this mark of public fa-

* See Appendix, I. 8.

vour would be an additional motive with the Parochial Clergy, to use their utmost exertions for the spiritual improvement of their benefactors.

The Rev. Mr. Andrews having resigned his office as Assistant Minister of St. Philip's Church, Nov. 9, 1756, applications were sent to England for a Clergyman to supply his place. Mr. Andrews returned to England, and was appointed Minister of Stinchcombe, in Gloucestershire, and afterwards, Vicar of Marden, in Kent.*

The Rev. Mr. Garden, after resigning the cure of St. Philip's Parish, went to England, intending to spend the remainder of his days in that country. But having been so long accustomed to the warmth of a Southern Sun, he found the Climate too severe for a constitution worn out with anxiety and care, and sinking under the infirmities of age. He therefore returned to Charles-Town. But his infirmities increasing, he died Sept. 27, 1756, in the 71st year of his age. He was interred on the South side of St. Philip's Church, in a tomb which the Vestry had built, as a mark of their gratitude for his long and faithful services.†

"Mr. Garden, in the discharge of the duties of this high office, [Commissary of the Bishop of London,] was strict and impartial. Improper conduct on the part of Clergymen was immediately noticed, the delinquents brought to trial, and the Canons of the Church were enforced against them. His appearance as one of the Visitors of the Free-School in Charles-Town, was the sure precursor of a strict examination. He did not permit the teachers, as they are very fond of doing, to point out the places for examination. This business

* Mr. Andrews published, in 1763, "The Scripture Doctrine of Grace. In answer to a Treatise on the Doctrines of Grace, by William, Lord Bishop of Gloucester." A posthumous Volume of "Sermons on the most Important Subjects," by the same, has lately appeared.

† The following is the Inscription:

Here lie the Remains of the Rev.
Mr. Alexander Garden,
Who was Rector of this Parish 34 years;
Who departed this Life the 27th day of Sept.
Anno Domini, 1756, aged 71 years.

was managed by him as it ought to be, and was a real trial of what the pupils had learned. It was not confined to selected portions on which they had been previously prepared, but extended generally and promiscuously to all they had gone over. His visits and strict examinations produced good effect both on Masters and Scholars. In the discharge of family and clerical duties, Commissary Garden was exemplary. He was attentive to the religious education of his Children and Servants. He kept up strict discipline in his Church; was careful whom he admitted as Sponsors for children at the time of baptism; caused children who on account of sickness had been hastily baptised in private, in case of recovery, to be presented for a public reception into the Church; refused the Communion to immoral persons, and admitted no young persons as Communicants till he was privately satisfied that they understood the nature of the Ordinance, and had those views of religion which are proper for Communicants. In all cases he was a strict observer of rules and forms, and would not lightly depart from them. His particularities subjected him to remarks, but were the effect of a systematic line of conduct which he had prescribed for himself. He would not receive from persons he married one penny more or less than the law allowed, nor at any other time than that prescribed in the Prayer-Book. Nor would he marry any persons in Lent, nor on the other Fast days prescribed by the Church; nor in any other manner than was strictly conformable to the Book of Common Prayer. His charity was in like manner measured by rule. The exact tenth of his whole income was yearly given to the poor. In every thing he was methodical. He carefully digested his plans, and steadily adhered to them. Strict himself, according to the forms of his religion, he required strictness from others. Under his Pastoral Care, a profession of religion was no slight matter. It imposed a

necessity of circumspect conduct regulated in all respects by the prescribed forms of the Church."*

In the year 1757, the Rev. Mr. Clarke, Rector of St. Philip's, informed the Society, that the Negro School in Charles-Town was flourishing, and full of children; and from the success of this institution, he lamented the want of civil establishments in the Province, for the Christian instruction of 50,000 Negroes. The Parochial Clergy performed as much of this duty as they could, but other important engagements occupied their time; and they could only offer up their prayers, that some enlarged means might be devised for the instruction of these people.

The ninth Annual Meeting of the Clergy was held, April 20, 1757. Ten Clergymen were present, and six were recorded as absent. The Rev. Jonathan Copp, Rector of St. John's, Colleton, preached the Sermon at this meeting.

The Prince of Wales presented to *the Society for the Propagation of the Gospel in Foreign Parts*, for distribution in America, 200 copies of that excellent work, in 2 volumes, *Leland's View of the Principal Deistical Writers.*†

* Ramsay's So. Ca. II. 466.

† One of these copies was presented by Col. Sam. Warren, to the Theological Library of *The Protestant Episcopal Society for the Advancement of Christianity in So. Ca.* This Society was founded in 1810. The first meeting was held in April, and the *Address* to the Members of the Church, and the *Constitution* of the Society, were published June 4. This was the *first Society* formed in So. Ca. which embraced the gratuitous distribution of the Scriptures, as one of its objects. The noble and flattering success of the two Venerable Societies in England, led to the institution of this. The honor of first suggesting such a Society here, is due to our present Diocesan, Bishop Bowen. The late Bishop Dehon entered warmly into the measure, and with the rest of the Clergy, and some influential and zealous laymen, gave a form to the Institution, which has since, under the good Providence of God, been the happy means of promoting its prosperity and usefulness. The Society is particularly indebted to Robert J. Turnbull, Esq. for devising a system of finance, by which the seeds of its perpetuity were sown with the foundation of the institution. The establishment of a continually increasing Permanent Fund, will, ultimately, provide the means for carrying into extensive operation, the pious and benevolent objects of the Society. But at present, it stands in need of the subscriptions and aid of all who feel an interest in promoting the religious improvement of their native state. In six months after its formation, there were 10 Members for Life, and 234 Annual Subscribers. In 1819, there were 120 Members for Life, and 379 Annual Subscribers. Many donations are made to this Institution. The late Miss Theresa Julia de Tollinare, of St. John's, Berkley, bequeathed to it, a

The Rev. Robert Smith, A. M. Fellow of Caius and Gonville Col. Camb. arrived in Charles-Town, Nov. 3, 1757. He was Ordained by the Bishop of Ely, Deacon, March 7, and Priest, Dec. 21, 1756. Mr. Smith was engaged in England as Assistant to the Rector of St. Philip's Parish. As a mark of their esteem, the Vestry presented him on his arrival, with £200, Cur.

The tenth Annual Meeting of the Clergy was held, April 5, 1758. Eleven Clergymen attended, and six were absent. The Sermon was preached by the Rev. Richard Clarke, Rector of St. Philip's.

The Hon. Charles Pinckney, Chief Justice of the Province, died in 1758.* Desirous of promoting the religious instruction of his fellow mortals, and of being instrumental, under God, of inducing others to extend the influence of religion, according to their means, this excellent and pious man, founded a semi-annual Lecture at St. Philip's Church, which is known by the name of *The Pinckneyan Lecture.* The following is an extract from his will:

"To encourage and promote religious and virtuous practices and principles among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing Lectures among us, in humble imitation of those founded by the Hon. Mr. Boyle, in Great Britain, I do hereby charge my said Mansion House, and

moiety of a considerable estate, upon the death of her aged father. This act of christian munificence and piety, deserves to "be told as a memorial of her," in all the Churches.

The objects of the Society are, to distribute Bibles, the Book of Common Prayer, and Religious Tracts and Books of approved reputation; to send Missionaries into destitute Parishes; and to educate Youths of genius and piety for the Ministry of the Church. The Trustees are likewise authorized to adopt such measures, as, in their best judgement, will promote Christian Knowledge, learning and piety in So. Ca. A Theological Library for the use of the Clergy, and Candidates for Holy Orders, was founded in 1815. It contains many scarce and valuable books. The number of Volumes, in 1819, amounted to 624. The Society was Incorporated Dec. 19, 1810.

* Mr. Pinckney was the father of Gen. Charles Cotesworth Pinckney, and Gen. Thomas Pinckney.

Land and Buildings in Colleton square, devised to my eldest Son, with the payment of five guineas yearly and every year, for ever, unto such Lecturer who shall from time to time be appointed by a majority of his Majesty's Hon. Council, residing in Charles-Town, for the time being, to preach two Sermons in the year, in the Parish Church of St. Philip, Charles-Town—that is to say, one Sermon on the Wednesday next after the second Tuesday in November, and one other Sermon on the Wednesday next after the second Tuesday in May, yearly and every year, forever, on the glorious and inexhaustible subjects of the Greatness of God, and his Goodness to all his creatures; subjects which can never fail through all the rounds of Eternity: and if I might be permitted to indulge a wish in this matter, I would humbly presume to point out the whole 145th Psalm, as a proper text for the first Sermon."*

The Rev. Mr. Clarke resigned the Rectorship of St. Philip's, Feb. 9, 1759. He was succeeded by the Rev. Robert Smith, and the Rev. Winwood Serjeant was appointed Assistant. Mr. Serjeant was Ordained Priest, Dec. 19, 1756, by Dr. Pearce, Bishop of Rochester.

The following Testimonial was given to Mr. Clarke, by the Vestry:

"These are to Certify, that the Rev. Richard Clarke, who has performed the duties of Rector of St.

* Various causes prevented the early accomplishment of the Testator's pious intentions. His eldest son, Gen. C. C. Pinkney, did not return from Europe until 1769. When he applied to the King's Council, they deemed it useless to appoint a Lecturer, believing that a congregation could not be collected, except on Sundays. The war soon after broke out, and the Council was abolished. Gen. Pinckney, influenced by the same pious feelings which characterized his father, established the Lecture in 1810; and it has since been regularly delivered. The following is the order of the Lecturers:

The Rev. James D. Simons,	Nov. 1810	and May	1811
Rev. Christopher E Gadsden, D. D.	1811	-	1812
Right Rev. Theodore Dehon, D. D.	1812	-	1813
Rev. William Percy, D. D.	1813	-	1814
Rev. Frederick Dalcho, M. D.	1814	-	1815
Rev. Charles B. Snowden, A. B.	1815	-	1816
Rev. Andrew Fowler, A. M.	1816		
Rev. Maurice H. Lance, A. M.	1817	-	1818
Rev. Albert A. Muller, A. M.	1818	-	1819
Right Rev. Nathaniel Bowen, D. D.	1819.		

Philip's Church in Charles Town, South-Carolina, for upwards of five years, has behaved himself with gravity, diligence and fidelity becoming his office and character."

"The Rev. Mr. Clarke was more known as a theologian beyond the limits of America, than any other inhabitant of Carolina. He was admired as a Preacher both in Charles-Town and London. His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached the Church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants. His sermons were often composed under the impressions of Music, of which he was passionately fond. From its soothing effects, and from the overflowing benevolence of his heart, God's love to man, peace and good will among men, were the subjects on which he dwelt with peculiar delight. He gave on the week day a regular course of Lectures on the Epistle to the Hebrews, which were much admired."*

Before Mr. Clarke left Charles-Town, he published a small tract entitled, "The Prophetic Numbers of Daniel and John calculated; in order to show the Time, when the Day of Judgement for the First Age of the Gospel, is to be expected: And the setting up the Millennial Kingdom of Jehovah and his Christ." He thus concludes this visionary speculation; Pages 23. 24: "We will now draw all the numbers into a short view. The 70 years of Jeremiah in chap. XXV. 12. XXIX. 20. were understood by Daniel, and they appear to be the 70 weeks of years which Gabriel informs him of at the 24th verse.

"These 70 weeks make 490 days; and these days allowing a century or double jubilee for each day,

* Ramsay's So. Ca. II. 462.

which is the end of time with the Church of Christ among the Gentiles; they will make 49,000 years. This number will answer to the *seven* weeks of Pentecost, and to the *seven* times seven years up to the jubilee. Thus are filled up the seven Ages of the Gospel, before the Messiah shall have finished his glorious conquest over sin and death.

The proper *theocracy* of God was thrown off by asking a king about the year 427: The theocracy of God by the Messiah under the Gospel was departing about this time: The famous number of Daniel of 1335 days in chap. XII. 12. measured from this year of the Christ of God, runs down to 1762.

"Within four years of this period we meet with the Pope Sixtus the third, or third sixth: by adding these we shall come to 1766.

"The typical temple of Solomon was taken by the typical Babylonians in 430, but the siege of Jerusalem began in 428 years after the building of the temple. Under the Messiah the Prince of Peace, and Lord of the true temple, spiritual interpretation ceased about this time. If we measure this period by 1335 days of Daniel, they will expire in 1763, or 1765.

"The number of St. John of 666 and 1260 days for the prophets in *sackcloth* added together, make 1926 years. Measure this period from Antiochus who defiled the temple under Moses, 168 or 167 years before Christ, to his antitype of the Gospel, or the power of Antichrist: This will lead us to the year of Christ 1758 or 1759.

"Again. Let us compute the period of the Babylonian Talmud proclaimed after Christ, in the year 500, or 505; reckon 1260 days or years, before Moses and the Messiah, *two witnesses of God* rise and come forth: and this will reach to the year 1760, or 1765.

"If we reckon the number of Daniel in chap. VIII. 12. 13. of 2300 days appointed for the cleansing of the Sanctuary, from Belshazzar's impious feast, and

the taking of the typical Babylon 538 years before Christ; this will conclude in 1762 of our time.

"The *cutting short* of this first *age* of the Gospel has been fully explained: So that the only number of Daniel remaining is the 1290 days from the taking away the *daily oblation*."

This is a specimen of Mr. Clarke's writings on the Prophecies: Full of visionary speculations, and indefinite conclusions. He was a Universalist, and appears to have been tinctured with the doctrines of Jacob Behman.*

An Act was passed by the Assembly, April 7, 1759, for purchasing a Parsonage for St. Michael's, and authorizing the sale of the Pews in that Church.

Pursuant to several Acts of Assembly, and to the directions of an Act for establishing St. Michael's Parish, Charles-Town, passed June 14, 1751, the Inhabitants of that Parish met, for the first time, April 16, 1759, and elected the following gentlemen:

Churchwardens: Robert Pringle, and David Deas.

Vestrymen: Benjamin Smith, Robert Brewton, William Roper, George Milligan, Charles Pinckney, John McQueen, and David Deas.

Mr. Deas accepted the office of Churchwarden, and Mr. Smith declined his appointment; George Austin and John Guerard were subsequently elected.

The 11th Annual Meeting of the Clergy was held April 25, 1759. Nine Clergymen attended, and eight were reported as absent. The Sermon was preached by the Rev. Charles Martyn, Rector of St. Andrew's.

* Soon after his arrival in England, Mr. Clarke was appointed Lecturer of Stoke-Newington, and afterwards of St. James', near Aldgate, London. His publications were in 6 vol. viz: "The daily Service of the Temple explained"—"The explanation of the Feast of Trumpets,"—"The Voice of Glad Tidings to the Jew and Gentile"—"A Comment on Psalm 68"—"A Series of Letters. Essays, Dissertations and Discourses, on various Subjects. In two Volumes." Some of his Essays are dated Jan. 20, 1780. He lost his popularity in England, and died very poor. See Preface to his "Series of Letters," &c. page 5.

The Rev. Mr. Serjeant having been continually in ill health since his appointment in St. Philip's Church, and having met with some domestic afflictions which lay heavy upon his mind, resigned his office Nov. 25, 1759. The Rev. Robert Cooper, late Rector of Prince William's Parish, was elected his successor, Dec. 10 following.

The 12th Annual Meeting of the Clergy was held April 16, 1760. Five Clergymen were present, and eleven were absent. The small-pox raging in town, prevented those who were subject to its influence from attending the meeting. No Sermon was preached.

St. Michael's Church being nearly finished, the Rev. Robert Cooper, Assistant Minister of St. Philip's, was invited to that Cure. It was opened for Divine Worship, Feb. 1st, 1761.

St. Michael's Church stands upon the site of the old St. Philip's Church, at the S. E. corner of Broad and Meeting-streets. It is built of brick and is rough-cast. The extreme length of the Building is 130 feet, and 60 wide. The Nave is 74 feet long, the Chancel 10, the Vestibule, inside, 22, and the Portico 16. It contains 93 Pews on the ground floor, the middle aisle across the Church having lately been built up with eight new pews; and 45 in the Galleries. The Chancel is handsome, and is ornamented in a neat and appropriate manner. It is a pannelled wainscot, with four Corinthian Pilasters supporting the proper cornice. The usual Tables of the Decalogue, Lord's Prayer, and Apostles' Creed, are placed between them. The Galleries are supported by twelve Ionic Pillars. The Pulpit and Reading Desk stand at the East end of the Church, at the S. E. corner of the middle aisle. At the West end of the Church, near the middle door, stands a handsome marble Font, of an oval form. The ceiling is flat, ornamented with a rich cornice, which runs nearly parallel with the front of the galle-

ries and chancel. A large handsome brass chandelier is suspended from the centre. The outside of the Church is adorned with Doric Pilasters continued round the building, and a parapet wall extends along the N. and S. sides of the roof. Between the Pilasters are a double row of arched windows on each side, the upper less in heigth than the lower; the Steeple is 168 feet high, and is acknowledged to be the handsomest in America, and, probably, is not exceeded by any in London, for the lightness of its architecture, the chasteness of its ornaments, and the symmetry of its parts. It is composed of a Tower and Spire. The Tower is square from the ground, and rises to a considerable height. The principal decoration of the lower part is a beautiful Portico with four Doric Columns, supporting a large angular Pediment, with a Modillion Cornice. Over this rises two Rustic Courses; in the lower, are small round sashed windows on the north and south sides, and in the second course, are small square windows on each side. From this Course the Steeple rises octagonal, having Windows with Venetian Blinds on each Face, with Ionic Pilasters between each, whose Cornice supports a Balustrade. Within this course is the Belfry, in which is a ring of 8 Bells. The next course is likewise octagonal, but somewhat smaller than the lower, rising from within the Balustrade. It has lofty sashed windows alternately on each Face, with Pilasters and a Cornice. Here is the Clock, with Dial Plates on the Cardinal sides. Upon this course rises, on a smaller octagonal base, a range of Corinthian Pillars, with a Balustrade connecting them; the centre of the arches is ornamented with sculptured heads in relief. From hence is a beautiful and extensive prospect over the town and harbour, and for many miles over the neighbouring country and ocean. The body of the Steeple is carried up octagonal within the Pillars, on whose entablature a fluted Spire rises. This is terminated by a globe, 3 feet 6½

inches in diameter, supporting a Vane, 7 feet 6 inches long. The height of this Steeple makes it the principal Land-mark for the Pilots.*

* The light Ionic Columns in this Church, are too small to support such heavy sepulchral monuments as adorn the massive Tuscan Pillars of St. Philip's. There are a few Tablets placed against the wall, from which the following Inscriptions are taken:

Sacred to the Memory
of
JAMES O'BRIEN PARSONS,
Eldest Son of
The Hon'ble James Parsons, Esq.
and Susanna Parsons.
He was born the 1st of Nov. 1755,
And Died
At Westminster School
19th Ap. 1769,
Aged 13 years, 5 months, and 19 days.
His remains rest in
St. Martin's in the Fields, London.

Here rest the Remains of
GEORGE PARSONS, second Son of
The Hon'ble James Parsons, Esq.
and Susanna Parsons.
He was born the 13th Feb. 1760,
And died the 23d of Oct. 1778,
Aged 18 years, 8 months and 10 days.
Thus early did it please
The Almighty to take to Himself
These much lamented Youths!
Leaving their Country to Mourn
The loss of that Support,
And their disconsolate Parents
That Comfort, of which
Their ripening virtues gave
The most flattering Prospect.

Sacred
to the Memory
of
LOUIS DE SAUSSURE.
He was a native of Beaufort District,
And an Officer in the 3d Regiment
Of the South-Carolina line of troops
raised for Continental Service,
during the War of the Revolution.
Whilst leading on his Soldiers
to the Assault
made by General Lincoln
On the British Lines, at Savannah,
On the 9th day of October, 1779,
he received a wound
from a musket shot
Of which he died in a few days,
Aged 34 years.
His body was brought home
to his afflicted friends
And Interred in the Cemetery
Of this Church.

Beneath the Altar of this Church rest the Remains of Bishop Dehon. A marble Stone covers his grave, on which is the following Inscription:

Here Rest
The Remains of
The Right Reverend
THEODORE DEHON, D. D.
late Rector
Of this Church,
and Bishop
of the Diocess,

It appears that £21,877 Cur. was subscribed by Individuals for Pews, and that from the year 1751 to 1757, £31,656 18 9 Cur. was granted by the Assembly for building the Church. These make the sum of £53,533 18 9 Cur. which, at 7 for 1, and reduced into dollars, makes the cost of this elegant building $32,775 87. This, apparently, is small; but we must take into consideration, that, every thing since that time has advanced double or treble in price. Bricks were then bought for $3 per 1000, now [1819.] they are $15, Lime was then 6 cents, now it is 20 cents per bush. and every thing else in proportion.*

The Bells and Clock were not imported until the

* The cost of the Building is taken from the Accounts of the late Samuel Prioleau, Esq. Secretary to the Commissioners.

of South-Carolina.
He was born in Boston,
On the 8th of December, 1776,
And Departed
this Life,
On the 6th of August, 1817,
in the 41st year
of his Age.

An elegant Monument has been erected to the memory of the same Prelate, by the Subscriptions of his Affectionate Congregation. It is placed against the East Wall, on the South side of the Chancel, and has the following Inscriptions:

Sacred
to the Memory of
The Right Rev. THEODORE DEHON, D. D.
Late Rector of this Church, and Bishop of the Diocess.
Who ceased to be mortal, on the 6th day of August, 1817,
in the 41st year of his Life, and the 20th of his Ministry.
Genius, Learning, and Eloquence,
added lustre
To a Character formed by Christian principles
and a constant study of the Christian's Model.
Meek: He was swift to hear, slow to speak, slow to wrath.
Humble: He esteemed others better than himself.
Merciful: He sought out the poor, and the afflicted.
Devoted to God: He counted his life, not dear to himself,
so that he might finish his course with joy, and the
Ministry, which he had received of the Lord Jesus,
to testify the Gospel of the Grace of *God*.
Zeal fortified by Discretion,
and *Firmness* by *Moderation*,
Sanctity united with *Urbanity*,
and *Goodness* with *Cheerfulness*,
Rendered him
The *delight* of his friends;
The admiration of his country;
The *Glory*, and *Hope* of the Church.
His death was considered a public calamity.
The pious lamented him as a primitive Bishop,
The Clergy as a Father.
And youth and age lingered at his grave.
He was buried under the Chancel, by direction of
the Vestry, who also caused this Monument to be
erected in testimony of *their* Affection, and *his* Merit.

Quis desiderio sit pudor, aut modus
Tam chari capitis!

year 1764. The Bells* cost in England £581 14 1 stg. and the Clock, which runs 30 hours, cost £194. The Organ was imported in 1768, and cost £528 stg. It was built by Mr. Schnetzler, and was greatly admired in London for its elegance of construction and brilliancy of tone; and it has lost none of its reputation, at this day, in Charleston. These articles were paid for by private Subscriptions; but £702 5 Cur. was raised for the Organ, by a public concert.

The Communion Plate, consisting of two large Tankards, one Chalice,† one Paten, and one large Alms Plate, was a donation. The Royal Arms, and the following inscription, are engraved upon each piece: *The Gift of his Excellency Thomas Boone, Esq. Governor of this Province, to the Church of St. Michael, Charles-Town, South-Carolina*, 1762. Two Plates for collecting the Alms, were given to the Church, on which are engraved, IHS. and, *The Gift of Geo. Somers, Esq. to St. Michael's Church, Charles-Town*, 1764.

The thirteenth Annual Meeting of the Clergy was held, April 1, 1761. Seven Clergymen were present,

* At the evacuation of Charles-Town, Dec. 1782, Major Traille, of the Royal Artillery, took down the Bells of St Michael's Church, under pretence of being a military perquisite belonging to the Commanding Officer of Artillery. The Vestry applied to Lieut. Gen. Leslie, to have them restored, as they had been bought by subscription, and private property was secured by the capitulation. Either no answer was returned, or it was unsatisfactory; for a similar application was made to Sir Guy Carleton, at New-York, April 28th, 1783. This gentleman had anticipated the wishes of the Vestry. As soon as he heard of the circumstance, three months before their application, he issued an Order, Jan 28th, 1783, for the immediate restoration of the Bells, "together with every other public, or private property of the Inhabitants that may have been brought away." The Bells, however, had been shipped from Charles-Town to England, and, therefore, could not be immediately restored: But a Bell belonging to the Presbyterian Church, which had likewise been carried away by Major Traille, was in New-York, and was placed at the disposal of any person appointed to receive it. The Vestry then applied to the Secretary at War, of Great Britain, without success. The Bells were sold in England, and purchased by Mr. Ryhineu, who sent them back to Charles-Town, in Nov. 1783.

† A similar Chalice has since been added, on which is engraved, *The Gift of Elias Horry, Esq. Intendant of this City, to the Church of St. Michael, Charleston, So. Car.* 1816.

A Silver Christening Basin has lately been given, on which is engraved, *Presented to St. Michael's Church, Charleston, S. C. by Miss Ann McPherson, Sept.* 1819.

Mrs. (William) Drayton has, likewise, lately made a donation of two handsome Prayer Books, for the service of the Altar.

and nine absent. The Sermon was preached by the Rev. Robert Smith, Rector of St. Philip's.

The Rev. Joseph Dacre Wilton, A. M. arrived from England at the end of 1761. He had been Curate of the Chapel at Greenwich, and brought recommendations to the Vestry of St. Philip's. He was elected Assistant of that Church, Jan. 9, 1762; and the Vestry, as a mark of respect, presented him with 20 guineas, to defray the expense of his passage.

The fourteenth Annual Meeting of the Clergy was held, April 21, 1762. Eleven Clergymen attended, and seven were reported as absent. The Sermon was preached by the Rev. Winwood Serjeant, Rector of St. George's, Dorchester.

The Right Rev. Thomas Sherlock, D. D. Bishop of London, died July 18, 1761. He was succeeded by Thomas Hayter, D. D. "an able and enterprizing man, zealous in good works, and earnestly desirous of promoting the prosperity of the Church."

The year 1762, is memorable in the Annals of the Clergy in South-Carolina. A brighter day dawned upon their families, and cheered them with the hope that, when the husband and the father should be called to give "an account of their stewardship," the Widow and her little ones would not be left to perish, in an unfeeling world. Exposed to the same events, in the service of one common Lord, affection and interest drew them nearer together for their common good, and united them by more tender but stronger ties. The loss which they yearly sustained of some of their number, and the distresses to which the families of many were exposed, called forth their active sympathies. Though the scanty reward of their labours, scarcely allowed them more than an immediate support for their own families; yet, with a generosity deserving of a better fortune, they shared their mite with the Widow and the Orphan of their Brother. Feelings like these deserve to be recorded to the honour of our nature, and

the names of such men to be handed down to posterity, as an illustrious example of that charity and benevolence, which can even provide for "the household of faith," amidst the pressure of the most unfavourable circumstances.

Under the influence of these amiable and pious feelings, the Clergy of the Province formed themselves into a Society, April 21, 1762, for the relief of the Widows and Orphans of Clergymen; the principles and objects of which, were thus expressed: "We, Alexander Garden, James Harrison, Robert Baron, Winwood Serjeant, Robert Smith, Robert Cooper, John Tonge, Abraham Imer, Joseph Dacre Wilton, Joseph Stokes, and Offspring Pearce, having taken into serious consideration, the distressed situation in which the Widows and Orphans of our deceased brethren of the Clergy of the Church of England, in the Province of South-Carolina, are frequently left, and being moved with compassion, as well as with a due sense of religion, and of the obligation all men are under to exercise Christian charity, have agreed to enter into a Society, to be hereafter called *The Society for the Relief of the Widows and Children of the Clergy of the Church of England in the Province of South-Carolina:* and for the better furthering the end and design of this Society, have agreed upon and signed a certain set of Rules and Orders."

"From this humble origin the Society went slowly forward, with an income for many years, very little more than equal to its disbursements. Through the well directed influence of some of its members, a liberal donation sometimes enlivened its prospect; but from the smallness of their numbers, and the scantiness of their resources, the Clergy seem, at about the year 1770, to have despaired, (without other means than till that period had been employed,) of bringing their work to any considerable degree of advancement. In this situation they found an ample resource in the

benevolence of their Brethren of the Laity. The first expression of the desire of their aid, was followed by an application from David Deas, Esq. at the Anniversary in 1771, to be received into the Society as a Member. At the next meeting, Henry Peronneau, Benjamin Dart, and Henry Middleton, Esqrs. on application, were also elected Members. From this period, the Society continued to receive applications for admission every year, from the most respectable Lay members of the different Parishes; and began to be distinguished among those institutions, which adorn the doctrine of the benevolent Saviour of the world, by the relief which they afford, in his name, to indigence and distress."*

This was the first Society founded in America for the Relief of the Widows and Orphans of the Episcopal Clergy. A similar Society was established for New-York, New-Jersey and Pennsylvania, about the year 1767, and incorporated, in each Province, in 1769. They applied to *the Society for the Propagation of the Gospel in Foreign Parts*, for assistance in this pious work, and they subscribed £20 Stg. to each Province. The Society in Carolina neither asked, nor received, any aid, but from the Clergy of the Province, and had, therefore, for a long time, to contend with difficulties which, ultimately, led to the admission of Laymen. It will be a satisfaction to Carolinians to know that, the Lay-Members of the Church in this Province, were so desirous of contributing to this excellent charity, that, as

* See "An Historical Account," prefixed to the printed Rules of the Society. The Society was incorporated, March 22, 1786, by the name of, *The Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in the State of South-Carolina.* The present flourishing condition of this Society, must greatly exceed the expectations of the most sanguine of its founders. Nor would it, indeed, have arrived at such a state, if it had been confined to the Clergy; for, however ardent their feelings and benevolent their disposition, the means of most were limited, and their number small. The admission of Laymen, and their zeal in promoting its interests, have, doubtless, been the chief causes, under God, of its prosperity. This Liberality of the Laity towards an institution, founded exclusively for the benefit of the Clergy and their families, has ensured their lasting gratitude and esteem. The funds in 1763 amounted to $168 72. In 1783, to $2,105 87. In 1800, to $11,882 82. In 1810, to $29,557 71. In 1818, to $45,461 11.

they could not at first join the Society in Carolina, they extended their benevolence to the Northern Institution. Among its original Subscribers and Contributors, we observe the names of Col. Henry Laurens, Thomas Smith, Benjamin Elliott, Robert Pringle and Thomas Lynch, of this Province.

In the year 1763, the houses in Charles-Town were computed to amount to 1100; the white population to 4000, and the coloured persons to about the same number.*

The fifteenth Annual Meeting of the Clergy was held April 13, 1763. Eleven Clergymen were present, and nine were absent. The Rev. Samuel Drake preached at this Meeting.

South-Carolina was increasing both in temporal and religious prosperity. In the year 1763, there were 20 Parishes with settled Clergymen of the Church of England. The Rectors of Country Parishes, were allowed by the Province £100 Stg. *per ann.* but the Rectors who were Missionaries, only £70, in consequence of the salary which they received from *the Society for the Propagation of the Gospel in Foreign Parts.* Beside the settled Clergy, there were several in the Province who had no Cures.

The sixteenth Annual Meeting of the Clergy was held May 2d, 1764, at which, nine Clergymen were present, and nine were recorded as absent. The Sermon was preached by the Rev. Offspring Pearce, Rector of Prince George, Winyaw.

The Negro School in Charles-Town, was discontinued about this time, after having been in operation 22 years. Bishop Porteus, in his Essay on the civilization of Negro Slaves,† states that, it was instituted by

* By the Census taken in 1817, the City contained 11,229 Whites, and 12,715 Black and coloured, bond and free. If we add the inhabitants in the suburbs, sea faring and transient persons, the number would make about 31,000, as the general population of Charleston; being an increase in 54 years, of 7,229 whites, and 8,715 Black and coloured.

† Porteus' Works, vi. 179.

Commissary Garden, about 1745, and dropped about 1751. This is a mistake. It began in Sept. 1742; and after Mr. Garden's Resignation of the Rectorship of St. Philip's, was under the superintendence of his successor, the Rev. Mr. Clarke, and then of Mr. afterwards Bishop, Smith, until 1764. Mr. Smith examined the proficiency of the children twice a week, and the School was deemed a flourishing and useful institution. Andrew, one of the teachers, died, and the other, Harry, turned out profligate. As there were no other black, or coloured persons competent to take charge of the school, it was discontinued.

The increase of population, and the consequent increase of Parochial duty in the established Churches, in Charles-Town, rendered it necessary to have an Assistant Minister in St. Michael's, as well as in St. Philip's. The Churchwardens and Vestry petitioned the Assembly, and an Act was passed, August 10, 1764, allowing an Assistant to the Rector of St. Michael's, with a salary of £200 Stg. *per ann.* The same salary was likewise allowed to the Assistant of St. Philip's, and £200 Cur. *per ann.* for the repairs of St. Michael's Church.

The 17th Annual Meeting of the Clergy was held April 17, 1765. Six Clergymen attended, and twelve were absent. The Sermon was preached by the Rev. Samuel Drake.

In consequence of provision made by the Assembly, the Rev. Samuel Hart, was elected Assistant Minister of St. Michael's Church, June 10, 1765.

The white population in the Province had increased in 1765, to 140,178, and the Black and Coloured to 108,895; being an increase in 42 years, of 126,178 whites, and 90,895 Black and Coloured persons.*

* In 1810 the Population of South-Carolina was, Whites, 223,324, Black and Coloured, 191,791. Total 415,115. Being an increase since the year 1765, of 83,146 Whites, and 82,896 Black and Coloured. In 1819 the white population was 231,838. Increase in 54 years, 91,660.

In 1766 the General Assembly granted to the Parish of St. Michael, £2500 Cur. towards purchasing a Parsonage House.

The Society for the Propagation of the Gospel in Foreign Parts, being informed of the provision made by the Assembly for the settled Clergy, discontinued their salaries to the Missionaries. In their Abstract for 1766 they state that, the increasing expenses of the Society, in supporting a number of new Missions, made it necessary to withdraw their salaries from those who were otherwise provided for. The Missions in this Province, ceased, therefore, in this year. The Rev. Samuel Frederic Lucius, who came over with the Palatines in 1770, was the only Missionary in Carolina subsequent to 1766, and his Salary ceased at the Revolution.

The exertions of this Society in the service of Religion, deserve the warmest praise of every Christian, and the gratitude of every Churchman in America. Their expenses in supporting Missionaries, Catechists, and Schoolmasters in the American Colonies, are, probably, greater than is generally known. We are not in possession of all their Abstracts, and, therefore, cannot ascertain, precisely, the total amount of their expenditure. Their labours were continued through a period of 64 years in South-Carolina, and 74 years in the other Provinces, down to the War. We have only the expenditures of 30 of these years. During this period, the amount was £103,084 10 0 Stg. of which, £5960 0 0 Stg. were expended in the neighbourhood of Charles-Town: If we take these years as a ratio of the whole, then their expenditure was, in the aggregate, £254,275 2 0 Stg. equal to $1,128,981 44; and in South-Carolina, £12714 13 4 equal to $56,453 12. In the year 1771, they had in the American Colonies, 96 Missionaries, Catechists, and Schoolmasters.*

* In 1819, a Missionary Society was instituted in Charleston, by the name of "The Protestant Episcopal Missionary Society in Charleston, So. Ca. com-

Beside this astonishing liberality, and christian benevolence, a considerable sum was annually expended in religious books for distribution among the people, and in each parish Libraries, consisting of about 165 volumes,* were founded for the use of the Missionaries. From the first formation of the Society to the year 1728, they had distributed by their Missionaries in the American Colonies, upwards of 8000 volumes of religious books; and 100,000 Tracts of Devotion and Instruction. In South-Carolina alone they distributed, during that period, upwards of 2000 volumes of religious works, and of small tracts, unbound, to the amount of more than £300 Stg.

Church Libraries are of remote antiquity.† In the third Century, before the church had any settled revenue, Alexander, Bishop of Jerusalem, founded a Library for the use of that Church; whence Eusebius, drew the materials for his celebrated Ecclesiastical History. Julius Africanus founded another at Cæsarea, in Palestine; and another was established at Constantina, in Numidia; and the practice has been continued, in every christian country, down to the present day. In the reign of Queen Ann, the English Parliament confirmed the establishment of Parochial Libraries, and provided for their security. The reasons which influenced the Parliament, ought to be felt in all their force, at this day, in South-Carolina. They are, probably, applicable to all country churches, and should, we think, induce the establishment of Libraries in every Parish. "In many places in England," says the Act of Parliament, "the provision for the Clergy is so mean, that the necessary expense of Books for the better prosecution of their studies cannot be de-

posed of Young Men and others." The Bishop of the Diocess is *ex-officio* President. Its object is, to send Missionaries into the remote parts of this State and Georgia, and to Mississippi and Louisiana.

* See the catalogue in "A Collection of Papers, printed by order of the Society for the Propagation of the Gospel in Foreign Parts."

† Bing. Ant. B. 8. ch. 7. S. 12.

frayed by them."* The Rev. Commissary Bray and his Associates, as has been already stated, founded several Provincial and Parochial Libraries; and *the* Venerable *Society for the Propagation of the Gospel in Foreign Parts* sent to every Parish Church in the Colonies, a Library for the use of the Ministry. These Libraries were placed under the care of the Missionaries, who were required "to sign a catalogue of the Books, and be accountable for the same to their Successors: That an Attested Certificate of the Missionary's Library being safe and entire, be likewise produced, whenever a Mission shall become vacant. But in case the Library be lost, no gratuity will be given to the Missionary's Widow, nor the Current Quarter be paid at the time of his vacating the Mission."

The General Assembly of the Province saw the importance of Parochial Libraries, and the necessity of providing for their preservation. In an Act passed June 7, 1712, is the following Section:

"XXVI. *And whereas* there are several *Parochial Libraries* belonging to the Rectors or Ministers of the several Parishes in this Province, given for the use of them and their lawful Successors, by the Honourable *Society for the Propagation of the Gospel in Foreign Parts*, and by the Honourable *Francis Nicholson*, Esq. and other charitable Persons: For the better Preservation of the said Libraries, *Be it Enacted* by the Authority aforesaid, That the Commissioners for the *Provincial Library*, shall have power to authorize any one or more persons, as to them shall seem convenient, to make Catalogues of the Books belonging to each of the said *Parochial Libraries*, and to dispose of the said *Catalogues* as before directed by the said Library Act, [*i. e.* to the Lords Proprietors, the Bishop of London, the Rev. Dr. Bray, in the Secretary's Office, with the Commissioners, with the Churchwardens, and in the

* Burn's Ecclesiastical Law, II. 409.

Library,] and also to empower any of the said Persons to visit the said Libraries, and to compare the Books with the Catalogues, and see that they are in good Order, and further to exercise all the Powers and authorities given by the said *Library Act* to the Commissioners of the *Provincial Library*."

The advantages resulting from Parochial Libraries would not be confined to the Clergy, but extend equally to the people. In the Country Parishes particularly, where the means of information are but limited, they would, in some measure, supply the deficiency. The Members of the Church could have access to approved works on subjects connected with their moral and religious improvement. Books on the doctrine, discipline and worship of the Church of which they are Members, being placed within their reach, an opportunity would be afforded them of being able, satisfactorily to answer the question, Why are you a Churchman?

The Parochial Libraries in South-Carolina, have long since been dispersed and lost. In St. James', Goose-Creek, we believe, some part of them still remain.

The eighteenth Annual Meeting of the Clergy was held April 9, 1766. Eleven Clergymen attended, and ten were absent. The Sermon was preached by the Rev. Offspring Pearce, Rector of Prince George, Winyaw.

From the first arrival of Clergymen of the Church of England, in South-Carolina, they manifested an earnest desire to spread the blessings of the Gospel, wherever opportunities were afforded for their labours. Most of them officiated beyond their immediate Cures. The Rev. Mr. Frink, the Society's Missionary at Augusta, Georgia, frequently performed divine service among the different settlements in its neighbourhood, on the Carolina side of Savannah river. The Assembly of this Province had appropriated £17 *per ann.* for a Sermon to be preached, once a month, at New-Wind-

sor, about five miles from Augusta. This was usually performed by the Missionary at that station. But this ceased in 1764, with the removal of Fort Moore, 40 miles from that town.

The nineteenth Annual Meeting of the Clergy was held April 29, 1767. Six Clergymen were present, and twelve absent. The Sermon was preached by the Rev. John Evans, Rector of St. Bartholomew's.

The Rev. Mr. Wilton, Assistant Minister of St. Philip's, died in 1767, and was buried in the cemetery of that Church.*

Mr. Wilton left his family in distressed circumstances. The Vestry, "from their sincere esteem for Mr. Wilton, who had faithfully and conscientiously performed his duty," raised by subscription among the Inhabitants of Charles-Town, £2177 13 3 Cur. for the use of his Widow and Children, who were about to return to their friends in England.

Mr. Wilton was succeeded by the Rev. James Crallan, A. M. Oct. 14, 1767.

The Rev. Edward Ellington, A. M. succeeded Mr. Frink, as the Society's Missionary at Augusta. He frequently came into Carolina, and officiated among the Inhabitants on Savannah river. He performed Divince Service, once a fortnight, at a settlement 7 miles from Augusta; and once a month at another, 10 miles distant. These Services were held on Week days.

The twentieth Annual Meeting of the Clergy was held April 13, 1768. Seven Clergymen attended, and seven were absent. No Sermon was delivered at this meeting, the appointed Preacher being sick.

The Rev. Mr. Crallan, resigned his Office in St.

* A tomb was erected to his memory, on which is the following inscription:

To the Memory of
The Rev. JOSEPH DACRE WILTON,
Who died Oct. 6, 1767, aged 37.
He was a sound Divine, a good Preacher.
Very punctual in his Duty as a Minister,
A most tender Husband, a social Neighbour,
And real good Man. In every station of Life
Inoffensive, Benevolent and Charitable.
He died, as he lived, in peace and tranquillity,
Universally lamented by all that knew him.

Philip's Church, April 25, 1768. He was occasionally deranged in his mind, and had made an attempt upon his life by throwing himself out of a window at the Rev. Mr. Smith's. On his passage to England, he threw himself overboard and was lost.

The health of Mr. Smith, Rector of that Parish, having suffered from the climate, he was advised by his physicians, to make a voyage to England. The Rev. Mr. Cooper, and the Rev. Mr. Hart, of St. Michael's, consenting to supply the Church during his absence, the Assistant's salary of £200 Stg. was divided between them. He remained in England near two years.

The twenty-first Annual Meeting of the Clergy was held April 5, 1769. Six Clergymen were present, and nine absent. No Sermon was preached at this meeting.

The Rev. Mr. Smith engaged, in England, the Rev. Robert Purcell, A. M. as an Assistant Minister for St. Philip's. This gentleman had been Curate to the Rector of Shipton-Mallet, for eight years, and was highly recommended for his talents and piety. He arrived in Charles-Town June 18, 1769, and on the 12th July, was elected Assistant to the Rector of St. Philip's Parish. The Vestry, on his arrival, complimented him with £200 Cur.

Charles-Town was daily becoming more populous, and an additional number of streets and building lots were required in the N. W. part of the town. The proprietors of the land, called Coming's Point, preferred a petition to the Assembly on this subject; and an Act for that purpose, was passed April 7, 1770. It likewise provided for the building of a new Parsonage House for St. Philip's, and authorized the leasing part of the Glebe.*

The twenty-second Annual Meeting of the Clergy

* See Appendix I. 9.

was held, April 25, 1770. Nine Clergymen were present, and six absent. The Sermon was preached by the Rev. John Lewis, Rector of St. John's, Colleton. This appears to have been the last Annual Meeting before the Revolution. If there were others, no record of them is extant.

In 1770, Mr. George Seaman bequeathed to St. Philip's Church, £200 Stg. to enclose the Churchyard with a brick wall; or for any other use the Vestry might think proper. Mr. Benjamin Smith died in the same year. The following is an extract from his will:

"Item. I give unto my said Son, [Thomas Loughton Smith,] and to his heirs, my Pew in St. Michael's Church, Charles-Town, but on the express condition that, he or his heirs, shall annually pay the sum of Twenty-five Pounds Cur. to such Minister as shall Preach a Sermon every New-Year's Day, in the said Church of St. Michael's; and the two thirds of the Pew in St. Philip's Church belonging to me, and which I now rent to Mr. Edward Weyman, I give and bequeath to the Assistant to the Rector of St. Philip's Parish for the time being, on condition that he preach a Sermon on New-Year's Day, annually, in the said Church of St. Philip's." Dated Feb. 15, 1768.

The Rev. Mr. Hart resigned his place as Assistant in St. Michael's, June 2, 1770, to take upon him the cure of St. John's, Berkley. He was succeeded by the Rev. John Bullman, A. M. who had been engaged for that office in England. He arrived in Charles-Town, Dec. 19, 1770, and the Vestry made him a compliment of £40 Stg. to defray the expense of his voyage.

The following gentlemen composed the Board of *Church Commissioners*, in 1774, under the act of Nov. 30, 1706, "for the Establishment of Religious Worship," and were the last that held that office: Lord Charles Greville Montague, the Hon. William Bull,

the Hon. John Drayton, Gabriel Manigault, Benjamin Coachman, Thomas Smith, Alexander Fraser, Peter Porcher, Stephen Bull, Benjamin Elliott, E. Leigh, H. Laurens, Rawlins Lowndes, Daniel Heyward, Charles Pinckney, Miles Brewton, Daniel Horry, William Gibbes, William Sanders, Roger Pinckney, Benjamin Huger, T. Lynch, H. Middleton, and D. Blake.

On Sunday, August 14, 1774, the Rev. Mr. Bullman, Assistant Minister in St. Michael's Church, preached a Sermon which offended a considerable number of the congregation. The time was evidently approaching, when the opinions of the people, on the state of the country, would be imperative through the Colonies. It was, therefore, the height of indiscretion, to say the least of it, to attempt, from the Pulpit, to stem the current of political feeling, or to make the people abandon those principles which they cherished as their birth-right. Mr. Bullman, either ignorant of the American character, or regardless of American feeling, ventured upon the unprofitable task and failed. Complaint was immediately made to the Vestry, and they met on the following day. They have left it upon record in their Journals, that Mr. Bullman's Sermon had given great offence and exasperated many of the Inhabitants of the Parish, who threatened a desertion of, and indignities to, the Church," that, therefore, "to quiet the minds of the People, to secure the Peace of the Church, and as far as they are able, to promote an universal attendance on Divine Worship," they had met to take the subject into consideration. Application was made to Mr. Bullman for a copy of the Sermon, when he attended the meeting in person, and allowed the following extract to be made:

"To this duty of Peace making, it is highly requisite that we avoid pragmaticalness; that is, the needless intruding ourselves to meddle with, and to pass

our censures upon other men's business. There is, indeed, a charitable and friendly consideration of one another's circumstances, which requires that we be mutually helpful to bear one another's burdens; this our Religion calls for, and it were much to be wished, that it were more put in practice. But instead of that, we pry into our neighbours secrets, that we may censure and find fault, and are exceedingly rash and precipitate in passing our Judgements, and do not a little mischief by these uncharitable censures, exposing our neighbour to the contempt of others, and so, often injuring his interest and his reputation, and sowing the seeds of lasting discord and division. This temper is so much the more dangerous, because it is commonly restrained within no bounds of decency, reason or religion; no sacredness of subject, no dignity of person, no want of Intelligence and due Information, no evil consequences of exposing authority, restrains persons of this pragmatical spirit, from pronouncing their opinions boldly of the greatest mysteries in Religion, of the most deliberate actions of the State, of the greatest secrets of War and Peace, of the fitness or unfitness of all persons in power and authority. In short, it is from this unhappy temper, that every idle Projector, who cannot, perhaps, govern his own household, or pay the debts of his own contracting, presumes he is qualified to dictate how the State should be governed, and to point out means of paying the debts of a nation. Hence too it is, that every silly Clown, and illiterate Mechanic, will take upon him to censure the conduct of his Prince or Governor, and contribute, as much as in him lies, to create and foment those misunderstandings, which being brooded by discontent, and diffused through great multitudes, come at last to end in Schisms in the Church, and Sedition and rebellion in the State; so great a matter doth a little fire kindle. There is no greater Instrument or Ornament of Peace, than for every man to keep his own rank, and to do

his own duty, in his own station, without usurping an undue authority over his neighbour, or pretending to censure his superiors in matter wherein he is not himself immediately aggrieved."

The Vestry represented to Mr. Bullman the impropriety of introducing Politics into the Pulpit, at any time, but more particularly at such a crisis. They likewise informed him of the irritation it had produced, and of the consequences that might have resulted from his indiscretion, both to the Church and to himself. Mr. Bullman, however, viewing the matter in a different light, "refused to give any satisfaction, and declared that he would not be dictated to by the Vestry or Parishioners; and if they disapproved of his principles and conduct, he was ready to leave the Parish immediately."

A meeting of the Parishioners was called by the Vestry, and held on the 18th August, when the subject was submitted to their decision. "Upon a division of the Parishioners, *exclusive of the Vestry and Churchwardens*, forty two *disapproved*, and thirty three *approved*" of Mr. Bullman's conduct. The Vestry, therefore, on the same day dismissed him from his Office. This vote shows the spirit and feeling of the times.

Various efforts were made to procure Mr. Bullman's recal to St. Michael's. A Letter was addressed to the Vestry, by 74 of the Parishioners, urging his reinstatement; and a "Memorial and Appeal," subscribed by 87 of the Parishioners, was presented to the Church Commissioners, concluding in these words, "Your Memorialists conceive themselves to be aggrieved and injured, and that the Body of the said Parish is injured, by the said Acts, Orders and proceedings of the said Vestry, and therefore do appeal for Redress against the same to your Honours; and do humbly pray that your Honours will examine, hear and determine the same, and you will give to your Me-

morialists such Redress in the premises, as in your Judgement you shall think agreeable to Justice and Equity." Lieut. Governor Bull directed a meeting of the Church Commissioners to be held on the 6th Jan. following, but a quorum not being present, no business was transacted: And no meeting of that body was held afterwards. In the mean time, the Vestry applied to their friends in England, to recommend a proper person to supply Mr. Bullman's place; while some of his friends wrote to the same persons to prevent a successor being chosen. But these exertions were fruitless. The Vestry adhered to their decision, and Mr. Bullman sailed for England, March 21, 1775.

The friends of Mr. Bullman "being desirous of testifying their unfeigned regard for him, in gratitude for his upright, faithful and diligent discharge of the duties of his function, and his uniform and exemplary life, and conversation during his residence among them for four years," generously presented him with £986 17, which was raised by subscription among *forty-one* persons. On the eve of his departure, he received the following certificate:

"South-Carolina:

"We, the Subscribers, Inhabitants of the Parish of St. Michael, Charles-Town, in the Province of South-Carolina, and attendants upon Divine Worship as by Law established, in the Church of the same Parish, think ourselves bound, both in Justice and Gratitude, to give this testimony of our satisfaction with, and approbation of, the Conduct of the Rev. Mr. John Bullman, late Assistant to the Rector of this Parish, now on his leaving this Province, dismissed from his charge on account of offence taken by a majority of the Vestry, and part of the Inhabitants of this Parish, to some part of a discourse preached by Mr. Bullman about seven months ago. And we do hereby express our sincere regret at parting with a Pastor, who by his exemplary conduct and Deportment; his

regular and conscientious attendance upon, and discharge of the duties of his function; and the persuasive, nervous, and affecting manner in which he delivered the Doctrines of Christianity, was, in our opinion, justly entitled not only to the reverence and affection of those with whom he was more immediately connected, but also to the universal Regard and Esteem of Mankind.

"Charles-Town, 16th March, 1775."

Signed by 80 Parishioners.

The Rev. Mr. Purcell, Assistant Minister of St. Philip's, resigned his office, in 1775, and went to England to make some arrangements for the Church at Shipton-Mallet, where he had left a substitute. It was his intention to return to Carolina, but the War breaking out, he remained in England, and received a pension of £100 *per ann.* as a Loyalist.

On Sunday, June 30, 1776, the Vestry of St. Michael's Church were convened early in the morning, in consequence of official information, that their Rector, the Rev. Mr. Cooper, had refused to take the oath prescribed by Law. The Vestry ordered Divine Service to be suspended on that day, and that a meeting of the Parishioners should be held on the 2d July, to take the subject into consideration. Mr. Cooper refused to attend at this meeting, declaring that, he looked upon himself as dismissed from the Parish. It was therefore determined by the Parishioners, that the Rectorship was vacant, and the Vestry were directed to procure another Incumbent. The Rev. Robert Smith, Rector of St. Philip's, was requested to perform the Parochial duty of St. Michael's, and the Clergy of the neighbouring Parishes, supplied the vacant Pulpit.*

* Mr. Cooper went to England, and received a pension of £100 *per ann.* as a Loyalist. He was soon after appointed Joint Curate and Joint Lecturer, at St. Andrew's, Holborn, and Evening Lecturer at St. Michael's, Cornhill, of which he afterwards became Rector. He was born in Wales, and died about 1812 or 13, upwards of 80 years of age.

Most of the Episcopal Clergy in Carolina, joined the Colonies in the Revolutionary contest. Five, only, out of twenty, adhered to Great Britain and left the country. The late Bishop Smith, was banished by the British to Philadelphia, and the Rev. Mr. Lewis, of St. Paul's, to St. Augustine. The Rev. Mr. Purcell, was a Chaplain in the Army, and Deputy Judge Advocate Gen. The Rev. Mr. Warren, of St. James', Santee, being on a visit to England, refused a Living there, with a promise of promotion, and returned to Carolina, in 1778. The Rev. Mr. Percy delivered the first address on the anniversary of our Independence, and on the fall of Charles-Town, was forbid, by Col. Balfour, to officiate, on pain of imprisonment; others, animated their Parishioners, by patriotic discourses, to persevere in the great cause in which they had righteously engaged.

The successful termination of the Revolution, procured civil liberty for the state, and ecclesiastical independence to the Church. No longer nursed by the hand of government, the Church sought among its worshippers that support, which, before, it had derived from the public treasury. The Salaries allowed by law to the Clergy, and the sums appropriated for the repairs of Churches, ceased with the Royal government. The Vestries of St. Philip's and St. Michael's, met Dec. 7, 1778, and made arrangements for raising the necessary supplies by private subscription. Both Churches were incorporated as one body, by an Act of Assembly, March 24, 1785, by the name of "The Vestries and Churchwardens of the Episcopal Churches in the Parishes of St. Philip and St. Michael, Charleston." This Act authorized the Vestries to assess the Pews, until the rents of lands, and the interest of monies should be sufficient to defray the expenses of said Churches. Each Church was made a separate Corporation, Dec. 20, 1791, by the name of *The Protestant Episcopal Church of the Parish of St. Philip in*

Charleston, in the State of So. Ca. and *The Protestant Episcopal Church of the Parish of St. Michael, in Charleston, in the State of So. Ca.*

The expenses of the Churches in the City, are now supported by the rents and assessments of Pews, the rent of Glebe lands, Interest on Stock, Burial Fees, &c. But annual subscriptions are generally resorted to in the country Parishes.

The Rev. Robert Smith continued Rector of St. Philips's Parish, during the Revolution. When Charlestown fell into the hands of the British, they banished him to Philadelphia, whence he returned after the Peace. The Rev. Charles Frederick Moreau took charge of the Church, during his absence, and died in 1784. The Rev. Thomas Frost, was elected Assistant-Minister, Jan. 5, 1786. Mr. Smith was honoured with the degree of D. D. by the University of Pennsylvania, and the Convention, Feb. 10, 1795, elected him Bishop of the Diocess. He died Oct. 28, 1801,* and was succeeded by Mr. Frost. The Rev. Peter Manigault Parker, Minister of St. John's, Berkley, was elected Assistant Minister, in 1802, and died July 23.† In the following year, this place was offered to the late Bishop Dehon, then Rector of Trinity Church, Newport; but he declined the appointment. Mr. Frost died July 18,

* The following is inscribed on his tomb-stone:

Sacred to the Memory
of the
Right Reverend ROBERT SMITH, S. T. D.
Bishop of the Protestant Episcopal Church of
South-Carolina.
Born at Norfolk in England on the
25th of August, 1732,
Died on the 28th of October, 1801.

† The following inscriptions are on his Monument:

Sub hoc Lapide
Conditæ sunt reliquiæ
Reverendi PETRI MANIGAULT PARKER.
Hujus Ecclesiæ Presbyteri
E vita emigravit decimo Calendas Augusti,
Anno Salutis MVCCCII
Ætatisque suæ vicessimo nono.

Under this Stone
Are deposited the Remains
Of the Rev. PETER MANIGAULT PARKER,
A Minister of this Church.
He was born in this Parish on the 19th Feb. 1774,
And died therein on the 23d July, 1802.

1804,* and the Rev. Mr. Pogson, Rector of St. James', Goose-Creek, officiated during the summer. From

* Inscription on his tomb-stone:

Under this Stone are deposited the remains of the
Rev. THOMAS FROST,
Who departed this life on the 18th day of July, 1804,
Aged 45 years and 8 months.
For the space of eighteen years he performed in
St. Philip's Church, the duty of Assistant Minister
and Rector thereof; that he was esteemed in his public,
and beloved in his private character, the many
Testimonies of Affection paid to his memory afford
The most unequivocal and convincing proofs.
Reader, may the Piety, Charity, and Liberality,
That were conspicuous in his deportment,
Distinguish thine, so shalt thou possess that peace
of mind which the world can neither give nor
Take away; so shalt thou be blessed with composure
On the bed of sickness, and when the night of
Death draweth nigh, be cheered with the well
Grounded Hope, that thy spirit in quitting this
Transitory existence, shall ascend to the regions
Of everlasting bliss; there to receive that bright
Reward, that glorious immortality, which crown
With never-ending felicity a well spent life!
This memorial of her attachment is erected
By the affectionate Partner of his life, as a
Humble tribute to the many virtues which
Adorned a character, the remembrance of which
She has every reason to cherish and to revere!

The subjoined inscription is from a Monument erected in St. Philip's Church, since page 126 was printed. We place it on record here, in honour of the dead. Mrs. Motte displayed an eminent example of disinterested patriotism, in the War of the Revolution. A party of the British having erected their Works around her mansion, she removed to an Overseer's house in its neighbourhood. They were attacked by Gen. Marion and Col. Lee; and when Mrs. Motte understood, that burning her house would be the most immediately decisive mode of reducing the garrison, she presented some East-India arrows for the purpose. The first arrow set the roof on fire; the house was destroyed, and the enemy surrendered. Mrs. Motte rejoiced that her personal loss was the happy means of defeating the enemies of her country. The tablet of her Monument was the marble slab of her Mansion. See Ramsay's So. Ca. I. 423, and Lee's Memoirs, II. 76.

Sacred to the Memory of
JACOB and REBECCA MOTTE.
He was an upright, benevolent and patriotic Citizen,
Deservedly beloved and respected by all who knew him;
Being infirm and advanced in Age,
He survived but a short time, the capture of Charleston,
And the consequent Misfortunes of his Country;
Having departed this life
On the 20th day of January, 1781, aged 51 years.

In Her the Meekness and fervent piety of the Christian,
The most benevolent of human hearts,
And the most humble and unobtrusive demeanor,
Were happily blended with the firm patriotism
Of the Spartan Matron.
For her civic virtues, the Historian of her Country
Has distinguished her among the daughters
Of Carolina, themselves distinguished for unshaken
Fidelity to their Country.
The tears of the Indigent, to whom she acted as a Sister,
Testify her unbounded Charity.
The unfeigned sorrows of the circle in which she moved,
And of which she was the ornament
And the delight, proclaim how amiable and unassuming
Were her social talents:
And her bereaved and disconsolate children
Dedicate this marble, to commemorate the excellence
Of the domestic character of both their Parents.
She died on the 10th day of January, 1815,
In the 77th year of her age.

See pg 126.

the high estimation in which the piety and talents of Dr. Dehon were held, the Vestry offered him the Rectorship; but he preferred remaining in Rhode-Island. It was then offered to the late Bishop Madison, of Virginia, but he politely declined. The Rev. Dr. Jenkins, Rector of St. Michael's, was then elected, Dec. 2, 1804, and the Rev. William Percy was elected, Jan. 3, 1805, a temporary, or third Minister, of St. Philip's and St. Michael's. In the spring of 1807, Dr. Jenkins went to England,* and appointed the Rev. James D. Simons, to officiate during his absence. Dr. Jenkins resigned the next year, and Mr. Simons was elected Rector, Aug. 27, 1809. The Rev. Christopher Edwards Gadsden, Minister of St. John's, Berkley, was elected Assistant, Dec. 21, 1809, and Dr. Percy ceased to officiate at St. Philip's, Jan. 1, 1810. Mr. Gadsden was Ordained Deacon, July 25, 1807, by Bishop Moore, of New-York, and Priest, in April, 1810, by Bishop Madison, of Virginia. The Rev. Mr. Simons died May 27, 1814, and the Church was kept open, during the summer, by the Rev. F. Dalcho, Minister of St. Paul's, Colleton; Mr. Gadsden being absent as a Delegate to the General Convention, in Philadelphia. This gentleman succeeded to the Rectorship, July 17, 1814; and in the following year, received the degree of D. D. from the So. Ca. College. The Rev. Thomas Frost was elected Assistant Minister, March 12, 1815, and died May 16, 1819. The Rev. Allston Gibbes, officiated the remainder of the year. He was Ordained Deacon, April 14, 1817, by Bishop Griswold, of the Eastern Diocess.

After Mr. Cooper's dismission from St. Michael's, the Vestry invited to that Cure, the Rev. Mr. Lewis, Rector of St. Paul's, Colleton; but he declined the appointment. It was then offered to the Rev. Mr. Ellington, Rector of St. James', Goose-Creek, and he

* Dr. Jenkins was living in England, in 1819.

likewise declined. The Church was supplied, until the fall of Charles-Town in May, 1780, by the occasional services of the Rev. Messrs. Moreau, Hart, Smith, Purcell, Pearce, Lewis, and Percy; the latter, statedly for six months. While the town was in possession of the British, Dr. Jenkins officiated as Rector, and left it at the evacuation. The Rev. Henry Purcell, having officiated statedly since that time, was elected Rector, April 2, 1784. The Rev. Thomas Gates, D. D. was elected Assistant Minister, March 19, 1790. He was Ordained Deacon, by the Bishop of Lincoln, and Priest, by the Archbishop of Canterbury. He resigned Oct. 25, 1796, and was succeeded by the Rev. Dr. Jenkins. Dr. Purcell died March 24, 1802, when Dr. Jenkins was elected Rector, and the Rev. Nathaniel Bowen, Assistant Minister. He was Ordained, by Letters Dimissory from Bishop Smith, Deacon, June 3, 1800, and Priest, in Oct. 1802, by Bishop Bass, of Massachusetts. The Rev. Mr. Pogson, of St. James', Goose-Creek, leaving his Parish in the summer, officiated until Mr. Bowen's arrival.

The Rev. Dr. Jenkins was elected Bishop of the Diocess, by the Convention, Feb. 20, 1804, but declined the appointment on account of his age. He resigned in St. Michael's, Dec. 17, 1804, to take upon him the cure of St. Philip's, and Mr. Bowen succeeded him in the Rectorship of the former, Dec. 24. In Jan. 1805, the Rev. Wm. Percy was appointed a temporary Assistant at both Churches, and continued in St. Michael's until 1809. The Rev. Mr. Bowen having given notice of his intention to resign this Cure, the Rev. Theodore Dehon, D. D. Rector of Trinity Church, Newport, was elected his successor, July 19, 1809. The Vestry presented Mr. Bowen with some pieces of plate, "in testimony of their affection and grateful sense of his meritorious labours." Dr. Dehon was elected Bishop of the Diocess, by the Convention, Feb. 20, 1812, and was consecrated Oct. 15, follow-

ing. In 1813, the holy and Apostolical rite of Confirmation was administered for the first time in Carolina, at St. Michael's Church, to a considerable number of persons, among whom were many advanced in years. Bishop Dehon died Aug. 6, 1817, when the Rev. Dr. Bowen was again invited to that Cure, and, in the mean time, the Church was supplied by the Rev. F. Dalcho. Mr. Bowen was honoured with the degree of D. D. from the University of Pennsylvania, in 1814, and in a few months after, by the College of So. Ca. On the 18th of February, 1818, Dr. Bowen was elected, by the Convention, Bishop of the Diocess,* and en-

* The Bishop of this Diocess received no other maintenance from the Church, than his Salary as a Parish Priest. But it is neither just nor convenient that one Church should furnish both the Officer and the Salary, while every Church in the Diocess partakes of his spiritual labours It is meet that he who has "the care of all the Churches," should be able to devote to each as much of his time, as is necessary for their spiritual prosperity, and the increase of the Redeemer's kingdom ; and it is just. that his support should be derived from the Churches generally. But most of the Churches, as corporations, are poor, and all their resources are wanted for the maintenance of their own ministers; and even this, some of the Parishes are unable to afford. This state of things, at length, excited great interest in the friends of the Church. A plan was suggested, we believe, by the Hon. Judge Gaillard, for establishing a fund for the support of a Bishop, which would, in some measure, relieve him from a continued attention to Parochial duty, and a particular Church from his entire support. It was taken up by the Rev. Mr. Muller, who, while on a Missionary tour through a few of the Parishes, obtained the subscription of a considerable sum. The subject was brought before the Convention of 1818, by Gen. Huger, and the following measures adopted:

"That it is expedient to raise a fund by subscription, to be called the Bishop's *permanent fund*, for the support of a Bishop of the Diocess of the State of South-Carolina;—

"And they recommend, that one or more persons be appointed in each Parish of the Diocess by the President of the Convention, whose duty it shall be to call upon the Episcopalians in his Parish, and to transmit such monies, as he shall collect, to the Treasurer of *the Protestant Episcopal Society for the advancement of Christianity in South-Carolina*, to be by him invested in bank-stock, government-security, or otherwise, as the board of Trustees of that Society shall deem expedient,—

"That the certificates of stock, or evidences of property purchased, shall be in the incorporated name of the Society, in trust for the Bishop's permanent fund,—

"That not more than three fourths of the annual income of the said fund shall be applicable to the support of a Bishop, and that the remainder shall go toward the accumulation of the fund.

"That, whenever the annual income of the fund, liable to appropriation, shall amount to more than the sum of $4000, the excess shall be at the disposal of the Convention of this State; and the Bishop shall then immediately cease to be the Rector of any particular Church, unless the restriction be removed by the Convention;—

"That, in every year, a sermon shall be preached in every church in this Diocess, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto; and that the sums collected be transmitted to the Treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of the Bishop." The

tered upon the duties of St. Michael's, 1st of March. He was consecrated Oct. 8, 1818. The Rev. Frederick Dalcho, M. D. was elected Assistant Minister, Feb. 23, 1819. He was Ordained Deacon, Feb. 15, 1814, by Bishop Dehon, of South-Carolina, and Priest, June 12, 1818, by Bishop White, of Pennsylvania.

The increasing prosperity of the Episcopal communion in Charleston, made it necessary to provide an additional Church for their accommodation. In 1810, a third congregation were collected in the French Calvinistic Church, then vacant, and placed under the Ministerial care of the Rev. Dr. Percy, and arrangements were made for building a third Church. In a few years, this object was accomplished, and a spacious and elegant edifice was erected in the suburbs of the city, called *St. Paul's*. It is built of brick and rough-cast. The style of Architecture is modern with a Gothic Tower. The front is adorned with a handsome Portico, composed of four Doric Columns supporting an Angular Pediment. Around the building are Pilasters of the same Order, between which are two rows of lofty arched windows. The floor is about 5 feet from the ground, and on each side of the Chancel, is a Vestry-Room, 13 feet square. The extreme length of the building is 164 feet, and its width 70. The Chancel is 21 feet long; the Nave 90, the Vestibule 25; the Portico 20. The front steps are intended to be 50 feet wide; those on the sides are 10. There are 132 Pews on the ground floor. It has a fine Organ, which cost $2600. The Pulpit, Reading, and Clerk's, Desks, stand in the

The following explanatory Resolutions were adopted by the Convention of 1819:

"That it was not the intention of this Convention, by their resolution of the 21st of Feb. last, for raising an independent fund for the support of the Bishop, to increase his salary, as Bishop and Rector, to more than $4000; and that such was the understanding of all parties concerned.

"II. That it was and is the intention of this Convention, so to increase the Bishop's fund, as will enable him to relinquish such a part of his Salary, as Rector, as will support an Assistant Minister in his particular church."

middle aisle. The Chancel is richly painted, and ornamented with Corinthian Pilasters having gilt capitals. It contains the usual Tables on either side of a large Window. The Baptismal Font stands in the Chancel; it is of white Italian marble, and has the following inscription: *Presented by William Brisbane to St. Paul's Church, Radcliffeborough*, 1817. The Galleries are supported by fourteen small Doric Columns, and the roof by twelve. The Communion Plate consists of one large Tankard, two Chalices and Patines, one Paten, and two Alms Plates, having IHS. engraved on each piece.*

This noble building was erected by the munificence of individuals, and was completed by the unwearied exertions of Dr. Percy, and the following gentlemen who composed the original building committee: Major Charles Lining, Messrs. William Brisbane, John Ball, Thomas Parker and Jonathan Lucas, Jun.

The corporate name of this Edifice is, *St. Paul's Church Radcliffeborough*. It was consecrated by the

* There is but one Monument erected in this Church, from which the following inscription is taken:

Prepare to meet thy God.

—

Within these Sacred Walls
An Affectionate Husband has placed
This Tribute of Respect and Regard,
to Departed Worth, in Remembrance of
MRS. CHRISTIANA HARRIS,
consort of
TUCKER HARRIS, M. D.
Her birth place was Oxnam in Scotland,
And her Father, the Pious, Respectable, and
REV. THOMAS BOSTON, V. D. M.
She came with her Husband, early in life to Charleston,
And resided here 46 years, beloved and regarded
By her Friends and Acquaintance.
As a most exemplary *Wife* and *Mother*;
As a firm Friend, a humane Mistress
And a kind *Benefactress* of the Indigent;
but above all, as a sincere *Christian*,
not many excelled her.
After suffering a painful illness for 11 months.
With mild submission to the will of her
Heavenly Father,
Her spirit was released from this world
On the 10th day of March, A. D. 1818.
When she had nearly completed,
the 68th year of her age.
Her remains are deposited in the
Family Burial Place,
Within the Cemetery of this Church.
How lov'd, how valued once, avails thee not;
To whom related, or by whom begot,
A little Dust alone remains of thee:
'Tis all *thou* art, and all the *Proud* shall be.

late Bishop Dehon, March 28, 1816, and the Rev. Dr. Percy, was elected Rector. This gentleman went to England in 1819, and left it under the spiritual care of the Rev. Robert Seymour Symmes, A. M. the Assistant Minister. He was Ordained by Dr. Buckner, Bishop of Chichester, Deacon, June 5, 1803, and Priest, Feb. 22, 1806.

Notwithstanding the addition of St. Paul's, another Church is still wanted in the heart of the city. St. Philip's and St. Michael's are thronged. Pews are exorbitantly dear, and the demand for them is increasing.*

THE RIGHT REV. ROBERT SMITH, D. D.

Dr. Robert Smith was born in the County of Norfolk, England, of respectable parents. At the age of

* The difficulty of providing means for building Churches, in parts of the Diocess where the inhabitants are unable to do it themselves, has long been seen and deplored. The Society for the Advancement of Christianity cannot divert its funds to this purpose, and its own peculiar objects absorb all its resources. To leave it to the people would, in most cases, be to leave them without the public worship of the Church. Under these circumstances, a plan was devised by the Rev. Paul T. Gervais, for obtaining the means by a fund instituted by the private subscriptions of the pious; and notwithstanding its benefits will not immediately be felt, yet a foundation has been laid, which, ultimately will accomplish the great and benevolent design. Subscriptions are received to *The Church Building Fund*, which are invested in public stock, and by compound interest will continually increase. The Protestant Episcopal Society, being a corporate body, hold this Fund in trust. The following is an extract from the Plan:

"III. This Fund shall be sacredly applied either to the building of new Protestant Episcopal Churches, in parts where they may be needed; or in aid of the Funds of any new congregation of Episcopalians, who need assistance in building a place of worship; or in repairing Parish Churches going to decay; or, lastly, when the Churches in the Diocess are sufficient, to the increase of the Funds of poor Churches, so that they may enjoy the benefits of an able Ministry.

"VI. No part of this Fund shall be appropriated until it shall have produced in the five preceding years, an income of *twelve thousand dollars*; when its operations may commence, and the Trustees, if they see fit, may then expend the twelve thousand dollars, and at any time thereafter the whole of the annual interest for the purposes already expressed. But on no acount shall the principal, which yielded the twelve thousand dollars, ever be diminished. Nor shall any appropriation of income be made, unless at a meeting where twelve members of the Board of Trustees are present, and three-fourths of them shall assent thereto."

See the Annual Reports of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

fourteen, he was committed to the care of suitable instructors, to be prepared for entrance, at one of the Colleges of Cambridge. He entered accordingly a Commoner at Caius and Gonville College, and took his Bachelor's degree, at the age of 21. It is uncertain at what age he took that of Master. Having been elected to a Fellowship at 23, he continued to reside at Cambridge, and was ordained Deacon, by the Bishop of Ely, March 7th, and Priest, Dec. 21st, 1756. At this period of his life he received the liberal patronage of William Mason, Esq. M. P. and through his recommendation, was engaged to supply the vacancy at St. Philip's Church, Charles-Town, occasioned by the resignation of the Rev. Mr. Andrews, the Assistant Minister. In this place he faithfully performed his duties; and had so well established himself in the confidence and esteem, of the Parishioners, that, on the resignation of the Rev. Mr. Clarke, in 1759, he was elected to the Rectorship of the Church. Before this, he had married Miss Elizabeth Paget, of St. Thomas' Parish, and having thus, better advantages of condition than were possessed by the clergy generally, was happily enabled to extend a useful influence throughout the Parishes of the then Established Church of the Colony. He was the active and efficient friend of his professional Brethren, in less favored circumstances of life; and there is abundant testimony on the Records of the Annual Meetings of the Clergy, that during many years, he was foremost in the arduous duty, of supplying vacant Parishes, and thus comforting and animating them under the afflictive dispensations of Providence, which often bereaved them of useful and beloved Ministers. The constant and indefatigable labours of Mr. Smith, had, by the year 1768, so much impaired his health, that it became necessary for him to visit England, it being at that time more common, for the inhabitants of this Province, to cross the Atlantic, for the benefit of change of climate, than to go

to the Northern Colonies, where they, in general, were less at home, than in Great Britain, and with which they had less intercourse of correspondence and business. Mr. Smith returned in 1770, and resumed the duties of his charge: which, in his absence, had been performed by the Rev. Mr. Cooper, and the Rev. Mr. Hart, of St. Michael's.

The Commencement of the misunderstanding between the Parent Country and the Colonies, found Mr. Smith a loyal and faithful subject of the British realm, in church and state. In its progress, however, he was affected with the common indignation at the conduct of the Ministry, which characterized the politics of the day, among the most respectable of the inhabitants of So. Carolina, and felt it to be his duty to exert all the influence which his character, fortune, and station gave him, in animating the minds of his friends and people, for the conflict which he saw approaching. At the siege of Charles-Town, by the British troops under Sir Henry Clinton, he preached as he felt the crisis to require; and encouraged his people by his own example in the defence of their liberties and homes, by going himself to the Lines, armed as a common soldier.

On the surrender of Charles-Town, in 1780, Mr. Smith was one of several distinguished inhabitants who were banished to Philadelphia. He remained in the middle states until the Peace, and took the temporary charge of St. Paul's Parish, Queen Anne's County, on the Eastern Shore of Maryland, where he is still remembered with affection and respect. He returned to Charleston, in May, 1783, and was joyfully welcomed by its inhabitants in general. St. Philip's Parish in particular, gladly hailed the arrival of their honoured and beloved minister. The deranged state of the finances of his Church at this period, as well as of his own estate, made it necessary for him to add to the great and multiplied labours of his pastoral

function, the arduous and anxious responsibility of Tuition. From his fidelity and diligence as the preceptor of youth, he became, in this respect, resorted to by parents of all ranks and conditions in life; and it was not in his power, for many years, wholly to relinquish an occupation, from which many, and especially the members of the Episcopal Churches of the country, derived so favourable opportunities of education for their sons. He spared neither trouble nor expense, in obtaining the best qualified classical teachers, to conduct an Academy under his superintendence, which, afterwards, became incorporated as a College, of which he was appointed the Principal. He held this office until 1798, when he resigned it. There are many persons in various walks of life in So. Carolina, who remember with gratitude and veneration, the first Principal of Charleston College, as the able, judicious and faithful director and superintendent of their Academical Education. It is, however, as the most zealous and useful for many years, of the Ministers of the Church, whose history it is the object of this work to record, that we are chiefly concerned with the memory of Dr. Smith. The active interest he took in its affairs, was the principal means, under Providence, by which the members of this Church, were kept united and in harmony, under all the discouragements of their circumstances and prospects, at the close of the revolutionary war. It was through the unwearied exertions of his sound and judicious zeal, that they were led to associate in a State Convention, from which Delegates were sent to the earliest General Conventions held at Philadelphia, for the organization of the Protestant Episcopal Church in the United States. His numerous engagements did not admit of his attending the first of these Conventions, held in 1785. He was, however, a useful member of that which met in June 1786, and was adjourned to re-assemble in October of the same year, at Wilmington, in the State of De-

laware. He also bore his full share in the important deliberations and transactions of that which was held in 1789. It is a presumption fairly founded in the knowledge possessed by many of his survivors, of the facts which composed the history of the Episcopal Churches in South-Carolina, in the first years which followed the peace of 1783,—that they would not so early, (if they would for many years) have joined the General Association of the Protestant Episcopal Churches of the United States, had not Dr. Smith been, at this period, their principal counsellor and guide. In him, as such, there was, happily, the utmost confidence; and he used this confidence of his Brethren in him, with a wisdom, an ability and a faithfulness, of which the Protestant Episcopal Church in South-Carolina, is at this day experiencing advantages, with the sense of which, his name claims to be inseparably associated. In 1789, Mr. Smith received the Degree of Doctor in Divinity from the University of Pennsylvania. In 1795, he was elected Bishop of the Protestant Episcopal Church in South-Carolina and was consecrated at Christ Church, Philadelphia, on the 13th of Sept. in that year. He administered this office respectably, until his death, which took place October 28th, 1801, after a few days illness, of a fever, in the 70th year of his age. His remains were deposited with those of many members of his family in the Eastern part of the Cemetery of St. Philip's Church. Advanced as was the age at which it pleased God to call him to his rest, he seemed by no means to have attained the termination of the career of usefulness of which he was capable. The unfeigned regrets of many hung upon his departure. His Clerical Brethren had found in him a friend, and they mourned in him a father. The charities of the community had found in him an active and exemplary promoter of their objects, and they lost in him an able and an energetic assertor of their claims. The Church, of which he

was a Distinguished Minister, and to whose Doctrine, Discipline and Worship, he had been inviolably faithful, had profited much by his counsels and his care, and much as it had honoured him while he lived, it most deeply felt when he was no more, the importance of his Services and Character.

Dr. Smith is reasonably presumed to have been the principal founder of the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina.*

THE REV. HENRY PURCELL, D. D.

Dr. Purcell was born in Herefordshire, Eng. and was educated at Christ Church College, Ox. where he took a Bachelor's Degree. He was Ordained Deacon, April 24, 1764, by Dr. Beauclerk, Bishop of Hereford; and Priest, Sept. 25, 1768, by Dr. Terrick, Bishop of London. He officiated at Great and Little Warley, and at Childerditch, and was a Chaplain in the British Army. In 1770 he came to Charleston, and officiated at St. George's Dorchester, during the absence of the Rector. Some time before the Revolution, he was elected Rector of Christ Church Parish, and during the War, he occasionally officiated at St. Michael's. He was appointed by Congress, May 7, 1776, Chaplain to the Second South-Carolina Regiment, commanded by Col. Moultrie, and Feb. 17,

* The following was omitted in page 216:
Mr. Smith preached before the Commons House of Assembly, Feb. 17, 1775, for which he received the thanks of that Body. In communicating their Vote to Mr. Smith, the Speaker, Rawlins Lowndes, Esq. thus discharged the duty assigned him: "The readiness Sir, with which you complied with this request of the people; and the suitable manner in which you acquitted yourself, carry the strongest evidence that, no illiberal, narrow principles influence your conduct, but on the contrary, that you are actuated by a truly benevolent heart, and a real love for mankind; the good and welfare of whom, is, the ultimate end of all institutions, religious as well as civil."
Mr. Smith was appointed, with the approbation of Gen. Lincoln, Chaplain to the Continental Hospital in South-Carolina; and after the Peace, when the Society of Cincinnati was established, he became one of its Members.

1778, he was appointed Dep. Judge-Advocate General for South-Carolina and Georgia. After the evacuation of Charles-Town, he was elected Rector of St. Michael's, and was honored with the Degree of D. D. by the College of New-Jersey. He died March 24, 1802, leaving a widow and six children.

Dr. Purcell was esteemed as a good Scholar and a sound Divine.

The Rev. PETER MANIGAULT PARKER, A. B.

Mr. Parker was born in Charleston, Feb. 19, 1774, and graduated at Yale College, Sept. 11, 1793. Having devoted himself to the Ministry, he pursued his studies in New-York, under the superintendence of Dr. afterwards Bishop, Moore, and was Ordained Deacon, in 1795, by Bishop Prevost, of that Diocess. On his return to Carolina, he was invited to St. John's, Berkley, April 3, 1796, and resigned that Cure in 1802, to take upon him the office of Assistant Minister of St. Philip's, Charleston. In the spring of the year he went to New-York, and received Priest's Orders from Bishop Moore, June 2, 1802. He returned immediately to Charleston, and died of Bilious fever July 23, following.

THE REV. THOMAS FROST, A. M.

The Rev. Thomas Frost was born in 1759, at Pulham, near Norwich, in the County of Norfolk, in England; graduated at Caius and Gonville College, Cambridge, in 1780, and obtained the prize as Wrangler. He was afterwards chosen Fellow of that College, and was ordained Deacon, March 11, 1781, by Dr. Yonge, Bishop of Norwich, and Priest, June 6, 1784, by Dr. Bagot, Bishop of Norwich. He offi-

ciated as Curate in the parishes of Ingham and Hedderly, in Norfolk. His prospect of advancement in the Established Church was fair; but he preferred coming to America, on the invitation of Dr. afterwards Bishop, Smith; and arriving in 1785, was elected Assistant in St. Philip's Church, 5th January, 1786. In that station, and as Rector after the Bishop's death, he served during 18 years. In 1787 he married Elizabeth, daughter of Richard Downes, Esq. formerly a merchant of Charleston.

As a Clergyman, Mr. Frost was diligent and zealous in the discharge of his duties. Whilst in England, he was much beloved by his parishioners, especially by the poor, to whom through life he was "a cheerful giver." In Charleston, the sick and needy of his cure received peculiar attention; and many have esteemed his counsel and assistance among the privileged blessings of life.

As a Preacher he was animated, unaffected, and engaging; tender in reproof, fervent in exhortation, zealous in remonstrance. He was remarkably accessible to all classes and ages; and loved to resolve the doubts of the wavering, and to confirm the feeble-minded. Such were the cheerfulness of his temper, and the agreeable ease of his manners, that even to the Young, Religion appeared in him, as persuading and not commanding. His kindness to the Clergy, who came strangers to Charleston, was active, and steady. He welcomed them to his heart and his home, with a cordiality, which heightened their respect into friendship; and adorned their gratitude with feelings of brotherly attachment. To several, in sickness and in death, it was his lot to perform the last sad offices of friendship, at the hazard of his own health. Such duties he loved and coveted, esteeming them that "incense of the heart," "whose fragrance smells to heaven."

He died 18th July, 1804, leaving a Widow and six Children.

THE REV. JAMES DEWAR SIMONS.

Mr. Simons was born in Charleston, April 29, 1785. He went to Yale College, Conn. in the spring of 1800, and returned in the autumn of the following year. In the schools of Charleston, he gave early proofs of diligence and capacity, and rose to the head of his class; but at College, he was seized with that afflictive dispensation of Providence, which interrupted his studies, and continued, at intervals, during the remainder of his life. He returned to Charleston without the honours of the College. Having, in some measure, recovered his health, he pursued his favourite study of Divinity, and prepared himself for the Ministry. He was Ordained a Deacon, in New-York, by Bishop Moore, Nov. 16, 1806. In a few months after his return to Charleston, the Rev. Dr. Jenkins, Rector of St. Philip's, went to England, and appointed Mr. Simons to officiate during his absence. He again went to New-York, and received Priest's Orders from Bishop Moore, May 23, 1809. Dr. Jenkins resigned, and Mr. Simons was elected Rector of St. Philips, Aug. 27, 1809. He died of Bilious Fever, May 27, 1814, aged 29 years and 28 days. His Funeral Sermon was preached by the Rev. Dr. Dalcho, June 14. The character of Mr. Simons was highly interesting. He was greatly beloved by his congregation, and universally esteemed by his fellow-citizens. His disposition was amiable and kind, and his heart delighted in acts of benevolence and friendship. He was admired as a preacher. The warmth of his feelings was carried into all his devotional offices. He performed the public services of the Church with great solemnity, which the affecting melody and pathos of a fine voice rendered peculiarly impressive. He believed what he taught, and he practised what he professed. He was

humble and pious; his life was holy and exemplary, and was the result of principles formed from a conviction of the truth of the Gospel. He adored the God before whom he ministered, and loved his neighbour as himself. He was among the first founders of the Pro. Epis. Society, and continued a zealous friend and Trustee to the end of his life.

Mr. Simons married Harleston, daughter of Thomas Corbett, Esq. of Charleston, by whom he left four children.

THE RIGHT REV. THEODORE DEHON, D. D.

Dr. Dehon was born at Boston, Dec. 8, 1776. Having received the rudiments of his education in the Latin School in that town, he entered Harvard University at 14, and graduated in 1795, before he was 19 years old. He then entered upon the study of Divinity, kept a School, and on Sundays, acted as a Lay-Reader at Cambridge and at Newport. He was Confirmed by Bishop Seabury, of Connecticut, and Ordained by Bishop Bass, of Massachusetts, Deacon Oct. 9, 1797, and Priest, Dec. 17, 1800. In 1798 he was appointed to the charge of Trinity Church, Newport, R. I. and in the summer of that year took his Master's Degree. Possessing a slender constitution, he found it necessary to pass a winter in a southern climate. He made his first visit to Charleston in 1803, and was soon after invited to St. Philip's Church, as Assistant Minister; but he declined the offer and returned to Newport. On the death of the Rev. Mr. Frost in 1804, he was offered the Rectorship of that Church, which he likewise declined. When the Rev. Dr. Bowen resigned the Rectorship of St. Michael's, Dr. Dehon was elected his successor, July 19, 1809. In the following October, the College of New-Jersey conferred on him the Degree of

D. D. He was one of the founders, and was greatly instrumental in promoting the prosperity, of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, he was elected its first President, July 2, 1810, and annually sustained that honor to his death. In consideration of his learning and exemplary piety, he was elected by the Convention, Feb. 20, 1812, Bishop of the Diocess, and was Consecrated in Philadelphia, Oct. 15, following. He died of the yellow fever, Aug. 6, 1817, in the 41st year of his age, and in the fifth of his Episcopate.

The memorials of public bodies will show the high estimation in which Bishop Dehon was held in this Diocess, more fully than individual opinion, and be more honorable to his memory than any expression of our own feelings. With this view, the following are here placed upon record:

"To the Society,* and to the Church in this Diocess, the death of this great man has been one of the most afflictive dispensations of the Divine Will. Well may they say with the Prophet, "the joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned." From the earliest period of the Society, the name of this distinguished Prelate has been identified with its prosperity. Moulded into its present form by his judgement; influenced by his wisdom, and supported, greatly, by his zeal, it has grown in strength, and has already attained to a prospect of usefulness, equal to the wishes, and beyond the expectations, of its most sanguine friends.

"The life of this excellent and learned man, was one continued scene of virtue, piety and benevolence. From his earliest years Religion marked him for her son, and as he "increased in wisdom" and "waxed strong in spirit," the influence of her divine precepts

* The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina. See Eighth Report.

controlled all his desires, and directed all the affections of his soul. His zeal and perseverance in the cause of the Redeemer, were only equalled by the fervor and sincerity of his devotion. Wherever duty or affection called him, the same amiableness of disposition and active piety, animated his conduct and adorned his character. Whether performing the highest functions of the Apostolical office, or exercising the ordinary duties of a Parish Priest; whether in the midst of his family, his Clergy, or his friends, unfolding the mysteries of religion, illuminating the pages of science and of secular learning, or discharging all the tender duties of domestic life; whether enlivening the board of hospitality, or administering to the wants and comforts of the poor; whether presiding at the head of the Society, or superintending the details of its operations, the same beneficent and pious principles filled his heart and guided all his ways."

"*St. Michael's Church, Aug.* 9, 1819.

"The Committee appointed to Report such Resolutions as are calculated to evince the value and affection which the Vestry of this Church entertained for their late Rector, the Right Rev. Theodore Dehon; feeling in common with the entire Church the melancholy loss sustained by his death, and by which, a very near and dear connexion between them has been dissolved; and believing that seldom indeed has the Church experienced so heavy a calamity. With a mind rich in materials, and a zeal almost without a parallel, he faithfully pursued with unwearied assiduity his various duties, to the entire satisfaction and invaluable edification of those under his spiritual care; and it is a fact, though melancholy, not less true, that the Church in the interior of this State, was in a situation truly alarming to Episcopalians, when our late Rector entered upon his duties as Bishop of the Diocess; but by his bright example, persuasive manner and indefa-

tigable efforts, he experienced the reward of beholding the most happy change. He fertilized the soil which was barren and unproductive, and gave life and activity to the waste places in Zion.

"The liberality which governed him in his opinions, and the respect which marked his intercourse with his fellow-men, reflected no less credit on the goodness of his heart, than the soundness of his understanding. To the memory of such a character, every mark of respect is certainly due. Your committee therefore recommend the following Resolutions:

"1. That the Vestry of St. Michael's Church, sincerely deplore the calamitous event with which it has pleased Almighty God to visit this Diocess, and their Church in particular, by the death of their late Rector, the Right Rev. Theodore Dehon.

"2. That the Members of this Vestry do wear Crape on their left arm, for thirty days from the date hereof.

"3. That a marble Slab be placed over the Grave of the deceased in the Chancel, with a suitable inscription.

"4. That a Monument be erected in the open space on the East Wall, North of the Chancel,* which shall bear record of a grateful Tribute to departed worth."

"*To the Vestry of St. Michael's Church.*

"Charleston, 9th Aug. 1817.

"Gentlemen,

"The Vestry and Wardens of the Lutheran Church of German Protestants, have appointed us a Committee to address you on the lamentable event which has recently bereaved your Church of its invaluable Pastor, and the Episcopal Church of this State of its Bishop. The loss of this eminent Minister, whose Talents were as profound as his benevolence

* The place was subsequently changed. See pages 186, 187.

was extensive, must be deeply felt by the Christian Church which was within the influence of his example. Bishop Dehon was distinguished by Apostolic dignity of Character and humility of Deportment, which marked the primitive Christians, and which are revered for their Beauty and excellence, and held up as a model to Christians. To say we sympathize with you for such a loss, would be a cold expression: we lament him as a friend to mankind, and shall ever gratefully remember the attention he paid to our spiritual wants for many years, while our Church was without a Minister. As a Testimony of regard, that Church in which he officiated with so much kindness and toleration, has, by the unanimous voice of its Vestry, been hung in mourning, and to continue so for three months.

" With an expression of our individual regret, we remain,

Gentlemen, yours, &c.

(Signed) JACOB SASS,
ABM. MARKLEY,
JOHN STROBLE.

Extract from the Proceedings of the *Standing Committee* of the Diocess, Aug. 20, 1817:

" The Committee appointed at the last meeting to express the sentiments of this Board, in relation to the loss sustained by the Church in the death of its Bishop, and to consider what proceedings are rendered necessary by that unexpected and distressing event, beg leave respectfully to submit the following observations:

" In the Christian Church the Bishop is the chief counsellor in spiritual matters, the guardian of its unity in faith and worship, the only dispenser of the apostolical and useful rite of confirmation, and the only means of preserving the succession of the sacred ministry. Without a Bishop, the church is in an imperfect state, as a body without a head.

"The diocess of South-Carolina had been for more than ten years without this important officer; and an indifference to the distinguishing principles of our church was gradually extending itself. By a happy union of sentiments in both the clergy and laity, the Rev. Dr. Dehon was elected Bishop; and the difficulties in his own mind, in the way of his acceptance of this office, being happily removed by a kind providence, he was consecrated on the 15th October, 1812. To the duties of this station he immediately devoted himself.

"He administered confirmation to a great number in most of the parishes of the diocess.* He visited every parish under his care, and, by particular request, the church in Georgia; and considering that he had the sole charge of a very large congregation in this city, that our climate permitted him to travel only during half of the year, and that many of the churches were remote from his residence, his visitations were very frequent. He consecrated several churches,† and was active in endeavouring to revive the worship of the church where it had been neglected, and to establish it in those places where it was unknown, and particularly in Columbia, the capital of the State, and the seat of its College. He presided in the convention of this diocess with singular dignity, judgement and impartiality, and in his annual addresses enforced the best cautions and directions in the most affectionate and persuasive manner. He guided the conduct of the clergy by the influence of affection, and encouraged them by his example to love each other and their sacred calling more and more. He took every opportunity to encourage capable persons, and particularly pious and intelligent youths, to devote themselves to the ministry; superintended in a detailed and particular manner the

* Bishop Dehon confirmed 1016 persons, in this Diocess, and 60 in Savannah.
† St. Paul's, Colleton; Trinity, Columbia; St. Mark's; St. Paul's, Charleston; All-Saints, Waccamaw; St. John's, Colleton, and the Church in Savannah.

studies of the candidates; and, before he ordained them, strictly examined their proficiency in every branch required by the canons. He uniformly attended the meetings of the general convention of the church, although from the remoteness of this diocess from the place of session, and the season in which they were held, he was subjected to much inconvenience and hazard of health and life. He discharged the various functions of the apostolical office with a dignity and feeling of the most engaging character.

" Deeply afflicted by the loss of services so valuable, and of an example so instructive, the Ecclesiastical Authority of the diocess have deemed it proper to adopt the following resolutions:

" Resolved, that the Standing Committee feel their responsibility greatly increased by the death of their Bishop, and they now engage themselves to the church to do all they can to promote her welfare.

" Resolved, that the Secretary of the Standing Committee be requested to write to the Right Rev. Wm. White, D. D. presiding Bishop of the Protestant Episcopal Church in the United States, informing him of the melancholy loss, which the church has sustained in the death of the late Right Rev. Theodore Dehon, D. D. Bishop of the diocess of South-Carolina, on the 6th of August, 1817. And that the presiding Bishop be requested, when he communicates this mournful bereavement to the venerable house of Bishops, to solicit the prayers of our Right Rev. Fathers in behalf of the clergy of this diocess, that the Almighty would graciously bestow upon them a double portion of his spirit, that they may daily increase in wisdom, piety and zeal, and so faithfully and diligently discharge their sacred functions, that God may be glorified, and man be saved.

" Resolved, that it be respectfully recommended to the Ministers, the Vestries and the congregations in this diocess, to meditate seriously on this afflictive dispen-

sation of Divine Providence, to humble themselves before God, and to beseech him fervently and frequently through Jesus Christ our Lord, *to rule and govern his holy church in the right way.*

"Resolved, that the Ministers and people of our church in general, be requested to supplicate the divine mercy in behalf of an afflicted church.

"Resolved, that a copy of these proceedings be transmitted by the Secretary to the Right Rev. Bishop White, and also, to the Rector and Vestry of every Parish in this diocess, that it may be read in the respective churches in this diocess."

The Convention of the Church in this Diocess, Feb. 18, 1818, unanimously adopted the following expression of their regard:

"It has pleased Divine Providence, in his inscrutable wisdom, to take from this church its Bishop. *He was a burning and a shining light, and we rejoiced for a season in his light.* Talents of the first order, knowledge deep and extensive, virtue pure and exalted, zeal happily tempered by discretion,—in fine, the distinguishing excellencies of the sincere christian, and the devoted minister, render his removal a signal calamity to the church, and to society. Time has not weakened, in the smallest degree, the impression of his uncommon merit; and the recurrence of this meeting has opened, anew, the wounds of our church. The members of this convention would mingle their sorrows on this occasion, and, in expressing their feelings, &c.

"*Resolved*, That this Convention retain a lively recollection of the invaluable life, and the distinguished services to this Diocess, and the Church in general, of our late revered and beloved Diocesan."

In addition to these marks of respect, we may further mention that, the body of the deceased Bishop was carried to its place of rest, beneath the Altar of St. Michael's Church, by his Clergy, and the grave was filled up by the Vestry, and other respectable citi-

zens. The three Episcopal Churches in the city, and the Chapel of the Orphans, were hung in mourning, and many of our most respectable citizens, of both sexes, put on black. On the Sunday after his interment, a funeral discourse was delivered from the pulpit of the deceased, by the Rev. Dr. Dalcho, and the melancholy event was introduced in their Sermons, by several Preachers. Subsequently, a Discourse was delivered, by the Rev. Dr. Gadsden, Rector of St. Philip's, at the request of the Vestry of St. Michael's, and of the Pro. Epis. Society.* The Society for the Relief of the Widows and Orphans of the Episcopal Clergy, and the Bible Society of Charleston, entered into Resolutions expressive of their sorrow and regard.

The writings of Dr. Dehon, published during his life, were, A Sermon on the death of Gen. Geo. Washington, in 1799; A Discourse delivered in Trinity Church, Newport, on the death of George Gibbes, Esq. A Discourse delivered and published at the request of the Female Orphan Society, of Providence, R. I. in 1804; A Discourse upon the importance of Literature to our country, before the Society of *Phi Beta Kappa*, Aug. 27, 1807, and a Sermon on the Liturgy of the Church, preached before the General Convention, in Philadelphia, May 21, 1814, and published at their request. Since his death, the Pro. Epis. Society have published Two Sermons on Confirmation, and an Address after administering that Holy and Apostolical Rite, which he had promised for that purpose; his kind intention being fulfilled by his Widow. Arrangements are now making for publishing two Volumes of Sermons, on the public means of Grace; On the principal Fasts and Festivals of the Church; On Scripture Characters; On public occasions; On Death, &c.

* This Discourse should be read by all who are desirous of obtaining a complete knowledge of the character of Bishop Dehon.

Bishop Dehon married Sarah, daughter of Nathaniel Russell, Esq. of Charleston, by whom he had three children: one of whom was Posthumous.

THE REV. THOMAS FROST, A. B.

Mr. Frost, son of the Rev. Tho. Frost, was born 24th Feb. 1794.

An attachment to the profession of his Father appeared at an early age, and from this desire, the imitative propensity of childhood derived most of his amusements. He delighted to read the Scriptures and Services of the Church to his Brothers and Sisters; and this he did with singular decorum and solemnity. A favourite employment was the composition of prayers, which were always shown to his Mother. A love for reading was one of the first fruits of his opening mind, and his countenance often displayed to the observant eye of parental affection, "the fond attentive gaze of young astonishment." He devoted himself to books, even when a boy, with such a depth of interest, that he was often repeatedly called, before he would come to his meals; and he was frequently found shut up in the garret, intent on the study of Authors beyond his years. The biography of pious and learned men were, at this period, a feast to him. At an early age, he was delighted with the life of Pascal, and as his Mother read aloud to his father, requested her to repeat particular passages.

When he was 10 years old his Father died, and such was his sympathy for his Mother's affliction, that he loved to sit by her, and desired no other recreation than to console and amuse her.

At the age of 15, he went to Yale College, and graduated in 1812. The embarrassments of his Father's property, aggravated by the state of the times, must have occasioned his removal, but for the kindness of a

gentleman, whose regard for his father, was extended to the son. This period was passed much to his satisfaction, and was always rich in the pleasures of memory. He there formed several friendships with young men of piety and talents, whose letters to him would have been honourable to persons of riper years. At his return home, his habits were more strictly religious than is usual with young men of pious dispositions. He was ever ready to practice self-denial, and to relinquish pleasure for duty. "Hence he cheerfully undertook labours which would have been extraordinary at any age, and much more at that gay season, when hope is bright, and the heart so naturally lights on every flower."

His inclination still leading him to Divinity, he found in Bishop Dehon an able instructor and excellent friend, whose advice was not less valued, than his attentions were delightful. By his recommendation he prepared for the Ministry in little more than a year, and received Orders much earlier than he had originally intended. He exacted of himself the severest study, but was seldom satisfied with his progress, and yet he often read till daylight, and even sunrise. Such application, rendered necessary by the change in his plan, was certainly a chief cause of his early death. His eagerness for improvement, and his ambition to attain uncommon excellence; his gratitude to Bishop Dehon, and his deep sense of the sacred duties and awful responsibility of a clergyman; his anxiety to justify the choice of a departed Parent and to gladden the heart of his Mother, were principal motives for that assiduous application, that excitement of mind, and those sedentary habits, which eventually destroyed his constitution.

While preparing for Orders, Mr. Frost resolved, when scarcely 20, to instruct a few pupils, that he might not be an expense to his mother. Young as he was, he won the respect of those, who were not much

younger than himself, and it is believed that no exception occurred. His behaviour was firm, but tempered with affable manners, and dignified yet graced with cheerfulness. The attachment of pupils to such a tutor was natural; while the parents of most bore honourable testimony to his diligence and ability. Indeed if the proficiency of a single pupil was not manifest, he was uneasy lest the fault might be his. Several who had studied under him, entered College with distinguished reputation.

The profits of his School, as well as his Salary afterwards, were nobly and disinterestedly appropriated. He thought not of himself, but of those he loved, and laboured to serve. In vain did they remind him of his youth and health; for he was governed by motives, against which even his mother pleaded in vain. Indisposition, however, compelled him, before he was ordained, to give up his School, for a time; but he resumed it soon after.

Having finished his studies to the satisfaction of Bishop Dehon, he was ordained by him on the 21st of Feb. 1815, and was elected Assistant in St. Philip's, on the 12th of March. This was a very honourable and gratifying appointment, as he employed no means for obtaining the place, and the application was even made by his mother in his absence, and without his knowledge.

In Oct. 1817, he was compelled by frequent returns of hemorrhage from the Lungs, to visit Cuba; and having experienced much benefit, returned in May, 1818. On the 16th of June, he was married to Anne, third daughter of the late Hon. I. F. Grimké; and spent the summer in the upper country. His health having been much improved during this period, he preached twice at Columbia on his way to town, and several times after his return; but he experienced, early in the next year, a violent attack, and sailed again for the Havana 4th of April. After receiving some

relief, he died suddenly, May 16, leaving a widow and daughter. His remains lie buried in the church-yard of Laguira, in the Parish of St. Marks. The Vestry of St. Philip's had generously dispensed with his services, and allowed him his salary for the year 1818; and in the same spirit of liberality, they voted him $1000 before his second visit to Cuba, and granted him leave of absence for the year.

Mr. Frost was remarkable for independence of character, for strict fidelity in his engagements, for warm and generous feelings. His affections as a Son, a Brother, a Husband and a Friend, were ardent and tender. In the chamber of sickness, at the bed of death, and in the funeral service, he was peculiarly interesting and impressive. These solemn duties, thus performed, improved his religious experience, enlarged his knowledge of human nature, and powerfully affected young persons especially, to several of whom he was the privileged instrument of preparation for Eternity. While thus engaged, " Truth from his lips prevailed with double sway." In his visits to the distressed and afflicted, he wept with those who wept; and in the pulpit, his feelings, " bursting the bands of fear," kindled in the hearts of his audience congenial emotions. " In one of his last discourses, with an overflowing heart and eyes suffused with tears, he enforced a solemn exhortation by reminding the congregation, that he was, as one risen from the dead, and still standing on the brink of Eternity."

Charity with him was a principle constant in its action, and in obedience to his Master's precept, he loved to conceal from the objects of his bounty, the source of their relief. On ordinary occasions, he gave even to the unworthy, believing that the habit of refusal might harden the heart.

Mr. Frost had a fine conception of the character and delivery of a good Preacher. He felt the power of

nature, and acknowledged that she could impart to an ordinary Sermon, a delightful interest, whilst an excellent composition became admirable, when she lighted up the countenance, touched the voice with finer sounds, and arrayed the person in the majesty and graces of gesture. His youth, his inexperience, his modesty, too frequently stayed the onward course of his feelings, and cast over his countenance and manner a momentary air of constraint. To the attentive eye he discovered a felicitous apprehension of the value of unaffected variety, animation and energy in delivery, yet his timidity often induced him to pause, and, at times, impaired the force and nature of his best speaking. His ill-health contributed much to enhance these disadvantages. It was however, obvious, that time and experience would have given him confidence and ease. At intervals in his preaching, a native force and dignity shone forth, that powerfully impressed his audience, and kindled in the bosoms of his friends, sure and delightful hopes of future excellence. His countenance and voice exhibited the same defects, in a less degree, and the same merits in a greater degree, than his manner, but these also would have acquired, in time, the ease and self possession, the flexibility and animation, which ought to characterise the Preacher. Nor would there have been any deficiency as occasion might require, of that commanding energy, which awes, or of that pathetic appeal, which touches and wins an audience. The tones of his voice, the expression of his countenance and his gestures would then have harmonised with the excellence of his composition, with the fervour and strength of his feelings.

THE REV. WILLIAM PERCY, D. D

Dr. Percy was born at Bedworth, in Warwickshire, Eng. Sept. 15, 1744, and took a Bachelor's degree at

Edmund Hall, Oxford. He was Ordained about 1767, but we have not been able to ascertain by whom. He was Assistant Curate to the Rev. Mr. Stillingfleet, Perpetual Curate of West Bromwich, Staffordshire, whence he received his Title for Orders. While in this Cure, he was offered, by the Earl of Dartmouth, "a small Crown Living between Daventry and Towcester, worth between £60 and 70 *per ann.*" And at the same time was stated, the possibility of his being invited to the Lock Hospital.* Dr. P. was desirous of having the Livings of Stoke and Sowe, but they had been previously offered to the Rev. Mr. Brown. Baron Smythe, offered him Loxley, near Stratford upon Avon, worth from £50 to 80 *per ann.*† About the 1st Oct. he was appointed Assistant Chaplain to the Rev. Martin Madan, at the Lock Hospital. In 1772, Lady Salina Huntingdon appointed him one of her Chaplains, and he officiated in Northampton, Tabernacle and Tottenham-Court Chapels.

The Rev. Mr. Whitefield died at Newburyport, Mass. Sept. 30, 1770. He had founded the Orphan House at Bethesda, 10 miles from Savannah, and some years after, a College at the same place. At his death, he bequeathed the Orphan House, College, Lands, Negroes, &c. to Lady Huntingdon, whom he styles in his Will, "that elect lady, that mother in Israel, that mirror of true and undefiled religion."‡ In 1772, she appointed Dr. P. President of Bethesda College, and sent him to America with Missionary Instructions, to officiate wherever he could collect an audience. While in Georgia, he frequently preached in the fields, under the shade of some tree.

Dr. Percy came to Charles-Town in 1773, and as he was not invited to officiate in the Episcopal Churches, he preached in the Baptist and Independent. When the war broke out, he took the popular side, and

* Earl of Dartmouth's Letter, March 5, 1770.
† Baron Smythe's Letter, Sept. 11, 1770.
‡ See Gillies' Memoirs of Whitefield, p 329.

sometimes preached to the troops, and was the first who delivered an address on the anniversary of our Independence. He frequently officiated at St. Michael's from May 1777, until the fall of Charles-Town in 1780, when he was "ordered by Col. Balfour, to desist from all Clerical duty, on pain of confinement." In 1781 he went to England, and officiated statedly at Northampton Chapel, and, occasionally, at the Tabernacle and Tottenham-Court Chapel. With the assistance of some pious friends, he built a Chapel at Woolwich, where he settled in 1782, but occasionally visited Lady Huntingdon's Chapels at London, Bath, Bristol, and elsewhere. Dr. P's Chapel was unlicensed, and the Rev. Mr. Thomas, Rector of the Parish, summoned him before the ecclesiastical court, and he was fined. He then abandoned the Chapel, and never after officiated in any unlicensed place of Worship.

As Lady Huntingdon advanced in years her attachment to the Church grew weaker, until at length, she determined to secede entirely, and to have a Ministry and Church of her own. Application was made to Dr. Percy to exercise Episcopal functions, and create a batch of preachers when her Ladyship might require it: But his good sense saved him from participating in her scheme. The following Letters on this subject are interesting:

Extract of a Letter from Dr. Percy to Joseph Clay, Esq. Savannah, dated Woolwich, in Kent, April 3, 1784.

"A total separation has taken place between me and the Countess," because she "attempted to raise a *new sect or party* under her Ladyship's Patronage called by the fair name of *Seceders*, alias *self-created Bishops*. But as I did not choose to expose myself to the just contempt of all serious men, of all denominations, I stand now totally unconnected with her Ladyship, as she stands entirely unconnected with dear Mr. Whitefield's places, and all his people. This has so much displeased

the Countess that, with her great age and altogether, she now refuses to fulfil the solemn engagement made with me, in the year 1772, which was, to allow me a handsome salary, as long as I was her Minister and Chaplain abroad, together with a full and honorable compensation for one hundred a year settled on me for life, that I was under the necessity of forfeiting on her account, when I first left this kingdom."

Extract of a Letter from Robert Keen, Esq. dated London, June 3, 1784, to Dr. P. at Woolwich.

"Lady Huntingdon has been this fortnight at Spa-fields and began her Jubilee on Sunday last, by having several of her Students ordained in the seceding way, and having all her musicians and singers from Bath, and all her Preachers and Students from all parts. They were to have Preaching in-doors and out-doors, at Spa-fields, Tower-Hill, &c."

Extract of a Letter from Dr. P. to Mr. Glen, Charleston, dated Woolwich, June 14, 1784.

"So total a separation has taken place between me and the Countess, on account of her *new seceding scheme*, that I have now nothing to do with her Ladyship's affairs."—"Now she takes not the least notice of it,* because I did not choose to become a *self-created Bishop*, to assist in ordaining her ignorant scholars, under the fine term of Seceders."—"Now she talks of sending over another family immediately, and they are to be a race of *new created Seceders*, in order to furnish America with some *first rate Clergymen*. How they will be received there by any denomination, must be left to time, and the wise and learned people of America to determine."

Before this period Lady H. continued in communion with the Church, and all her Chaplains were Calvinistic Churchmen. Three have been in Carolina, Mr. Whitefield, Mr. Ellington and Dr. Percy.

* Promissory Note for £600 Stg. which is all Dr. P. received of her for his Services.

After Dr. P. left Woolwich, he was appointed in 1793, Minister of Westminster Chapel, known by the name of Dr. Peckwell's. In 1798 he was appointed to Queen's-Square Chapel, where he continued until 1804, when he returned to Charleston.

In Jan. 1805, he was appointed a temporary Assistant, or third Minister, in St. Philip's and St. Michael's Churches, and in 1807, the So. Ca. College conferred on him the degree of D. D. He continued in St. Michael's until July 1809, and in St. Philip's, until Jan. 1810. The friends of Dr. P. were desirous that he should succeed Dr. Jenkins in the Rectorship of St. Philip's, but Mr. Simons being elected, they collected a congregation in the Calvinistic Church of French Protestants, then vacant, and formed a "Third Episcopal Church." Dr. P. was elected Rector, and the Church was represented in Convention, Feb. 1810. Arrangements were then made for building a new church, which happily resulted in the completion of "St. Paul's Church, Radcliffeborough." Great credit is due to Dr. P. for his active and unwearied exertions, in promoting this pious work. He was elected Rector of this Church, in April 1816, in which he continued until he left the State, in the spring of 1819.

Soon after his arrival in London, he was called to his great account. He died July 13, 1819, after an illness of four days, in the 75th year of his age. His illness was occasioned by exposure at midnight, half dressed, while seeking shelter from a fire which broke out in the adjoining house. He was buried in the catacombs under the new Church of Mary-le-bone, the Parish in which he died. A Funeral Discourse was delivered by the Rev. Dr. Gadsden, at St. Philip's Church, Oct. 8, 1819, at the request of the Bible Society, of which Dr. P. had been a Vice President since its foundation.

Dr. P. in his religious opinions was a Calvinist. He believed the Church to be Calvinistic in its Articles,

but its Clergy to be Arminians in Doctrine. He professed his entire approbation of the XXXIX Articles which he had subscribed, and admired the evangelical Liturgy of the Church. In the latter part of his life, he but seldom indulged himself in making even a trifling abridgement of its compendious form, but usually delivered it as prescribed by the church. Dr. P. deserves great credit for this conformity, considering the latitude he allowed himself in the early part of his Ministry; but the Clergy of the Diocess, rigidly and conscientiously adhering to the canons and rubrics, set him an example which it was difficult not to follow.

The following anecdote will show that, notwithstanding his erratic ministrations when he first came to America, he held the order of the Church in reverence. When officiating in the White-Meeting, as the Independent Church was then called, he assisted the Rev. Mr. Tennent, its Minister, in the Administration of the Lord's Supper, according to the forms of that Church. But when Dr. P. in the Episcopal Church in Savannah, was about to administer that Holy Ordinance, he refused Mr. Tennent's assistance, who happened to be present, because he was not Episcopally Ordained, and could not officiate in an Episcopal Church.

Dr. P. was a great admirer of Mr. Romaine and Mr. Madan, and rather made them his model than Mr. Whitefield, whom he had heard but once, and then was disappointed.

Dr. P. while in Charleston, published, "An Apology for the Episcopal Church in a series of Letters, on the Nature, Ground and Foundation of Episcopacy."—"The Clergyman and People's Remembrancer, in two parts: I. An Essay on the Ministerial Character: II. A delineation of the true Christian's character."

PAROCHIAL REGISTER of St. Philip's Church, Charles-Town.

The Register extends no further back than 1720.

BAPTISMS.		MARRIAGES.		BURIALS.	
1720	14	1720	17	1720	49
1	15	1	31	1	83
2	26	2	25	2	34
3	29	3	16	3	24
4	31	4	9	4	26
5	20	5	39	5	38
6	32	6	28	6	33
7	31	7	29	7	27
8	20	8	19	8*	83
9	12	9	27	9	36
1730	40	1730	18	1730	53
1	23	1	45	1	67
2	31	2	33	2*†	145
3	27	3	40	3	59
4	22	4	30	4	63
5	22	5	24	5	97
6	31	6	34	6	102
7	32	7	57	7	127
8	53	8	57	8†	210
9	44	9	40	9*	210
1740	21	1740	47	1740	129
1	21	1	34	1	100
2	42	2	35	2	73
3	39	3	29	3	95
4	42	4	40	4	95
5	25	5	40	5*	189
6	40	6	47	6	109
7	48	7	48	7†	128
8	50	8	41	8*	146
9	9	9	25	9	121
1750	11	1750	11	1750	122
1	8	1	9	1	32
2	19	2	16	2	112
3	8	3	13	3*	82
4	9	4	7	4	98
5	6	5	28	5*	85
6	14	6	27	6	107
7	24	7	31	7	190
8	22	8	52	8	168
9	46	9	47	9†	79
1760	31	1760	29	1760†	139
1	57	1	41	1	178
2	38	2	47	2	74
3	28	3	37	3†	116
4	32	4	36	4	112
5	37	5	31	5	130
6	34	6	24	6	126
7	31	7	32	7	245
8	40	8	32	8	158
9	18	9	27	9	155
1770	21	1770	24	1770	104
1	22	1	46		
2	24	2	48		
3	25	3	30		
4	23	4	38		
5	9	5	26		
6	17	6	37		

The Burial Register ends with Aug. 7, 1770, and recommences October 29th, 1779.

Reported to the Convention of 1819, for the year preceding:

Baptisms,	-	141
Marriages,	-	47
Burials,	-	72

* The Yellow Fever prevailed.
† The Small Pox raged.
‡ The Measles prevailed.

PAROCHIAL REGISTER of St. Michael's Church, Charles-Town.

BAPTISMS.		MARRIAGES.		BURIALS.	
1761	20	1761	26	1761	22
2	30	2	32	2	11
3	39	3	32	3	25
4	36	4	21	4	12
5	51	5	32	5	38
6	35	6	22	6	22
7	38	7	39	7	15
8	44	8	25	8	26
9	49	9	28	9	31
1770	45	1770	26	1770	44
1	47	1	24	1	37
2	51	2	31	2	38
3	51	3	27	3	43
4	44	4	41	4	37
5	28	5	20	5	49
6	11	6	7	6	37

Reported to the Convention of 1819, for the year preceding:

Baptisms,	-	55
Marriages,	-	15
Burials,	-	11

The number of free white persons in the Parishes of St. Philip and St. Michael, according to the Census taken in 1819, is 13,834.

CHAPTER V.

St. James' Parish, Goose-Creek.

THIS Parish was laid off by Act of Assembly, Nov. 30, 1706, and its Boundaries defined by an Act, Dec. 18, 1708, as follow: "to the North-East by the bounds of St. John's Parish, and to the Back River to the East, by Cooper River, to the bounds of the Parish of St. Philip's, Charles-Town, to the South by the bounds of the said St. Philip's, and to the South-West by a North-West line, from the Northernmost corner of the Plantation or Tract of land, formerly belonging to Mr. Christopher Smith, deceased, the bounds of St. Philip's Parish unto the North-West bounds of Berkley County, and to the North-West by the said bounds of the said County."

Before the establishment of the Church of England in this Province, by law, the district about Goose-Creek had become thickly settled. The Rev. William Corbin, A. M. is the first Clergyman on record, who officiated in this settlement. He arrived in 1700, and left the Province in 1703. Mr. Corbin was formerly Preacher at the Chapel of Bromley St. Leonard, Middlesex, and in 1695, published a Thanksgiving Sermon, from Ezra iii. 11. The Rev. Samuel Thomas, was the *first Missionary* sent to South-Carolina by *the Society for the Propagation of the Gospel in Foreign Parts.* He arrived in 1702, and soon after was ap-

pointed by the Governor, Sir Nathaniel Johnson,* to the Cure of the people settled upon the three branches of Cooper River; but he was directed to make Goose-Creek the principal place of his residence. Goose-Creek was represented to the Society as "one of the largest and most populous country towns, and settled by English families entirely, well affected to the Church of England."

Mr. Thomas' labours were attended with considerable success. On his arrival, he found only five communicants, but by his pious exertions, and the blessing of God, they soon increased to 32. He devoted some portion of his time to the instruction of negroes, and taught 20 to read. In 1705, he went to England, and returned in the month of October. In a few days after his arrival he died, "much lamented for his sound Doctrine, exemplary Life and Industry; after having laid a good Foundation for his Successors to carry on the Work he had begun."

As soon as the Society heard of his death, they sent out as their first Missionary to this Parish, the Rev. Francis Le Jau, D. D. He arrived in Charles-Town in Oct. 1706. He was a native of Angers, in France, and had been a canon in the Cathedral Church of St. Paul, London.

Pursuant to the *Church Act*, the Parishioners met on Easter Monday, April 14, 1707, and elected Robert Steevens and John Sanders, Churchwardens, and Ralph Izard, George Cantey, Capt. James Moor, Arthur Middleton, Capt. John Cantey, William Williams and Capt. David Deas, Vestrymen. Being satisfied with the character and attainments of Dr. Le Jau, they elected him Rector; but this having been done without the forms of law, the Commissioners of the Church Act issued a Precept to the Parishioners, to hold an election for a Rector, conformably to the

* See page 51.

provisions of that act. They met Dec. 14, 1707, and confirmed their choice.

Dr. Le Jau, soon after his arrival, informed the Society of his kind reception by Governor Johnson, and Chief Justice Trott, and of the many civilities which he had received from the People. His Parishioners, he stated, were busy in providing materials for the Church and Parsonage-House. These were soon after built. He stated, "that it was the greatest pity imaginable, to see how many various opinions had been spread there, by a multitude of teachers and expounders of all sorts and persuasions; and yet he could find very few that understood Christianity, even as to the essential parts of it; yet the Parents and Masters were indued with much good will, and a ready disposition, to have their children and servants taught the Christian Religion."

Dr. Le Jau was diligent in performing the duties of his cure, and occasionally performed divine service in its neighbourhood. During the absence of the Rev. Mr. Commissary Johnson, he officiated, once a month, in Charles-Town, where, at Easter, he had only 24 Communicants, although there were upwards of 500 persons of age in the town.* He sometimes visited the French settlement in Orange Quarter, St. Dennis' Parish, which had no Minister, and administered the Lord's Supper to 50 Communicants. That settlement consisted of 32 families. In St. James'

* The Communicants in the Episcopal Churches in 1819, were as follow:

St. Philip's,	Whites, 320	Coloured, 180	Total, 500
St. Michael's,	" 350	" 130	" 480
St. Paul's,	" 60		" 60
			Total, 1040

The Offerings at the Lord's Supper in the same year were as follow: At St. Michael's, $1247 48¾; St. Philip's, $926 37½; St. Paul's, about $336—Total, $2509 86¼. In the same year there were collected for institutions connected with the Church: At St. Philip's, $497 82; St. Michael's, $463 46; St. Paul's, $163 50; Total, $1124 78. Making together. the sum of $3634 64, in a year when great pecuniary embarrassment existed in the city. The Offerings are distributed by, or under the direction of the Clergy of each Church, to poor Communicants, or other fit objects of such a Charity. And notwithstanding the Offerings are liberal, yet they are not sufficient to meet the reasonable applications which are daily made to the Clergy.

Parish, there were about 100 families, containing 1000 persons, most of whom were members of the Church of England.† In the first year of his Mission, Dr. Le Jau baptised 21 children; in the second, 19, and his Communicants had increased to 35. He instructed and baptised many Indians and Negroes; and as he observed that, several parents neglected to have their children baptised, because a trifling fee was usually given to the Clergyman, he abolished the custom; by this means many were prevailed upon to bring their children to the Font. He urged the necessity of this Sacrament, both in public and private, and induced many adults to attend him, for instruction, preparatory to that holy rite. On week days, he frequently Catechised young persons at his house, and he stated to the Society, that, he found "nothing conduced more towards promoting the Gospel, than this private instruction of the Youth." His zealous exertions for the good of souls, gained him the affections of his Parishioners, and they subscribed £60 Cur. a year for his support, in addition to his Salary from the Society. His congregation soon became too large for their Church, and they erected a handsome edifice of brick. A Parsonage-House was likewise built; and a donation of 100 acres of land as a Glebe, was made by Captain Schenckingh. The Parsonage-House was afterwards nearly destroyed by fire; but a sufficient sum was soon subscribed for its repair. Dr. Le Jau subsequently informed the Society, that, the moral character of his Parishioners had improved, and that his Church was well attended. He had, however, to lament that, there were still among them "some few atheistical persons, and scoffers at all revelation."

In 1714, his Communicants had increased to 70 Whites, and 8 Blacks.

Dr. Le Jau had frequently represented to the Society the want of Schools in this Province, both for religious

† In 1819, there were in this Parish, 1151 white Inhabitants.

and secular instruction, and earnestly recommended their establishment. He particularly urged the Society to send a Schoolmaster to his Parish, with a suitable compensation. In 1710, the Society sent out Mr. Benjamin Dennis. A good school was soon collected, and the number of scholars was increasing, when the Indian War of 1715, dispersed the school and drove most of the Inhabitants to Charles-Town for protection. After the conclusion of the war, Dr. Le Jau returned with his Parishioners to his Cure. In 1717 he was taken sick, and, after a long and painful illness, died Sept. 15, and was buried at the foot of the Altar.*

On the death of Dr. Le Jau, the Vestry applied to the Society, and to the Bishop of London, for another Missionary. They stated the great loss which the Parish had sustained in the death of their Rector, and declared him to have been a "good, pious, and learned Minister, by whose Doctrine and Conversation many had reaped much profit."

A large and handsome Book of Common Prayer, was presented to the Parish in 1717, by Abel Kittleby, Esq. of the Middle Temple, London, Landgrave of Carolina.

During the Vacancy in the Church, the Pulpit was occasionally supplied by the Rev. Messrs. Guy, Hasell and Tustian.

The Consecrating of places of Public Worship, has been practised in Episcopal Churches, since the fourth Century, and belongs exclusively to the Episcopal

* The following inscription is on a square marble Tablet over his grave:

Here Lyeth the Body of the Rev.
FRANCIS LEJAU, Doctor in Divinity,
of Trinity College, Dublin, who came
to this Province October 1706, and
was one of the first Missionaries sent
by the Honourable Society to this
Province, and was the first Rector
of St. James', Goose-Creek. Obijt
15th September, 1717, Ætat 52.
To whose memory this Stone is fixed
by his only Son Francis Lejau.

Office.* As the Church in America was without the Episcopate, this important and scriptural duty† could not be performed. To remedy, in some measure, the evil arising therefrom, or at least to abstract the Church in this Parish, from all secular uses, and to make a solemn and official declaration of its being set apart solely for the service and glory of God, the following record was entered on the Journals of the Vestry, July 14, 1719:

"Resolved, Agreed, and Ordered, that this Church being now completely finished and made convenient for the Christian Worshipping of the Holy and Eternal Trinity, One God for ever Blessed, after the manner and form of the Church of England, as it is by Law Established in the Kingdom of England and this Province; that it be for ever hereafter set apart from all Temporal Uses, and wholly appropriated to and for the uses aforesaid for ever: Accordingly the Vestrymen aforesaid, do by these presents Give, Appropriate and Ordain, this Church by the name of *St. James' Church*, to be for the uses aforesaid, to the Inhabitants of this Parish in General and their Heirs for Ever, excepting only such Pews or Seats as are hereafter mentioned, nominated and established on the Principal Benefactors to the same.

"Agreed and Ordered, that the two lower Pews of the Middle two Rows of Pews be and are for the use of the Churchwardens and Vestrymen of this Parish, and their successors in the same for ever.

"Agreed and Ordered, that for and in consideration of the Pious Contributing and zealous industry and care of Arthur Middleton, Esq. in promoting this holy work of building this Church; and also, by giving four acres of Land, or thereabout, to the Parsonage of this Parish, That one enclosed Pew or Seat, containing

* Bingham's Works, I. 324, 325. Burn's Ecclesiastical Law, I. 323. See "The form of Consecration of a Church or Chapel," in the Book of Common Prayer.

† 1 Kings, viii.

about 5 feet 6 inches by 7 feet of ground, shall and is hereby Ordained, Given and Appropriated Solely and only to the use of the said Arthur Middleton, Esq. and his Heirs for Ever."

The same record and deed of gift was made in favour of Benjamin Schenckingh, for giving 100 Acres of Land for the Parsonage; and to Benjamin Godin, for 16 acres of Land for a Churchyard; and likewise to the following persons for their "pious Contributing and zealous industry and Care:" Col. James Moore; Roger Moore; Robert Howes; Major Thomas Smith; Mrs. Anne Davis; Benj. Gibbes; and John Gibbes; to each of whom a Pew of similar dimensions was given. The rest of the Pews were subsequently sold.

St. James' Church, is a handsome rough-cast brick edifice, near Goose-Creek bridge. It has four arched sashed windows, and a door, on each side, with a Cherub, in stucco, on each key-stone. Over the West door is a Pelican feeding her young. At the East end is a large window, against which, the Pulpit is erected, having the Altar in front, and the Reading Desk, on the right, within the rails. Upon the sill of the Window, is the following scriptural quotation in letters of Stucco: *Come unto me all ye that labour and are heavy laden: For I am meek and lowly in heart and ye shall find rest unto your souls.* Above the window is the following: *Glory to God on high, on Earth peace, Good Will towards men.** The sides of the Altar are adorned with four Corinthian Pilasters, supporting a cornice, and between them are marble Tables of the Decalogue, Apostles' Creed and Lord's Prayer.† The roof is supported by four Doric Columns

* See Burns' Eccl. Laws, I. 372. Canons and Const. Eccles. LXXXII.

† These were presented to the parish in 1768, by the Hon. William Middleton. The Vestry thus concluded their letter of thanks: "that That God, whose Altar you have adorned, and whose laws you have set before us, may bless you, in yourself, and every branch of your family, is the joint and sincere prayer of" &c.

on each side; and the walls are adorned with several handsome marble monuments, finely sculptured.* Above the east window are the Royal Arms of England, and at the west end of the Church is a large and convenient Gallery. There are twenty-five large double Pews on the ground floor; and the Aisles are

* The following are the Inscriptions upon these Memorials of the dead:

Under this lyes the late Col. JOHN GIBBES,
who deceased on the 7th August 1711.
Aged 40.

Near this Place
Lyes the Body of JANE GIBBES;
late wife of Mr. Benjamin Gibbes,
who departed this Life ye 19th of
August 1717,
Aged 35 years.

To the Memory
of
PETER TAYLOR, Esq.
Who lies interr'd near this Place.
He adorned the several Relations
And Stations of Life he passed through;
With a Conduct
Worthy the Christian and Gentleman.
He departed this Life,
October 1st 1765,
Aged 67 years.
And by him lies his first Wife,
Mrs. AMARENTIA TAYLOR,
and their son JOSEPH.

Here lies the Body of
ELIZABETH ANN SMITH,
The amiable and deservedly
Beloved Wife of Captain
Benjamin Smith,
Who died the 26th March 1769.
Aged 27 years.
Also their Daughter,
MARY SMITH.
Who died September 9th, 1768,
Aged 13 years,
5 Months and 8 days.

Mark the perfect man, and behold the upright,
For the end of that man is Peace.

Under this window, on the outside of this wall lies the remains
of the Honorable RALPH IZARD of the Parish of St. James, Goose-Creek,
He was born on the 23d Janry. 1742,
And departed this life on the 30th May 1804.
He was eminently adorned by the virtues of public, and of private life.
The good of his Country,
Which his accurate judgement enabled him promptly to discern,
He pursued with the most undeviating integrity, and the most ardent zeal.
His private life was marked by a high spirit of honor and justice,
His dignified manners, his cultivated and polished mind, his ready wit,
Commanded respect, and admiration from all:
While the sincerity of his friendship, his conjugal and parental virtues,
The melting tenderness of his noble, and manly heart,
Secured their esteem, their veneration, and their love.
His whole life was a practical lesson of active and useful virtue,
And his death, of resignation and fortitude.
Hoc Age.

paved with flag-stones. The Communion Plate consists of a Tankard, Chalice and an embossed Plate.*

The graveyard surrounds the Church, but like most other cemeteries in the country, is open to the beasts of the field, and but for some tomb-stones, could not be distinguished as a repository for the dead. If palisades and fences are liable to be burnt, by the yearly conflagration of the woods, and if a brick wall be too expensive, a sufficient ditch could easily be kept in repair, to prevent the cattle from levelling the tumulose ground. The late Bishop Dehon, in his Address to the Convention, Dec. 1815, brought this subject to the view of the Churches. "In some other parts of the Diocess," said that excellent Prelate, "attention has been paid to the decency of enclosing, with suitable fences, the sacred spots, where the ashes of those who once worshipped in the churches, rest—a decency, to which it is to be wished a similar attention might every where be paid; as indicating a pious regard for the bodies, which the Son of God hath redeemed; and which, there rest in hope—and as calculated to save our country from an opprobrium, to which unfinished Churches, and unprotected graves, might tempt the traveller justly to subject it."

In 1720, the Society sent the Rev. Francis Merry, A. M. as a Missionary to Carolina; and as this Parish was vacant, he was invited to the Cure. It appears, however, that he soon lost the good opinion of the people; for in a Letter to the Society, the Vestry state that, Mr. Merry's "behaviour was so indiscreet, that the Parish could not elect him; that his Excellency Governor Nicholson, and all the Clergy were very sensible how he had behaved himself," &c. The Vestry, therefore, applied for another Missionary.

* Extract from the Will of Ralph Izard, dated June 4, 1706. "Item, I give and bequeath the sum of £10, to buy a convenient piece of Plate for the use of the Congregation in Goose-Creek for ever, when they celebrate the Holy Sacrament of the Lord's Supper."

Mr. Merry returned to England, and the Rev. Thomas Morrit was invited, April 22, 1723, to supply the Cure, until the arrival of a Missionary from the Society.

The Rev. Richard Ludlam, A. M. arrived from England in August, as the Society's Missionary. He entered on the duties of this Cure August 31, 1723; and was soon after elected Rector, by the Parishioners, pursuant to a Precept from the Church Commissioners. Mr. Ludlam was indefatigable in discharging his spiritual duties; he instructed Negroes in the principles of Christianity, and baptised several. He declared to the Society, that if the Planters would seriously enter into these views, the country-born Negroes might be instructed without much difficulty, and be received into the Church. Mr. Ludlam continued his labours among them, and every year taught and baptised several; in one year 11, and some persons of colour. He represented his Parishioners as, generally, sober, well disposed, and attentive to public Worship. Some who had been of loose principles, and neglected the ordinances of religion, were persuaded to conform to the Church; and several Adults received Baptism. The people continued to bring their Children to be baptised, and many devoutly received the Lord's Supper. Mr. Ludlam diligently persevered in all the duties of the Sacred Office, until his death in October 1728. In Testimony of his regard for the Society, and of his affection for the Parishioners, he bequeathed all his estate, real and personal, to the Society, in trust, *for erecting and maintaining a School for the instruction of the Poor Children of this Parish.* His estate, after payment of his debts, was computed to amount to about £2000 *cur.*

The Society, in Jan. 1729, appointed the Rev. Mr. Thomas as his successor; but he was unfortunately drowned near Sheerness, in going to the vessel to embark for Charles-Town. In 1730 the Society ordered

the Rev. Mr. Jones, from St. Helena, to this Parish; but, subsequently, determined to continue him in that Mission. The Vestry, thus disappointed of his services, renewed their application for a Missionary.

In 1732, the Rev. Timothy Millechamp, A. M. arrived from England, as a Missionary of the Society, and entered upon the Cure of this Parish, Oct. 25. He was Ordained by Dr. Hoadley, Bishop of Salisbury, Deacon, Dec. 18, 1726, and Priest, Sept. 21, 1729. His License from the Bishop of London, for this Province, was dated June 2, 1732. Mr. Millechamp informed the Society, May 30, 1736, that many of his Parishioners had removed to Cape Fear, and that he sometimes had to administer the Lord's Supper at the Chapel at Wassmasaw, where the people were at too great distance to attend the Parish Church.* Mr. Millechamp further stated, that he was just recovering from a severe fit of sickness, and was desirous of returning to England in the following year. Having obtained permission from the Society to be absent for a few months, he petitioned the Assembly, Feb. 24, 1737–8, "that his salary might be continued during that time," and it was granted. The Vestry gave him the following Testimonial of their approbation, to the Society, and to the Bishop of London: "that during the whole course of his Ministry, he had behaved as a worthy Clergyman of the Church of England, and in all things, whether respecting his life or doctrine, acquitted himself as a good Pastor, and discharged the duties of his holy function with all diligence and fidelity, to the great advancement of the good work the honourable Society are engaged in, and to their great benefit and approbation." Mr. Millechamp returned in the following year.

A Letter from the Society was laid before the Vestry Aug. 23, 1742, stating, "that £592 7 6 Stg. are

* The Sacrament of the Lord's Supper was restricted to the Parish Churches. See St. John's Parish, Berkley.

now at Interest at 10 *per cent. per ann.* and that there are some Lands yet unsold. The Society desire you would consider how much money may be proper to be laid out in erecting a School-House in the Parish of St. James', Goose-Creek, according to the will of the Rev. Mr. Ludlam, and to send an Estimate, and to give your thoughts on the subject." The Vestry having considered the bequest of Mr. Ludlam as insufficient for the endowment of a School, had placed the Money at interest, until additional arrangements could be made, to promote the object of the Testator; and they proposed to raise an adequate fund by private subscription. The Society were satisfied with this statement, and approved of the plan proposed. Nothing, however, was done until June 18, 1744, when the following subscription was raised:

"Whereas nothing is more likely to promote the practice of Christianity and Virtue, than the early and pious Education of Youth: We, whose names are underwritten, do hereby agree and oblige ourselves, our Executors and Administrators, to pay yearly, for three years successively, viz. on or before June 18, 1745, 1746, and 1747, to the Rev. Mr. Millechamp, or to the Churchwardens for the time being, the several and respective sums of money over against our names respectively subscribed, for the setting up of a School in the Parish of St. James', Goose-Creek, on the Land for that purpose purchased, for instructing Children in the knowledge and practice of the Christian Religion, and for teaching them such other things as are suitable to their Capacity.

Sa. Middleton,	£100	Cornelius Dupre,	5
William Middleton,	100	Alexander Dingle,	5
John Morton,	60	Stephen Bull,	5
Zach. Villepontoux,	50	G. Dupont,	7
Peter Taylor,	25	Henry Izard,	50
Thomas Middleton,	50	James Kinloch,	40
Richard Singleton,	20	Gideon Faucheraud,	10
William Allen,	25	Mag. Eliz. Izard,	30
Martha Izard,	20	Maurice Keating,	10

Mary Izard,	20	James Bagby,	10
Susanna Lansac,	10	Joseph Hasfort,	15
Jane Morris,	20	James Marion,	5
Joseph Norman,	20	Peter Porcher,	15
Richard Tookerman,	5	James Singleton,	10
Benjamin Mazyck,	15	Isaac Porcher,	5
Paul Mazyck,	50	Benj. Singellton,	10
Robert Brown,	15	Rachel Porcher,	5
William Wood,	8	Thomas Singellton,	10
Robert Adams,	5		

To these, were subsequently added the following:

Peter Taylor,	£100	Benj. Coachman,	100
John Channing,	100	Thomas Smith,	50
C. Faucheraud,	100	Henry Smith,	50
Robert Hume,	100	Sedgewick Lewis,	25
John Parker,	70	James Lynch,	30
W. Withers,	50	James Coachman,	40
Benj. Smith,	50	John Deas,	100
John Fibbin,	30	Rebecca Singellton,	25
John Mackenzie,	100	Peter Tamplet,	50
John Moultrie, jun.	100	Joseph Dobbins,	25
W. Blake,	100		

Mr. Millechamp being about to return to England for the improvement of his health, the following Testimonial was given him by the Vestry:

"South-Carolina.

"We, the Churchwardens and Vestry of the Parish of St. James', Goose-Creek, do Certify whom it may Concern that the Rev. Mr. Timothy Millechamp, Missionary from *the* Venerable and Honourable *Society for the Propagation of the Gospel in Foreign Parts* to this Parish, has behaved as a Worthy Clergyman of the Church of England, during the whole time of his Ministry amongst us, nigh the space of fourteen years, and whom we believe well affected to the present Constitution both in Church and State, and in all things, whether respecting his Life or Doctrine, acquitted himself as a good Pastor, and Discharged the Duties of his Holy function with all diligence and Fidelity, to the Advancement of the good Work the

Society are engaged in, and to our great Benefit and Approbation.

"Given under our Hands at the Parish Church, in the Province aforesaid, the 25th day of June, 1746.

"Benj. Mazyck and Gideon Dupont, *Churchwardens.*

"William Middleton, Peter Taylor, Zach. Villepontoux, Rich. Singellton, Henry Izard, and Thomas Middleton, *Vestrymen.*"

The absence of Mr. Millechamp was much regretted by the Parishioners, as the Church was only occasionally supplied. He remained longer than was expected, and they began to think that he neglected them. The Vestry wrote to the Bishop of London, and the Society July 12, 1748, complaining of his long absence, and stating their belief, that it was not his intention to return. They requested, therefore, that another Missionary might be sent in his place. It appears that, Mr. Millechamp had recovered his health, and had been instituted as Rector into the Parish of Colesbourne, in the Diocess of Gloucester. In a Letter dated Cirencester, May 12, 1748, to Dr. Bearcroft, Secretary of the Society, he requests him to acquaint them with this circumstance, as an apology for his long absence from Carolina; and adds, "having now recovered a better state of health than I have known for many years, my inclination strongly prompts me to go abroad again; and, if the Society please to continue my Mission, I will endeavour to return to it as soon as possible, after providing a supply for my Church here." The Society, however, disapproving his desire of holding a Living in England, and a Cure in Carolina, at the same time, directed their Secretary to send him the following Letter of Dismission from their service:

"Charter-House, May 21, 1748.

"Sir,

"The Committee, and afterwards the Society,

considered your Letter, and came to the following Resolution:

"Agreed, that Mr. Millechamp be Dismissed from the Mission of St. James', Goose-Creek, in South-Carolina, and that his Salary cease from Lady-Day last; [March 25th,] he being Instituted to the Rectory of Colesbourne, in the Diocess of Gloucester.

"I hope your Preferment in England will compensate for that in South-Carolina, and am,

"Sir, &c.

"PHILIP BEARCROFT,

"To the Rev. Mr. "Secretary.

"Timothy Millechamp."

It was agreed at a Visitation of the Clergy, held by the Commissary, April 20, 1748, that the Rev. Mr. Guy, the Rev. Mr. Durand, and the Rev. Mr. Cotes, should supply the Parish of Goose-Creek, once a month, alternately.

The Rev. Robert Stone, A. M. was appointed the Successor of Mr. Millechamp, in June 1749. He arrived in October, and took charge of the Cure. He died October 21, 1751, and was buried in the grave-yard of St. Philip's Church.

On the death of Mr. Stone, the Vestry requested the Bishop of London, and the Society, to transfer the Rev. Jonathan Copp, from the Mission in Georgia, to this Parish; and at the same time invited Mr. Copp to the Living. He arrived in Feb. 1752, and informed them, that he was ready to enter upon the Cure of the Parish, agreeably to their invitation. This arrangement, however, was rendered nugatory; for July 1, following, the Society appointed the Rev. James Harrison, A. M. to this Mission. This Gentleman was a graduate of Queen's Col. Ox. and for some years had been Curate to the Rev. Dr. Church, at Battersea, in Surry. He was Ordained by Dr. Beauclerk, Bishop of Hereford, Deacon, Dec. 24, 1749, and Priest, by Dr. Pearce, Bishop of Bangor, Sept. 23, 1750. He

arrived in December, and on the 18th, entered upon the duties of his Cure. He was received by the Parishioners with great kindness, and was frequently gratified by tokens of their esteem. The Parishioners, in Dec. 1754, subscribed £340 15, Cur. to purchase a Negro for the use of the Parsonage.

Mr. Harrison, in a Letter to the Society, Jan. 13, 1756, stated the prosperity of his Cure, that his Parishioners were sober and industrious, and attached to the Liturgy of the Church. He informed them of the Subscription for building a School-House, that the land had been bought, and the bricks made for the building. He flattered himself that he should soon be able to resume his labours, which his sickness had interrupted, when he would urge his Vestry to proceed with the work. He stated, that he had been sick since the preceding October, and that several of his family had likewise been afflicted; that his Vestry had been very kind to him, and had complimented him with £120, Cur. to defray the expenses incurred by his sickness.

In 1757, Mr. Harrison again wrote to the Society and informed them that, many persons had brought their children to be baptised, from a distance of 80, and some of 200 miles. His communicants were 30 Whites, 10 of whom had been added in the last year; and 17 Negroes. In the preceding year, he had baptised 13 White, and 3 Black children; and 7 Adult Negroes. He further stated that, Mr. Peter Taylor, a worthy and respectable gentleman, had generously presented to the Parish, a Negro Slave for the use of the Rector, "as a small encouragement to him for his endeavouring to propagate the Gospel, among the Slaves in the said Parish." Mr. Harrison informed the Society, May 28, 1758, that his congregation had considerably increased; that he had 26 White, and 20 regular Black Communicants; and that in the preced-

ing half year, he had baptised 18 White Children, and 5 Adult Negroes.

It is honorably recorded on the Journals, that in 1759, Mr. Thomas Wright built a Vestry Room at his own expense.

The Rev. Mr. Harrison informed the Society, April 14, 1760, that, since his last Letter, he had baptised 19 children, and 5 Adult Negroes, and that he had 32 White and 28 Black Communicants. He wrote to the Society Jan. 26, 1761, that the Cherokee War had induced many of his Parishioners to remove to the Northern Provinces, for greater protection and a surer maintenance; that he had 31 White, and 26 Black, Communicants; and that he had baptised 15 children and two adult negroes.

There was a Chapel of Ease belonging to this Parish, about 7 miles below Strawberry ferry. It was a brick edifice, in the form of a cross, built on a glebe of one acre of land, presented for that purpose by Mr. Dutargue. There is no record of the time when it was built. Something like the figures 1721 appear on one of the bricks. It appears from a Road law, that it was standing in 1725. It is now in ruins. There are several tombstones around it; the oldest inscription upon them, that is legible, is 1757.

Mr. Harrison transmitted to the Society, May 2, 1765, the Accounts of the Rev. Mr. Ludlam's Legacy. He informed them that, the Parishioners had signed a subscription, to the amount of £200 Stg. which they had bound themselves, their heirs, &c. to pay, towards the building of a School-House; provided the Society would assent to some proposals made to them April 29, 1765, and which they thought advantageous to the School, and fitted to promote the pious intentions of the Testator. The Proposals, with some few alterations, were agreed to by the Society, and were as follow:

" I. That the Parish shall choose, annually, three Parishioners, of which the Rector shall always be one, to be the Visitors of the School, to inspect the conduct of the Master, and to examine what progress the Scholars make in their learning.

" II. That if any Schoolmaster, sent by the Society to the said School, shall neglect the Instruction of the Children, or by any immoral behaviour, or otherwise, shall become unfit for, or incapable of performing his proper duty, then the said Visitors, or two of them, (provided the Minister of the Parish be one,) shall inform the Churchwardens and Vestry for the time being, of such neglect, incapacity, or unfitness: And, if upon just inquiry, the majority of the Churchwardens and Vestry shall find the master to be negligent, unfit, or incapable, it shall be in the power of the said Majority to suspend, displace, or remove, the said master, as shall seem to them most proper; acquainting the Society therewith by the first opportunity, and giving their reasons for so doing.

" III. That, as by the death or removal of a Master, some considerable time will elapse before the Society can be made acquainted therewith, and supply the vacancy, the Vestry shall have power to nominate a substitute to perform the Office of Schoolmaster, during the suspension, allowing him any sum not exceeding the half of the Salary, till the Society's pleasure be known; and in case the vacancy shall happen by death, to allow the Person who officiates any sum not exceeding two thirds of the Salary."

In consequence of these arrangements, the Society sent a new Power of Attorney for the managing of Mr. Ludlam's Legacy; and the Rev. James Harrison, Robert Hume, Benjamin Coachman, and John Parker, were appointed their Attornies.

The following bequest was made to the Parish, by Mr. Peter Taylor, July 1, 1765.

"I give unto the Vestry and Churchwardens of the Parish of St. James', Goose-Creek, one hundred Pounds, Sterling money, to be paid two years after my decease, (if not paid by me before my decease,) and to be paid by them to their Successors in Office, who are to put the same to Interest on good security, until a School shall be erected on the land purchased for a School near the Church of the said Parish, and then the ensuing Interest money arising therefrom to be from time to time applied and paid towards the support of poor children, not exceeding £4 Stg. *per ann.* for each child, who shall be put by them to the said School for education."

Mr. Harrison expressed some desire of removing to St. Mark's Parish, but at the solicitation of his Vestry, he consented to remain. On Nov. 7, 1774, he gave notice, that he intended soon to resign. The Vestry elected, Jan. 14, 1775, the Rev. Edward Ellington, A. M. late Rector of St. Helena, Beaufort, as his successor, who entered on the duties of the Parish, April 16, 1775. Mr. Harrison removed to the cure of St. Bartholomew's.

The Vestry of St. James', Goose-Creek, were Incorporated March 28, 1778, to enable them "effectually to put in execution the trust reposed in *the Society for the Propagation of the Gospel in Foreign Parts*, by the last Will and Testament, of the Rev. Richard Ludlam, deceased, according to the pious intentions of the Testator, and to settle the accounts of the Rev. James Harrison."

Pursuant to this Authority, Mr. Harrison delivered over to the Vestry, all the Accounts, Papers, Bonds, &c. belonging to the Ludlam Fund, together with the balance of £15,272 2. "The Vestry then gave Mr. Harrison a final discharge, and returned him their thanks for the trouble he had taken."

The Church of this Parish was the only Country Church that was not profaned by the British Army, in

the Revolutionary War. Some were converted into garrisons, others into hospitals and barracks, and some were burnt. It is attributed to the Royal Arms being suffered to remain over the Altar, notwithstanding the Revolution.

Mr. Ellington continued in this cure until 1793, when he removed to Savannah, where he died. The Rev. Milward Pogson was elected Rector of this Parish, March 28, 1796, and resigned Feb. 26, 1806. He was Ordained by Bishop Smith, of this Diocess, Deacon, Dec. 20, 1795, and Priest, Dec. 19, 1796. The Rev. John Thompson, late Rector of St. Thomas and St. Dennis, was elected his successor. He went to England in 1808.

There is at present no Incumbent. From the unhealthiness of the lower country, the Planters leave the Parish in the summer, and Divine Service is only expected from Nov. to June. The Parochial Register is not extant.

CHAPTER VI.

St. John's Parish, Berkley.

THIS Parish was laid off in Berkley County, by Act of Assembly, November 30, 1706, and its Boundaries defined by an Act, Dec. 18, 1708, as follow: "to the North-East by the bounds of Craven County, to the South by the bounds of the Parishes of St. Thomas and St. Dennis, and by the Eastern branch of Cooper River, then down Cooper River to the Mouth of the Back River to the South-West, partly by the said Back River, to the Plantation of David Durham inclusive, and partly by a North-West line from the West part of the said Durham's Plantation, to the North-West bound of Berkley County, and to the North-East by the said bounds of the said County."

The Journals of the Vestry are not of an earlier date than April 19, 1732. Those anterior to 1725, were accidentally destroyed by fire, and the rest are lost. The Parochial Register commences in 1752.

In 1707, the Rev. Robert Maule, A. M. arrived in Charles-Town, as a Missionary from *the Society for the Propagation of the Gospel in Foreign Parts.* The Society having authorized the Governor and Council to place him where he would be most useful, they soon after appointed him to the Cure of St. John's Parish, on the Western branch of Cooper River, "a pleasant and healthful part of the country, where the Planters

were generally, good, sober and teachable people," but settled on Plantations at a great distance from each other.* Mr. Maule was the first Clergyman of the Church of England, who had resided there for any time.

No Episcopal Church had yet been built; but Mr. Maule performed Divine Service in the Church of the French Protestants, by the invitation of its Clergyman, Mr. Tuilliard. The number of French families was about ten, and those among them who understood English, attended the Ministry of Mr. Maule. The scattered situation of the settlements, frequently obliged him to perform Service at the Houses of the Planters. This made his duty very laborious, particularly in summer, and his Parishioners were so sensible of it, that they presented him with a Horse, as a mark of their respect for his zeal.

In 1710 they began to build an Episcopal Church in this Parish. The sum of £333 6 8 which had been granted by the Assembly for this Purpose, being insufficient, it was finished in the following year by private liberality. It is recorded of Col. Broughton, "a worthy Gentleman and serious Christian" that "he very generously adorned the Church, made a Communion Table, railed in the Chancel, made a Pulpit, Reading Desk, and some Pews, all of Cedar, and at his own expense."

There are two Glebes belonging to this Parish. The upper containing about 110 Acres of Land, is situated five miles above the Parish Church, and was bought from Sir John Colleton, 5th Dec. 1712, who gave three Acres for the site of Biggin Church. The lower Glebe was given by some of the same family. This is situated about four miles above Strawberry, and is supposed to be now [1819] worth from 15 to $20,000.

* In 1819, this Parish contained 617 White Inhabitants.

The Episcopal Congregation soon increased under the pious labours of the Missionary, which he ascribed principally, under God, to the books which he distributed by order of the Society ; particularly the Book of Common Prayer, and Bishop Beveridge's Sermon on the Excellency and Usefulness of that inestimable Volume.

The sudden irruption of the Indians in 1715, compelled the Planters to seek protection in the security of a garrison. Mr. Maule accompanied them, and administered to them the consolations and ordinances of religion. "Considering," said he, in his Letter to the Society, "that having hitherto lived among them in their prosperity, I could not, in conscience, desert them in times of danger and distress, that so I might teach them, by example as well as doctrine, to submit with cheerfulness to the Will of God." He continued with his people in the garrison four months, and performed all the duties of his sacred office. He baptised their children, visited their sick and wounded, and buried their dead. He preached every Sunday, and read prayers twice every day in the week. But his constitution was unequal to the fatigue he endured in a sultry season, and a crowded garrison. After he returned to his home, he was seized with Dysentery, and was soon carried to his grave, greatly beloved and lamented by his Parishioners. As a testimony of his regard for the Society, he made them residuary legatees; by which they received above £600 *Cur.*

The Rev. Moses Clerk, A. M. was appointed his successor. He arrived in 1720, but died in a few months.

Mr. James Child, a respectable inhabitant of this Parish, laid out a town on the western branch of Cooper river, called Childsbury, now Strawberry, and left several legacies to promote its settlement. He gave one square for a "College or University," £600 Cur. and a lot for a Free-School and house for the Master, and an

acre and half for a Church or Chapel, and burying place.* To promote the settlement of this town, an Act was passed, Feb 15, 1723, establishing annual Fairs, and two weekly markets. The parish was of considerable extent, and many of the inhabitants, from the distance of the Church from their dwellings, were prevented attending public worship. They subscribed a considerable sum, and built a neat brick Chapel, near Strawberry ferry. The parishioners having petitioned the Assembly to establish it by law, an Act was passed, Dec. 9, 1725, "for founding and establishing a Parochial Chapel of Ease at Childsbury, to the Parish Church in St. John's Parish." The Act provided, that the Rector or Minister of the Parish should "every fourth Sunday throughout the year, and not oftener, repair to the said Chapel, and then and there celebrate Divine Service, according to the Rubrick and Liturgy of the Church of England, and at proper Times preach and do and perform all such sacred and ministerial Offices which by him may be done, exercised and performed."

Chapels of Ease, according to the original meaning of the term, are not now known in this country. In England there is a distinction between a Chapel of Ease, and a Parochial Chapel of Ease. Chapels of Ease are founded for the convenience of the people in large Parishes, in attending Public Worship, where they live at a distance from the Parish Church; to which, however, the Sacraments and Burials are restricted. Parochial Chapels of Ease possess the parochial rights of baptising and burying, but have

* Extract from Mr. Child's Will, dated Oct. 29, 1718.

"Item. I give and bequeath one acre and a half of land for to build a Church or Chapel upon it, and for a burying place for the inhabitants of Childsbury-Town, and all within the Western and Eastern branches of Cooper River, as it is bounded out with locust trees and a Cedar fence, but the timber trees growing, or may hereafter grow, in the Church yard, and also the herbage and grass and pasture, I give to my son Isaac Child, and his heirs for ever, with a provisor and upon condition, he keep the Churchyard weeded and clean and smooth from hogs digging, upon penalty of forfeiting all the timber and trees, herbage and grass to my Trustees, and them to dispose of it to whom they shall think fitting."

neither Rectory nor Endowment. The Curate or Vicar of both, is dependent on the Parochial Minister. To preserve this parochial dependence, a reservation is made of repairing to the Parish Church, on the great festival days. This explains the Sections in several Acts of Assembly founding Chapels of Ease in South-Carolina, wherein Christmas Day, Easter Day and Whitsunday are exclusively reserved for the service of the Parish Church.*

In consequence of Mr. Clerk's death, the Churchwardens and Vestry applied to the Society for another Missionary. The Rev. Bryan Hunt, A. M. was sent to the Parish in 1722, but his Mission proved unsuccessful. His contentious disposition rendered him disagreeable to the Parishioners, and unfit for the Mission. After many differences and contests, he returned to England in 1728. The Rev. Daniel Dwight, A. M. succeeded him in 1729. He was Ordained Deacon, May 25, 1729, by Dr. Waugh, Bishop of Carlisle; and Priest, by Dr. Gibson, Bishop of London, June 1st, 1729.

The earliest record extant of the Parochial elections, is April 19, 1732, when the following were elected: Churchwardens: Paul De St. Julien and John Harleston, jun. Vestrymen: Thomas Broughton, John Colleton, Nathaniel Broughton, John Gibbes, Thomas Cordes, James Le Bas, and H. Butler.

The liberality of the first royal Governor, Sir Francis Nicholson, in patronising learning and religion, had happily excited similar dispositions in others, and produced the establishment of schools for the instruction of the Colonists. The late Mr. James Child, bequeathed £600 Cur. and a lot of land, for founding a Free-School at Childsbury, and subsequently, the inhabitants subscribed a further sum of £2200 Cur. To these was added, the interest of £200 given by the

* See Burn's Ecclesiastical Law, I. 299. See likewise Act for building a Chapel of Ease at Markley's Old Field in this Parish, at the end of the chapter.

executors of Francis Williams. The Assembly passed an Act, June 9, 1733, "for erecting a Free-School at Childsbury." No person was eligible to be a Trustee, except he subscribed £100, or be entitled to vote, except he subscribed £50.

In 1733, Mr. Dwight baptised 21 White, and 2 Black children. The Parsonage-House being much decayed, the Assembly, April 3, 1740, granted £125 for its repair.

Mr. Dwight died March 28, 1748, and was buried at Strawberry Chapel.*

In consequence of his death, the Vestry immediately applied to the Bishop of London, and the Society, for another Missionary. Application was likewise made to the Commissary for a supply of Clergymen during the vacancy. The Rev. Messrs. Orr, Cotes, and Garden, jun. were appointed at a Visitation of the Clergy, April 20, to officiate in this Parish, once a month; for which they received the sum allowed by Law. At the Visitation in 1749, the Rev. Mr. Garden, jun. and the Rev. Mr. Cotes, were appointed to the same duty.

Mr. Dwight was succeeded in this Mission by the Rev. Robert Cuming, A. M. who arrived in the Province Nov. 18, 1749. He was Ordained Deacon, by Dr. Gooch, Bishop of Ely, Dec. 21, 1748; and Priest, by Dr. Thomas, Bishop of Peterborough, Dec. 23, 1748. He died July 26, 1750.

The death of Mr. Cuming having again left the Parish without a Minister, the attention of the Vestry was turned to the Rev. Levi Durand, Rector of Christ Church Parish, who was desirous of resigning his Cure. He was invited 28th August, to take charge of the Church, and in November he removed to the Parish. The Vestry immediately applied to the Society to transfer his Mission to St. John's, and the applica-

* The following inscription is on his tombstone:

Here lieth the Body of the Rev. Mr. DANIEL DWIGHT, A. M.
Late Rector of the Parish of St. John's; who Departed this Life in Peace, 28th of March, 1748; and died in the safe Communion of the Church of England in which he lived, constantly endeavouring to recommend its constitution to all who were either disaffected or strangers to it.

tion being accompanied by Mr. Durand's earnest solicitations, it was granted. He was not, however, permanently settled in the Cure till 1753, when conformably to a Precept from the Church Commissioners, the Parishioners assembled March 14, and elected Mr. Durand, Rector of the Parish.

The Parish Church having been accidentally destroyed by fire, Feb. 17, 1755, the Assembly were petitioned for their aid in building another. An Act was accordingly passed, March 19, 1756, "for building a new Church in the Parish of St. John, in Berkley County.". The Act directed it to be built on any part of the three acres, which had formerly been given for a Church and Churchyard. Thomas Cordes, William Moultrie, Alexander Broughton, James Cordes and Stephen Mazyck, were appointed Commissioners, to receive subscriptions, build the Church, and sell the Pews.

The Rev. Mr. Durand informed the Society, Nov. 18, 1757, that he and his family had been sick, but, through the mercy of God, were recovering. He stated that, his Parishioners were zealous in the cause of religion, and had subscribed £3000 Cur. towards building a new Church. In 1761, Mr. Durand went to the Northward with the Rev. Mr. Garden, Rector of St. Thomas'. A constant residence in the country, and the heavy duty of the Missions, had so impaired their health, that the Physicians prescribed a change of climate for their recovery. The Rev. Mr. Harrison and the Rev. Mr. Keith, officiated, occasionally, in the Church, during Mr. Durand's absence. In a Letter to the Society, Jan. 1, 1761, he gave them an account of his journey, and stated how much he was gratified on his return, to see collected in the Churchyard, the materials for a new church.

Mr. Durand wrote to the Society, Nov. 28, 1763, and again Oct. 1, 1764. He informed them that since the 12th Jan. 1763, he had baptised 22 Infants; one

of them a Negro child born of Christian parents; that his Communicants were reduced by deaths and removals to 30, and that he had been severely afflicted with illness in the autumn for many years. But although his constitution had been greatly injured, he should endeavour to perform the duties of his office; and he flattered himself with the hope, that his labours for 24 years had not been without success, in the sphere in which Divine Providence had placed him. His congregation consisted of 24 families, who were regular in their attendance on public worship. They had began the new Church; for which £3000 Cur. had been subscribed by the Parishioners, and £1000 had been granted by the Assembly.

The Parish Church is usually called Biggin Church, being near Biggin Creek.* It is 60 feet by 40 in the clear. Until the Church was finished, Divine Service was performed in a small wooden building erected for that purpose, in the Churchyard, at the expense of Mr. Cordes. The poor settlers, about 25 miles from the Parsonage,† had raised a Log-house, 30 feet by 20, for a place of worship, and allowed their Schoolmaster a small salary, to read for them, on Sundays, the Liturgy of the Church, and a Sermon. Once in two months, Mr. Durand officiated there, and baptised their children; and he generally had more hearers than the building could contain. At the other end of the Parish, was a neat, well-finished chapel,‡ established by Law, where he was obliged to officiate every fourth Sunday, to a regular and devout congregation. Mr. Durand complained that he found his duties very fatiguing, from his increasing infirmities, and the scattered situation of his people; but although his body was much emaciated, he would cheerfully go through the labours of his ministry so

* Biggin Church, and the upper Glebe, are described in the title deeds as being situated on *Tipicop-Haw Hill*. This has been corrupted into Tippy-cut-law hill.

† Now called Chapel Hill.

‡ Strawberry Chapel.

long as it should please God to support his tottering frame. He died in 1765.

The Society gave notice, in 1765, that as St. John's Parish had become vacant by the death of Mr. Durand, it would, in future, be supplied without any allowance from that Institution. The provision of £100 Stg. made by law, with other emoluments, were deemed a sufficient support, for the country clergy.

During the vacancy, the Rev. Messrs. Garden, Keith, Harrison, and Smith, officiated occasionally, and received the salary allowed by Law. The Rev. John Hockley, A. M. arrived in the Province in 1765, and Nov. 10, took charge of the Parish. His health soon began to decline, and he resigned his Cure, May 10, 1767, and returned to England. The neighbouring Clergy were invited to supply, occasionally, the vacant Pulpit, when the Rev. Messrs. Smith, Garden, Keith, Turquand, and Pearce, performed that duty.

The Rev. Richard Farmer, A. M. was engaged in England for this Parish. He arrived Feb. 26, 1769, and immediately entered on the duties of his Cure; but died the same year. He was succeeded by the Rev. Samuel Hart, A. M. Assistant Minister of St. Michael's, Charles-Town; who entered on the duties of the Cure, June 2, 1770.

The Inhabitants represented to the Assembly, that the Church and Chapel being both at the lower end of the Parish, were too distant for many of the Parishioners to attend Public Worship in either, and requested, that a chapel might be built in the upper part of the Parish. An Act was therefore passed, April 7, 1770, for building a Chapel of Ease, at or near Markley's Old Field;* and Henry Ravenel, Peter Gourdin, Job Marion, Peter Whitten and Samuel Littell, were appointed the Commissioners. The Rector or Minister of the Parish, was required to perform Divine Service in this Chapel every fifth Sunday: "Provided,

* Behind the 45 Mile House.

That on every Easter Sunday, Whitsunday and Christmas Day, the Rector or Minister of the said Parish, do perform Divine Service at the said Parish Church."

The Rev. Mr. Hart died in this Parish in 1779.

The Sacramental Plate, with the exception of the French Chalice, was, probably, purchased by the Parish. It has the following inscription on each piece: *St. John's Parish, South-Carolina in America.*

A Chalice of Silver, gilt, was presented to the Parish. It had been used by the Protestants in France, before the revocation of the Edict of Nantz, and was brought to Carolina by the Rev. Mr. Lessou, formerly Minister of a French congregation in this Province.

Biggin Church was garrisoned by a party of British troops, in 1781, under the command of Lt. Col. Coates. When they were compelled to abandon it, they set it on fire, to prevent the stores it contained from falling into the hands of the Americans. It has since been repaired.

After the War, the Rev. Joseph White, a native of Virginia, and the Rev. Andrew M'Cully, officiated here for some time. The Rev. Peter Manigault Parker was invited to this Cure, April 3, 1796, and resigned it in 1802. The Rev. Christopher Edwards Gadsden, was elected Jan. 1808, and resigned Feb. 2, 1810, to enter upon the duties of Assistant Minister of St. Philip's Church. He was succeeded by the present Rector, the Rev. John Jacob Tschudy, A. M. formerly Rector of Claremont, who entered on the duties of the Cure, Dec. 1811. An interesting account of this gentleman's exertions and success, in communicating religious instruction to the Negroes, will be found in the Journals of the Convention of 1819.

The church was Incorporated in 1794, by the name of "The Vestry and Churchwardens of the Episcopal Church of St. John's, Berkley county." The late Elias Ball, Esq. presented the Parish in 1809, with a Glebe of 63 acres, on which is a frame house of three

stories, which he purchased for the purpose, and put into complete repair. This is the residence of the Rector. This Parish continues to be a highly respectable and flourishing Cure. Divine Service is performed on alternate Sundays, at Biggin Church, and Strawberry Chapel, from Nov. to June. During the summer, the inhabitants reside either in Charleston, or at Cordesville, a Pine Land settlement, where, from its elevation and aridity, health is generally enjoyed.

LIST

Of Baptisms, Marriages and Burials in St. John's Parish, Berkley.

The Parochial Register extends no further back than 1752.

	BAPTISMS.	MARRIAGES.	BURIALS.
1752	4	6	–
1753	24	0	8
1754	5	2	4
1755	15	5	3
1756	5	3	0
1757	4	2	1
1758	0	3	5
1759	8	5	3
1760	1	5	–
1761	14	5	11
1762	5	5	2
1763	11	3	3
1764	14	0	10
1765	5	0	1
1766	5	2	1
1767	5	4	1
1768	2	1	1
1769	11	3	3
1770	4	4	4
1771	11	0	3
1772	7	3	11
1773	9	9	5
1774	12	7	5
1775	4	7	6
1776	8	9	0

Reported to the Convention in 1818, for the year preceding:
Baptisms 11. Marriages 3. Funerals 6. Communicants, 43 Whites and 14 Blacks.

CHAPTER VII.

Christ Church Parish.

THIS Parish was established by Act of the Assembly, Nov. 30, 1706; and its boundaries defined by another Act, Dec. 18, 1708, as follow: "to the North-East by a large Creek, or River, commonly called Awindaw Creek, or Seawee River, being the bounds of Craven county, to the South-East by the Sea, to the West by Wando River, and to the North-West partly by the said River, and partly by a line drawn from the Cowpen of Capt. Robert Daniel, or the Swamp of the head of Wando River exclusive, to the Cowpen of Joseph Wigfal, on the head of the said Awindaw Creek or Seawee River inclusive."

The first Clergyman who officiated in this Parish was the Rev. Edward Marston. He had been removed from St. Philip's, by the Board of Lay Commissioners, and was offered a settlement in this Parish, which he refused.

The foundation of the Church was laid in 1707; but it was not completed for some years. The grant of £333 6 8, by the Assembly, was found insufficient; but a further grant of £225, with the aid of private subscriptions, enabled the Vestry to finish the Church; to purchase a Glebe of 100 acres, four miles from the Church, and to build a convenient Parsonage-House.

The Inhabitants professing the worship of the Church of England, elected the Rev. Richard Marsden, A. M. Rector of this Parish, Aug. 9, 1708. The earliest record of Church Officers is in this year, when the following were elected: Churchwardens; David Maybank and Henry Gill. Vestrymen; Thomas Barton, capt. William Capers, Leonard Hickman, John Simes, Richard Fairchild, John Hale and Nathaniel Loughton.

Mr. Marsden went to England in 1709. The Parish being thus left destitute of a Minister, the Vestry requested the Rev. Mr. Commissary Johnson, to procure them the occasional services of the neighbouring Clergy, until they should receive a Minister from England. In consequence of this application, the Commissary and the Rev. Messrs. Maule and Hasell, Missionaries of *the Society for the Propagation of the Gospel in Foreign Parts*, and the Rev. Mr. Le Pierre, performed Divine Service in this Parish, each of them, once a month.

The Vestry immediately made the following application to the Society:

"To the Most Reverend, the Right Reverend, and Right Honourable, and Honourable the Lords and others, the Rev. and Hon. Members of the Society for the Propagation of the Gospel in Foreign Parts.

"May it please your Lordships, and the Honourable Gentlemen of the said Society.

"That we, whose names are hereunder written, being the Vestry and Churchwardens of the Parish of Christ Church, in South-Carolina, Do presume to give your Honourable Society the trouble of this Letter, and to request the favour of them to supply this Parish with a good and able Minister, we having been destitute of a Minister these two years, and upwards; and indeed, can hardly say we ever had any, since the passing of the Act of Assembly for settling the Church in this Province; for upon Mr. Edward Marston being removed from Charles-Town, we got him into our

Parish to preach amongst us; and having the recommendation of the Lords Proprietors, and my Lord of London, we had thoughts of choosing him as our Minister. When he had been with us some time, he might have been chosen, had he not refused it; but a little time, however, showed us, that it was happy for us he was not chosen, as he had not given over his litigious, contentious temper. But, presuming that your Honours are well acquainted with his character, we shall say no more of him.

"Having got clear of him, one Mr. Richard Marsden came into our Parish, whom we chose for our Minister; yet notwithstanding the encouragement he received from us, by a private subscription, amounting nearly to one hundred pounds, he did not stay with us above twelve months, when pretending business in England, he got our leave for his departure, but he never returned to us again, and is now in the Island of Barbados. Therefore we are still unprovided with a Minister, by which means many unstable people among us, who are not well grounded in their religion, go to separate congregations, or else neglect Religion altogether.

"Therefore we make our request to your Honourable Society, that you would be pleased to send us a Minister to our Parish, who is a Person of a Pious, Sober and Virtuous Life, and a good Preacher, that we may again have the public Worship of God, and the preaching of the Gospel restored to us according to the Doctrine of the Church of England."

The Assembly directed the Public Receiver, Oct. 11, 1711, to pay £30 yearly to the Vestry of this Parish, to distribute among "such Ministers as should preach in their Church," until they should be supplied with a Rector.

The Rev. Gilbert Jones, A. M. arrived, with his family, from England, March 1711–12, and on the 24th of that month was appointed to this Cure, until

they should hear from the Society in England. He was to receive at the rate of £100 *per ann.* But an election being held for a Rector, Dec. 10, 1712, pursuant to an Order from the Church Commissioners, Mr. Jones was chosen conformably to Law. The Vestry apologized to the Society for having proceeded to an election without waiting for their answer, but assured them that they were solely influenced by their "zeal for, and earnest desire of, the Liturgy of the Church of England." Mr. Jones was in poor circumstances, and the Assembly, April 2d, 1712, generously granted him £50 cur. to defray the expense of his passage. He was subsequently appointed a Missionary of the Society, and was very assiduous and successful in the discharge of his Parochial duties. Soon after his settlement in the Parish, he informed the Society, that he had baptised 136 children, and 7 adults; and that the Persons who kept house in the Parish, did not exceed 105. These Baptisms appear not to have been recorded in the Parish Register, but in the Missionary's *Notitia Parochialis.* This pious man had the good of souls so much at heart, that he declined receiving any contribution from his Parishioners, but was content with his salary from the Province. He was induced to this measure from the consideration, that his parishioners had suffered greatly in the Indian war, and he was fearful that some, who were unsettled in their religious principles, might deem their religion too dear, and forsake it altogether. Mr. Jones felt great interest in the spiritual welfare of the Negroes, and "endeavoured to persuade their owners to assist in having them instructed in the christian faith; but he found this good work lay under difficulties, as yet insuperable." In a letter to the Society he says, "though labouring in vain be very discouraging, yet, by the help of God, I will not cease my labours; and if I shall gain but one Proselyte, I shall not think much

of all my pains." His constant application to parochial duty, and several severe fits of sickness, so impaired his constitution, that he was at length obliged to leave Carolina. He went to England in 1721, and did not return.

The Society appointed the Rev. Benjamin Pownal, A. M. his successor. He arrived in Nov. 1722; and a Precept having been issued by the Church Commissioners, the Parishioners elected him Rector Dec. 5, 1722.

In 1724, this Parish contained 470 freemen, "among whom were but few Dissenters," and above 700 slaves.* The inhabitants were sober, industrious, and regular attendants on public worship; but only a few Negroes understood English, or had any knowledge of religion. The congregation was numerous; there were 30 communicants, and many adults had been baptised. Mr. Pownal returned to England in this year, on account of his private affairs.

The Church was accidentally destroyed by fire, Feb. 13, 1724–5, but arrangements were immediately made to rebuild it. The Rev. John Warden, A. M. was chosen, Aug. 15, 1725, to officiate in the Parish during the Vacancy. He received the same salary as the settled clergy; and died the next year.

The Rev. Thomas Morritt was appointed, April 30, 1726, to officiate, until a Missionary should arrive from England. He continued in the Church until the arrival of the Rev. John Winteley, A. M. March 1, 1726–7, who had been appointed a Missionary by the Society. He entered on his duties, March 5, 1726–7. Mr. Morritt was soon after appointed by the Society to the mission at Prince George's, Winyaw.

The new church having been finished by private benefactions, and a grant from the Assembly, was solemnly dedicated March 28, 1727.† Pursuant to a

* In 1819 the number of white inhabitants was 412.

† Before the establishment of the Episcopate in America, our Churches could not be *consecrated*. They could only be set apart for Public Worship, and declared to be secluded from all secular uses, either by an official act of the Vestry,

Precept from the Church Commissioners, the Parishioners met to elect a Rector. It had been usual to choose the missionaries to this office, but Mr. Winteley's conduct not being satisfactory to the Parishioners, he was not elected. He discontinued his functions Jan. 1, 1728, and left the Province.

The Rev. Edward Dyson was engaged Feb. 1, 1730, to serve the cure until a Missionary should arrive from England. He discontinued his functions July 19th, following, in consequence of the arrival of the Rev. John Fulton, A. M. as a Missionary from the Society, who, on the 26th of that month, took charge of the cure. He was Ordained by Dr. Gibson, Bishop of London, Deacon, Jan. 18, and Priest, Feb. 22, 1729. Mr. Fulton had several severe fits of illness, which were supposed to have been owing to his own imprudence. He was tried for intemperance in the Commissary's Court, and suspended. The Rev. Laurence O'Neill, A. M. was invited, June 2, 1734, to officiate during the Vacancy. He exhibited to the Commissary, May 23, 1734, his Letters of Priest's Orders, signed by Dr. King, Archbishop of Dublin, Nov. 16, 1719; and likewise Letters Dimissory from Dr. Hoadly, Archbishop of Dublin, dated Nov. 20, 1733. He remained in this cure until Feb. 5, 1735, when the Rev. John Fullerton, A. M. took charge of the Parish as a missionary from the Society. The thanks of the Vestry were voted, May 26th, to Mrs. Susannah Haddrel, for her present of a Surplice.

The Parishioners were highly satisfied with the conduct and services of Mr. Fullerton, and rejoiced that their Church was once more so respectably supplied. But in the midst of these agreeable feelings, Mr. Fullerton was taken ill, and died Sept. 4, 1735. On the 13th, the Vestry wrote to the Society, and to the Bishop of London, acquainting them with the loss they had sus-

or, at the opening of the Church, by an appropriate discourse of the Preacher. The first Church consecrated in South-Carolina, was St. Paul's, Colleton, Jan. 10, 1613, by the late Bishop Dehon See page 248.

tained in Mr. Fullerton's death, and solicited them to send another missionary to the Parish.

In 1736 the Rev. Thomas Morritt was appointed by the Society a missionary to this Parish; but some unfavourable reports having reached them, from his former residence in Prince Frederick's, the Vestry refused to receive him, and the neighbouring clergy occasionally supplied the cure. The Vestry, Oct. 7, 1737, appointed the Parish Clerk, Stephen Hartley, to read on Sundays, and Holy days, the morning and evening Prayers; and a Sermon after Morning Service, until the vacancy should be filled.

The Rev. Robert Small, A. M. arrived as a missionary in Oct. 1738, and was joyfully received by the Vestry. It appears by his testimonials, which he exhibited to the Commissary, Oct. 18, 1738, that he was Ordained Deacon, Feb. 26, 1737, and Priest, April 16, 1738, by Dr. Gibson, Bishop of London. His License for this Province was dated May 15, 1738.

The Parsonage House not being worth repairing, the Churchwardens and Vestry petitioned the Assembly, for aid in building another. A grant of £400, was made to them for that purpose, Feb. 22, 1738–9; and £300 was raised among the Parishioners by subscription.

Mr. Small died Sept. 28, 1739, and the Rev. John Holmes was appointed, June 15, 1740, to the cure of this Parish; with a salary of £80 Stg. a year. But on the 15th November following, the Rev. Levi Durand, A. M. arrived in the Parish, as the Society's Missionary, and immediately entered on the duties of the cure. He was Ordained by Dr. Hoadly, Archbishop of Dublin, Deacon, June 12, 1738, and Priest, Nov. 19, 1739.

Mr. Durand was unanimously elected Rector, Feb. 23, 1741, agreeably to the provisions of the Church Act.

In 1750, there were 60 communicants. Mr. Durand continued in this cure eleven years, when, at the

request of himself, and the Churchwardens and Vestry of St. John's Parish, Berkley, he was removed by the Society to that mission, Nov. 1751. In their letter of removal the Society promise to send another Missionary to Christ Church, "as soon as it should appear that some things, then amiss in that Parish, were rectified." It does not appear what those things were.

After the removal of Mr. Durand, the neighbouring Clergy occasionally supplied the vacant cure. The Rev. Winwood Serjeant was Rector of this Parish in 1759; and some time before the War, the Rev. Henry Purcell was settled in this cure.

The church was burnt by the British in 1782.

The church remained for many years without an Incumbent. The Clergy of the city occasionally visited it, and administered the Ordinances of religion. The Rev. Albert Arney Muller, A. M. was elected Rector, Nov. 1, 1819. He was Ordained Deacon, April 25, 1817, by Bishop Dehon, of this Diocess, and Priest, May 16, 1818, by Bishop White, of Pennsylvania.

The Pro. Epis. Society for the Advancement of Christianity in So. Ca. have granted to this Parish, $500, *per ann.* for two years, in aid of their funds for the support of a Clergyman.

The Communion Plate of this Parish consists of a Chalice and Paten; upon the latter is the following inscription: *The Gift of Jacob Motte, Esq. to Christ Church* 1763. The Books, Vestments, some of the Plate, &c. belonging to the Church, were kept at the house of one of the Church Officers, which was burnt by the British in the Revolutionary War, and lost.

A considerable portion of the Journals of this Parish, is lost. The church was incorporated March 27, 1787.

PAROCHIAL REGISTER of Christ Church Parish.

BIRTHS & BAPTISMS.		MARRIAGES.		BURIALS.	
1694	2	1705	1	1709	5
5	1	15	1	10	6
6	1	17	1	11	3
8	1	18	1	13	4
9	1	19	1	16	1
1700	3	1723	5	19	3
1	2	4	5	1720	3
2	4	5	2	1	3
4	2	7	5	2	2
5	1	8	3	3	14
6	4	9	1	4	3
7	5	1730	5	5	1
8	10	1	4	6	7
9	8	2	5	7	9
1710	9	3	1	8	15
11	6	5	3	9	24
12	4	6	5	1730	16
13	4	7	2	1	11
14	6	8	2	2	17
15	6	9	2	3	1
16	4	1740	4	4	4
17	1	1	9	5	5
18	3	2	7	6	7
19	10	3	7	7	2
1720	22	4	9	8	1
1	8	5	13	9	38
2	9	6	7	1740	13
3	21	7	1	1	6
4	19	8	3	2	6
5	7	9	8	3	10
6	15	1750	8	4	7
7	24	1	9	5	7
8	21	9	1	6	13
9	17	1760	1	7	13
1730	11			8	5
1	7			9	12
2	13			1750	8
3	13			1	20
4	15			2	1
5	10			5	2
6	21			6	1
7	9			8	3
8	20			9	2
9	27				
1740	8				
1	16				
2	12				
3	17				
4	7				
5	13				
6	9				
7	21				
8	6				
9	11				
1750	15				
1	16				
2	4				
3	4				
5	9				
6	2				
7	3				
8	4				
9	9				
1760	1				

CHAPTER VIII.

Parish of St. Thomas and St. Dennis.

THESE Parishes were at first distinct. St. Dennis was settled by French Protestants soon after the revocation of the Edict of Nantz, in 1685. St. Thomas' Parish was laid off, with several others, Nov. 30, 1706; and its boundaries defined by another Act passed Dec. 18, 1708, as follows: "to the N. E. by the Bounds of Craven County; to the South by the bounds of Christ Church Parish and Wando River; to the West by Cooper River, to that tract of land, commonly called the Hagin, inclusive, and to the North by the Eastern branch of the said Cooper River, to the Plantation of the Right Hon. Sir Nathaniel Johnson, Knight, Governor, exclusive, and then, by an East line from the northernmost Part of the said Plantation to the bounds of Craven County.* The first Church was built in 1703, by the private subscription of the Parishioners, and the liberal assistance of Sir Nathaniel Johnson. This was the first Episcopal Church in the Province, out of Charles-Town. It was erected on the eastern side of the east branch of Cooper River; was built of cypress 30 feet square, upon a small hill, usually called Pompion hill, which gave its name to the Church. It was afterwards used as a

* It was declared by an Act, March 5, 1736-7, that the Parishes of St. Thomas and St. Dennis "were bounded by the most northerly branch of the said Eastern branch of Cooper river."

Chapel of Ease. The Parish Church was built pursuant to an Act passed in 1706. It was of brick, and was erected on a neck of land, on the N. W. side of Wando River. It was begun in 1707, and finished in 1708; the latter date is inscribed on one of the bricks. There were 200 acres of Land attached to it, as a Glebe, and 420 to the Chapel of Ease. The money allowed by government for building the Parsonage House, being insufficient, it was placed at Interest, until it should amount to the sum required.

In 1709, the Rev. Thomas Hasell,* A. M. was sent by *the Society for the Propagation of the Gospel in Foreign Parts*, as a Missionary to this Parish. He was born in England, and was Ordained Deacon, April 10th, 1705, by Dr. Compton, Bishop of London. On his arrival in Carolina, in 1705, he was employed by the Society as a Catechist in Charles-Town, and discharged his duties with diligence and success. In 1709 he went to England and was Ordained Priest, July 31st, by the Bishop of London. Mr. Hasell was very successful in his Mission, which he ascribed, under God, to the distribution of the Book of Common Prayer. In 1713, the Parish contained about 120 families, including the Orange Settlement, of French Protestants.†

In March 1721, Richard Beresford, Esq. of this Parish died, and by his will made the following provision for the education of the poor:

"Item. I Give, Devise and Bequeath unto the said Colonel Thomas Broughton, his Executors and Administrators, all the Rest and Residue of the yearly Profits and Produce of my said Real and Personal Estate, not herein before Devised, until my said Son shall attain to his age of one and twenty years, upon

* Three of the descendants of Mr. Hasell are now in the Church in this Diocess: the Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's, Charleston; the Rev. Allston Gibbes, and the Rev. Henry Gibbes, Minister of All Saints, Waccamaw.

† In 1819, St. Thomas and St. Dennis contained 212 white inhabitants.

the further special Trust and Confidence, and for the several Uses, Intents and Purposes herein after mentioned; that is to say, Upon Trust, that he the said Thomas Broughton, Do yearly and every year, Pay the same into the hands of the Vestry, for the time being, of the Parish of St. Thomas in Berkley County, to be disposed of by the said Vestry, or the major part of them, in manner following, that is to say, one third part thereof to the Schoolmaster, or Schoolmasters of the said Parish, (for the time being) and the other two thirds of the said Residue of the said Profits and Produce of my said Real and Personal Estate, until my said Son shall come of age, for and towards the support, maintenance, tuition and education of the children of the Poor of the said Parish as shall be there sent to School, during the time aforesaid, there to be taught and instructed in Reading, Writing and Casting Accounts, Learning of the several Languages, Mathematics, or other Liberal Learning, and Education, as the said Vestry shall Direct, and in Case there shall be no Schoolmaster or Schoolmasters, Reading and Teaching in the said Parish of St. Thomas', I will, That the said Vestry do Employ the said Profits of my said Estate, so paid into their Hands, towards the building of a School or Schools in the said Parish, until a Schoolmaster or Schoolmasters can or may conveniently be had, or put the same out at Interest for any of the Purposes aforesaid, as they shall think best and most convenient."

The Vestry accordingly received from his estate, £6,500, Car. Money, for promoting these pious and charitable purposes. They laid out £1200, in the purchase of a plantation, about half a mile from the Church, containing 600 acres, with convenient buildings upon it, for the intended School, and placed the balance of the money at interest, upon landed security. This charitable foundation was called by the Vestry

Beresford Bounty. Their Seal for this Trust has the following Motto:

Deus Benedicat Operi et faventibus.

The Vestry were Incorporated May 29th, 1736, the more effectually to enable them to execute the Trust of the Testator.* This is the only instance of the Incorporation of a Vestry under the establishment. The Rectors, for the time being, were incorporate, and possessed the usual powers of corporate bodies.†

In 1728, the inhabitants of this Parish, including the Orange settlement, were computed to amount to 565 whites, 950 negroes, 60 Indian slaves, and 20 free negroes.

Desirous of fulfilling the trust reposed in them by Mr. Beresford, the Vestry addressed a Letter to the Bishop of London, requesting him to recommend a Person qualified to take charge of the School.

The laudable and Christian example set to the Parishioners by Mr. Beresford, was followed by Mr. Richard Harris.

The following extract is taken from his Will, dated Jan. 10, 1731–2.

"Item. I give and bequeath to the Minister and Vestry of the Parish of St. Thomas, and their Successors for the time being, the sum of Five Hundred Pounds Current Money of this Province, to be put out at Interest by my Executor till the same shall arise to the sum of one Thousand Pounds, which said Thou-

* It was provided by the Act, that, no person be deemed a Member of the said Vestry, until he had taken the following Oath: "I, A. B. do solemnly and sincerely acknowledge and swear, that I do not owe or am indebted to the Vestry of the Parish of St. Thomas, in Berkley County, on account of the donation of Richard Beresford, Esq. deceased, any sum or sums of Money whatsoever, and I do solemnly promise, that I will not, during the time of my being a Vestryman, apply for or take up at Interest any sum or sums of Money of or from the said Vestry, and that I will well and faithfully execute the Office of a Vestryman of the Parish of St. Thomas, and to the utmost of my power observe and follow the directions of the Act of the General Assembly made for Incorporating the said Vestry, and for other purposes in the said Act mentioned. So help me God." It was likewise directed that, duplicates of the Treasurer's Accounts, and a copy of the proceedings of the Vestry, be laid before the Court of Chancery, once every year.

† See Church Act, Appendix I. I, S. XV.

sand Pounds shall be paid by my Executor to the Minister and Vestry of the Parish of St. Thomas', and be by them put out at Interest for ever, and the Interest arising thereby to be applied towards the Education and Maintenance of the Poor Children of the said Parish, and for no other use whatsoever."

In the division of the lower part of the Province into Parishes, Nov. 30, 1706, the French settlement, called Orange Quarter, fell within the limits of St. Thomas'; but as few of the Inhabitants understood English sufficiently to attend the service of the church, it was erected into a distinct Parish and called St. Dennis. They had a small church of their own, and it was well attended while they had a French Clergyman. The Rev. Mr. Le Pierre was their only Minister. Their means being inadequate to the support of a Clergyman, they petitioned the Assembly to be made a Parish, and to have a public allowance, like other Parishes, for the support of a Minister Episcopally ordained, who should use the Liturgy of the Church of England, but should preach in French.

The Assembly enacted, Dec. 18, 1708, that, "Whereas by the above-mentioned Limits and Bounds of the several Parishes of St. Thomas and St. Dennis, [established by this Act,] the said Parish of St. Dennis is included in the said Bounds, and it will be difficult at present to fix the Bounds of the said Parish of St. Dennis, lying in the midst of the Bounds, and designed at the present only for the use of the French Settlement which, at present, are mixed with English. *Be it therefore further enacted*, by the authority aforesaid, that the French Congregation of the Church of St. Dennis, only shall be liable to the Charges and Parochial Duties belonging to the said Church, during the time that the Divine Service of the said Congregation, be in the French Language, and that for the future, when the Service shall be performed in the English Language, the said Church of St. Dennis shall become

a Chapel of Ease to the said Parish Church of St. Thomas."

The Rev. Mr. Le Pierre being in necessitous circumstances, the Assembly, Oct. 11, 1711, granted him £20, Cur. for "his present relief and support;" and on April 2, 1712, they added £50 to his salary. An Act was passed June 7, 1712, increasing it to £100 *per ann.* He died in 1728.

The Rev. John James Tissot was appointed to this Parish, by Dr. Gibson, Bishop of London, Aug. 8, 1729, and arrived in 1730. He was Ordained by Dr. Smalbroke, Bishop of St. David's, Deacon, July 20th, and Priest, Aug. 30, 1729. He died in 1763.

The Course of Instruction in the School, having been hitherto confined to the lower branches of useful education, as Reading, Writing and Arithmetic, the Vestry were now desirous of having the languages taught, agreeably to the Testator's Will. And as the Rev. Mr. Hasell had become infirm, from frequent and severe indisposition, the Vestry applied to the Bishop of London, Sept. 21, 1742, for an Assistant to the Rector, who might also instruct the higher classes of the School.

The Rev. Alexander Garden, jun. A. M. Nephew to the Commissary, arrived in the Parish in the summer of 1743; and on the 18th July, was elected teacher of Languages in the School. He was Ordained by Dr. Benson, Bishop of Gloucester, Deacon, April 10th, and Priest, April 17th, 1743. Mr. Hasell, having been for some time unable to discharge his functions, through age and infirmities, Mr. Garden took charge of the Church. Mr. Hasell died, Nov. 9, 1744, full of years and reputation, having been in this Mission for 35 years. The Churchwardens and Vestry immediately wrote to the Society, and recommended Mr. Garden as his Successor, as he had officiated for them nearly 18 months, and was highly esteemed for

his doctrine and morals. The Society soon after appointed him to this Mission.

An Act was passed June 13, 1747, declaring the Chapel at Pompion Hill, a Parochial Chapel of Ease for the Parish of St. Thomas; and the Rector or Minister of the Parish was required to perform service therein, every third Sunday, according to the Rubric and Liturgy of the Church of England. And that part of the Act of Dec. 18, 1708, which appoints the church of St. Dennis as a Chapel of Ease to St. Thomas', was repealed.

The Rev. Mr. Garden informed the Society in 1755, that most of the French Refugees who had inhabited the Parish, were dead, and their descendents, understanding the English language, had united themselves with the Church; that many of them had become communicants, as well as several persons of other denominations. In 1758, Mr. Garden informed them that, he had been very infirm for upwards of fifteen months, but out of regard for his duty to God, and his obligations to the Society, he would not leave his Cure, unless he was compelled by increasing infirmities. He informed them, further, that the Church and Chapel were both well attended, and the Congregations regular, serious and attentive; that he had lately baptised a negro child born of Christian parents, and was then preparing a negro adult for a worthy reception of the Lord's Supper.

In 1760, Mr. Garden went to the Northward for the recovery of his health, and wrote to the Society, April 3, 1761, an account of his journey. He was accompanied by the Rev. Mr. Durand, the Society's Missionary at St. John's, Berkley, whose health was likewise greatly impaired. The Rev. Robert Smith, of Charles-Town, and the Rev. Samuel F. Warren, of St. James', Santee, supplied St. Thomas' Church during Mr. Garden's absence. Mr. Garden officiated in many vacant churches on his journey, and visited many of the Missionaries and Clergy, whom, generally, he

found to be laborious and zealous in their cures, and their churches in a flourishing condition. In his Letter of April 22, 1762, Mr. Garden assured the Society of his zealous endeavours to discharge the duties of his sacred office, notwithstanding his health had been declining for some years. He further stated that, since the preceding April, he had baptised 20 white children, and one black; and that 30 children repeated their Catechism very distinctly, every Lord's day. On these occasions he generally explained to them this excellent summary of Christian Knowledge. He had received some additional communicants, but had lost others by death. The Chapel on Pompion hill having become ruinous, the Inhabitants resolved to build one of brick, 48 feet long, by 35 wide. This was expected to cost at least £600, Stg. 400 of which had already been subscribed. He concluded with observing that, since he had resided in this Parish, which was near 20 years, he had the happiness of seeing his congregations always ready and willing to contribute, what was necessary for the decent performance of public worship, and that he thought it his duty to mention this to their honour. He informed the Society, May 10, 1763, that arrangements had been made with the workmen, for rebuilding the Chapel at Pompion hill, for £3000 Cur. and that a further agreement had been made for finishing and adorning the inside for £1000, which they were in hopes would be allowed them by the Assembly. He likewise stated that, the Free-School in this Parish, founded by the late Richard Beresford, was flourishing under the care of the Vestry. Eight poor children were clothed, boarded and educated at the expense of that charity; and a Master was allowed a competent salary for teaching them Reading, Writing and Arithmetic, so as to fit them for apprentices. He concluded by stating, that the Vestry had the pleasure of seeing many who had been brought up in this Institution, living in the world as good Christians, and re-

spected as sober, industrious and useful members of society.

Mr. Garden again wrote to the Society, May 6, 1765, and stated that, the Chapel of Ease at Pompion hill was nearly finished, by the aid of private subscriptions, and £200 Stg. granted by the Assembly. Among the benefactors, Mr. Garden names Mr. Manigault, of Charles-Town, as particularly deserving of notice for his liberality. He had subscribed £50 Stg. towards building the Church, and had given 950 red tiles for the floor, which cost £10 Stg.

An Act was passed, April 12, 1768, setting forth that, in consequence of the decease of "the Rev. John James Tissot, late Minister to the French Congregation at Orange Quarter, in the Parish of St. Thomas and St. Dennis, and by the death of the greatest part of the Parishioners who understood the French Language, and also by the establishing a chapel of Ease at Pompion hill in the said Parish, the performing of Divine Service in the French tongue, is now unnecessary and disused, the French Congregation being incorporated with the rest of the Parish, and the French Church become useless for a place of worship. And whereas there are no Churchwardens, or Vestry of the said French congregation, or any other person authorized by Law to take charge of the Records and Effects belonging to the said church," the Churchwardens and Vestry of the Parish of St. Thomas and St. Dennis, were directed to sell the Lands and Buildings of the French Congregation, and to take possession of their Bonds, Monies and Effects, and to apply them to the benefit of the poor of St. Thomas and St. Dennis.

Among the "Rules and Orders agreed upon by the Vestry" to be observed by the scholars at Beresford Bounty, the following are worthy of notice and imitation:

"III. The master shall bring the children to church every Lord's day when there is Public Worship, and

shall teach them to behave themselves with all Reverence while they are in the House of God, and to join in the Public Service of the church; for which purpose they are to be furnished with Bibles and Common Prayer Books as soon as they can use them.

"IV. The master shall use prayers morning and evening in the School, and teach the children to pray, and to use Grace before and after meals."

The amount of Bonds at Interest, March 31, 1777, belonging to Beresford Bounty, was £16,013 3 11, Cur. In consequence of the War no meeting of the Vestry was held from 1779 to 1783, and the funds were greatly reduced, as the debts were paid in paper money.

The Rev. Mr. Garden died the beginning of 1783, honoured and beloved by all who knew him.

An Act was passed, March 10, 1784, "empowering the Vestry and Churchwardens of the Incorporated Church of England of the Parish of St. Thomas and St. Dennis, to sell the two Glebes belonging to the said church, and for investing the powers of the said corporation in the Vestry and Churchwardens for the time being, and their Successors."

The Journals of this Parish do not extend further back than Dec. 11, 1727, and no Parochial Register is extant.

The Rev. William Smith, Nephew to Bishop Smith, was elected Rector in 1785, resigned in May, 1788, and returned to England. He was succeeded in 1792, by the Rev. Samuel Nesbit, who left the state in 1793, when the Rev. George Pogson, was elected Rector. This gentleman was born in the County of Essex, Eng. and educated at Eton School. He was Ordained by the Bishop of Norwich, Deacon, March 20, 1791, and Priest, June 3, 1792. In Nov. 1793, he came to Charleston, and died of Yellow Fever, Sept. 1794, aged 29 years. He was succeeded by the Rev. John Thomson in 1796, who was Ordained by Bishop

Smith, of So. Ca. Deacon, Dec. 20, 1795, and Priest, Dec. 19, 1796. Mr. Thomson removed to St. James', Goose-Creek, and was succeeded by the Rev. George T. Nankivel, who was Ordained by Dr. Porteus, Bishop of London. He returned to England in 1809, and was succeeded in 1811, by the Rev. Joseph Warren, formerly Rector of the church on Edisto Island. He died in 1815. There is no Incumbent at present. [1819.]

The church was burnt in March 1815, in a conflagration of the woods. It has lately been rebuilt. It is 37 feet by 27; and its height 22. It is without Galleries or Pews. There is no Glebe; but the funds are good and increasing, and the public worship of the Episcopal Church will soon be restored to the Parish. From the unhealthiness of the climate, Divine Service is suspended during the summer.

CHAPTER IX.

St. James' Parish, Santee.

THE Parish of St. James', Santee, consisted chiefly of French Refugees, conforming to the Worship of the Church of England, and was usually denominated the French Settlement, or French Santee. That part of the Parish which now forms St. Stephen's, was called English Santee. St. James' contained upwards of 100 French families, who had fled from persecution after the revocation of the Edict of Nantz in 1685. There were likewise 60 English families, besides free Indians and Negro Slaves, and the inhabitants are said to have been industrious and religious.* The Church was built, at James-Town, of wood, on a brick foundation. When it was founded, is not now known, but the ruins still remain in the midst of a settled plantation. The Rev. Philip de Richbourg, a worthy and pious man, was its first Minister.

The Inhabitants petitioned the Assembly in 1706 to have their settlement made a Parish, and, at the same time, expressed their desire of being united to the Church of England, whose doctrine and discipline they professed highly to esteem. The Assembly passed An Act April 9, 1706, to erect the French Settlement on Santee into a Parish." This was afterwards repealed, and the Parish established by the Church Act, Nov. 30, 1706, wherein the Church at James-Town,

* In 1819 this Parish contained 411 white inhabitants.

was declared to be the Parish Church of St. James, Santee. The boundaries of the Parish were defined, by An Act Dec. 18, 1708, "to the N. E. by Santee river, to the S. E. by the Sea, and to the S. W. by Berkley County."

The Vestry having petitioned the Assembly, it was Ordered, June 3, 1712, "that the sum of £100 be paid the Vestry and Churchwardens of the Parish of St. James, Santee, out of the Public Treasury, towards purchasing the plantation of Alexander Chastaigner, and the Houses thereon standing, for a Glebe, Parsonage-House and Church, and to no other purpose or design."

An Act was passed June 12, 1714, "to erect a Parochial Chapel of Ease, separate from the Church of St. James', Santee, in Craven County, in the Parish of St. James." It was directed to be built at Echaw, and the Rector of St. James' was required to perform divine service therein according to the Rites of the Church of England.

In 1717, the Rev. Mr. de Richbourg died, greatly lamented for his piety and usefulness. The Parish continued vacant until 1720, when the Rev. Mr. Pouderous was licensed for this Cure, by Dr. Robinson, Bishop of London. These Clergymen were not Missionaries, but *the Society for the Propagation of the Gospel in Foreign Parts*, made them occasional presents, in consideration of their diligence and zeal.

In 1730, the Rev. Mr. Pouderous died. He was succeeded by the Rev. Stephen Coulet, who was Licensed for this Parish, by Dr. Gibson, Bishop of London, Aug. 9, 1731, and arrived in Charles-Town December 9, following. Having submitted his Testimonials to the Bishop's Commissary, he entered upon the duties of his Cure. He had been Ordained in the Church of Rome, but had renounced its errors, and embraced the Protestant faith in the Church of England. He stated to the Commissary that, he had

exhibited his Letters of Orders to the Bishop of London, with which he was satisfied. He had left them with the Vestry of the Church in the Savoy, lest, on his passage to America, he should fall into the hands of the French, or other Roman Catholics, and lose his life for having abandoned the Communion of the Church of Rome.

The Chapel of Ease at Echaw being found of little use to the Inhabitants, it was abolished, and two other Chapels ordered to be built, by "An Act to Repeal an Act for appointing a Chapel at Echaw, in the Parish of St. James', Santee, in Craven County, and for erecting two other Chapels in the said Parish, and to provide, that the Rector for the time being, of the said Parish, do preach and perform Divine Service in the English Tongue," passed August 20, 1731.

The Chapel in the lower part of the Parish, was directed to be built at the dividing of the Paths that lead to Mr. Jerman's and Santee Savannah, usually called Mr. Horry's Savannah; and Messrs. Jonah Collins, Daniel M'Gregory and Elias Horry, were appointed Commissioners for building the same. The Chapel in the upper part of the Parish, was ordered to be built some where near the place called Mr. Waites' Wolf-Trap. Messrs. William Waties, William Drake, and Thomas Cooper, were appointed Commissioners; and £200, were appropriated for each Chapel. The Rector of St. James', Santee, was required to officiate alternately at the Church and Chapels, in the English Tongue, and according to the Rites and Customs of the Church of England.

The Rev. Joseph Bugnion, petitioned the Assembly, Feb. 8, 1738–9, and stated that he had officiated in this Parish from Jan. 1735 to Sept. 1736, and solicited the usual payment for such services. The Assembly granted him £366 13 4. As Mr. Coulet was the Incumbent of the Parish, it is probable that he was out of the Province during that period.

The place selected for the Chapel at the lower end of the Parish, being deemed inconvenient by the Inhabitants, the building of it was postponed; and the Assembly, March 8, 1742, directed it to be built on or near the place where the old Chapel at Echaw stood. The second Echaw Chapel was built of brick, and completed in 1748. The following Inscription is cut in one of the bricks: *P. D. Aug.* 15, 1748. A convenient Parsonage-House was likewise built of brick, contiguous to the Chapel.

The Parish having become vacant by the death of the Rev. Mr. Coulet, in 1748, it was agreed at the Commissary's Visitation, April 5, 1749, that the Rev. Messrs. Fordyce, and Keith, should supply the vacancy as their convenience would permit.

The earliest Parochial Record extant, is April 8, 1751, when the following Officers were elected for the Church:

Vestrymen: John Mayrant, Edward Jerman, Daniel Horry, John DeLiesseline, John Gendron, Jun. Alexander Chovin, and Isaac Dubose.

Churchwardens: Isaac Legrand, and David Palmer.

At the annual meeting of the Clergy at Charles-Town, April 17, 1751, it was agreed that, the Rev. Messrs. Durand, Garden, junr. and Cuming, should supply the vacancy in this Parish, by turns, every third Sunday, until a Missionary should arrive from England. And at the meeting held April 8th, 1752, the Rev. Mr. Durand, and the Rev. Mr. Garden, jun. were appointed to this duty. In the following year, Mr. Durand was appointed alone.

An Act was passed, April 21, 1753, authorizing the commissioners to sell the Pews, for the purpose of finishing and adorning the Chapels of Ease.

The Parish of St. James' was divided, May 11, 1754, to form the Parish of St. Stephens, and the Chapel of Ease at Echaw, was declared to be the Parish Church of St. James', Santee.

The Churchwardens and Vestry, July 17, 1754, invited the Rev. Jonathan Copp, the Society's Missionary at Augusta, Georgia, to take the cure of this Parish. Mr. Copp declined the invitation, in consequence of a previous appointment in Maryland, by Lord Baltimore. He, afterwards, however, settled in this Province. In consequence of this disappointment, applications for a Clergyman were made to the Bishop of London.

The Parishioners met, April 14, 1756, and engaged the Rev. John Rowan, A. M. to serve the cure, until a regular election should be held. Mr. Rowan had discharged this duty since Nov. 17, 1755, and continued about two years. The Clergy, at their Annual Meeting in Charles-Town, April 5, 1758, appointed the Rev. Mr. Fayerweather to officiate occasionally in this Parish.

The Rev. Samuel Fenner Warren, A. M. arrived in the Province in 1758, as a Missionary from *the Society for the Propagation of the Gospel in Foreign Parts*, and entered upon the cure of this Parish, June 4.

The situation of Echaw Church, in a corner of the Parish, was inconvenient to many of the Parishioners; application was made to the Assembly, and an Act was passed, April 12, 1763, directing another to be built at, or near, Wambaw Bridge, to be called the Parish Church of St. James', Santee. The Church at Echaw, heretofore used as the Parish Church, was declared a Chapel of Ease, and the Rector or Minister was directed to perform Divine Service there every fourth Sunday, provided it were not Easter Day, Whitsunday or Christmas Day, in which case, he was to officiate on the second Sunday, and then on every fourth. Messrs. Thomas Lynch, Daniel Horry, John Drake, Jacob Motte, jun. Paul Mazyck, Jonah Collins and Elias Horry, were appointed Commissioners to receive subscriptions, to build the Church, and to sell the Pews. They were likewise directed to sell

the Glebe or Parsonage, and to purchase another in a more convenient part of the Parish. By the same Act, Messrs. Theodore Gaillard, Paul Douxsaint, Richard Withers, Daniel M'Gregor and Peter Mouzon, were appointed Commissioners for receiving subscriptions, and building a Chapel of Ease, at such place near the seven mile post, on the road leading from Cochran's Ferry to Charles-Town, as they should think fit. The Rector or Minister to officiate there every fourth Sunday, except it fell on Easter Day, Whitsunday or Christmas Day, and then to officiate on the succeeding Sunday, and so on as required.

The Communion Plate belonging to Echaw Church, consists of a Chalice and two Plates. On the Chalice is engraved *The Gift of Ralph Jerman* 1750. On one of the Plates, *Pro Sancta Jacobi. Jacob Nicola Schwartzkoff;* 11*th Feb.* 1756; and on the other, *Pro Sancta Jacobi, Santee; The Gift of George Simmonet, July* 13*th, Anno Domini* 1764.

Thomas Lynch, presented, June 15, 1773, a Service of Communion Plate to the Parish Church at Wambaw. The person to whose care it was committed, went to St. Augustine, after the War of the Revolution, and it has since been lost to the Church.

An elegant Folio Bible, and two Prayer Books, were presented to the Wambaw Church, in 1773. They have lettered on the sides, *The Gift of Mrs. Rebecca Motte, for St. James' Church, Santee.* During the War, some British soldiers stole the Bible. It was carried to England, and exposed for sale on a Book-stall in London. A gentleman accidentally seeing it, purchased it, and politely restored it to the Church.

The Rev. Samuel F. Warren, Rector of St. James', Santee, was the eldest son of the Rev. Richard Warren, Rector of Cavendish, in Suffolk, Eng. He was born Dec. 14, 1728, old style. The second son, John, was Lord Bishop of Bangor, and the youngest, Richard,

was Physician in Ordinary to George III. and the Prince of Wales. The Rev. S. F. Warren received the rudiments of his education at the Grammar School at St. Edmunds-Bury, and finished it in Trinity-Hall, Camb. He was Ordained Deacon, June 10, 1750, by the Archbishop of York, and Priest, June 17, 1753, by the Bishop of Peterborough. He was first a Curate in the Parish Church of South Colingham, in the County of Nottingham, and afterwards, for six years, Curate of Eastry, in the County of Kent. He was prevailed upon, by Sir James Wright, to come to America, and was licensed by the Bishop of London, Jan. 12, 1758, to exercise the Ministerial Office in this Province. Immediately on his arrival, he was elected Rector of St. James', Santee, and continued to officiate in this cure until August 1774, when he returned to England on a visit to his relations. The Archbishop of Canterbury offered him a small Living in Kent, with a promise of promotion if he would remain in England; but being warmly attached to the interests and independence of America, he declined these offers, and, crossing over into France, went to Martinique, and returned to Charles-Town in May 1778. Mr. Warren resumed his functions, and officiated occasionally until the fall of Charles-Town in May 1780. When Lord Cornwallis passed through the Parish, Mr. Warren, with several others, was ordered to take a Parole, and some time after, was compelled to take Protection. As soon as the enemy left Carolina, Mr. Warren resumed his functions, and occasionally officiated until Jan. 1789, when declining health, and the infirmities of age, induced him to preach his farewell Sermon, and to discontinue his Ministerial duties. He died 3d March 1789, and was buried in Echaw Churchyard. From Mr. Warren's private Register it appears that, while he was Rector of this Parish, he married 242 couple, Baptised 470 Infants and Adults, and Buried 187 Persons. His Communicants in 1788, were, on

Easter Sunday 24, on Whitsunday 30, and on Christmas day 17.*

The Rev. John Stuart was elected Rector, March 22, 1789, and continued in this Cure about two years. The Rev. Thomas D. Bladen was elected, Jan. 22, 1797. He was Ordained by Bishop Smith, of So. Ca. Deacon, Dec. 20, 1795, and Priest, Dec. 19, 1796. He remained in this Parish but one year. The Rev. John O'Donnell was elected Rector, July 4, 1802, and left the Cure July 1804. He was succeeded in 1808, by the Rev. Philip Mathews, who was Ordained Deacon and Priest, in April 1804, by Bishop Madison, of Virginia. Mr. Mathews having removed to St. Luke's, this Parish remained long vacant. Divine Service was occasionally performed here, by such of the Clergy as could make it convenient to visit it. The Rev. Albert Arney Muller officiated here during the winter and spring of 1819, and performed Service, on alternate Sundays, at the Wambaw and Echaw Churches, to very respectable Congregations. There is a Glebe belonging to the Parish, but the buildings on it are not tenantable. Divine Service is suspended from June to November.

On the North side of Santee, there is a neat Chapel, built in 1804, by Thomas Horry and John Hume, Esqrs. and several other respectable Planters in the neighbourhood. Mr. Lippit officiated here as a Lay-Reader, by License of Bishop Bowen, from Nov. 1818 to June 1819.

* Mr. Warren was the father of Col. Samuel Warren, an Officer of merit in the War of the Revolution, and who, for several years, presided over the Senate of this State. This gentleman furnished us with the foregoing particulars of his family, and has politely presented a considerable number of his father's books, to the Theological Library of the Protestant Episcopal Society for the Advancement of Christianity in So. Ca.

CHAPTER X.

Prince George's Parish, Winyaw.

THIS Parish was taken off from St. James', Santee, by Act of Assembly, March 10, 1721, and its bounds declared to be "to the South-West on Santee River, and to the North-East on Cape Fear River, to the Eastward on the Ocean, and to the Westward as far as it shall be inhabited by his majesty's subjects." A Church and Parsonage-House were directed to be built in such place as the Governor and Council should approve, with the consent of a majority of the Inhabitant who were of the Church of England. The Rector or Minister, was to be chosen conformably to the Church Act, and to have a salary of £150, *per ann.* Capt. Meredith Hughes, Mr. John Lane, and Mr. John Hayes, were appointed commissioners; and were authorized to draw from the public Treasury, a sum not exceeding £1000, for "building the said Parish Church and Parsonage-House." An Act was passed April 9, 1734, for dividing the Parish, to form the Parish of Prince Frederick. Another portion of it was taken off by an Act passed May 23, 1767, to form the Parish of All-Saints, Waccamaw.

General Nicolson, Governor of the Province, commenced a subscription for building the Church, with £100, and his influence and example procured it a liberal support. The Church was began in 1726, and

200 Acres of land, were subsequently purchased for a Glebe.

The inhabitants represented to *the Society for the Propagation of the Gospel in Foreign Parts*, that their settlement was on the frontiers, far distant from any Church, and that they had lived for many years without public Worship; without having their children baptised, or their dead buried in any christian form. They further stated that, the Assembly had granted a salary of £100, Proc. Money, for the maintenance of a Minister, and they requested the Society to send them a Missionary. After several applications, the Society, in 1728, removed the Rev. Thomas Morritt from the Free-School in Charles-Town, to this Parish. He was Ordained by Dr. Robinson, Bishop of London, Deacon, June 16, 1717, and Priest, Feb. 22, 1718, by Dr. Trelawney, Bishop of Winchester. Prince George's was, at that time, computed to contain upwards of 500 Christian Souls, besides Indians and Negroes.* Mr. Morritt continued in this Cure until 1734, when he removed to Prince Frederick's.

When Prince George was divided, April 9, 1734, to form the Parish of Prince Frederick, the Church fell within the limits of the new Parish. The Act declares, "that part of the said Parish wherein the Parish Church now is, shall be, and is hereby declared to be a distinct Parish by itself, separate from the other part of the Parish of Prince George, Winyaw, and for ever hereafter shall be called and known by the name of Prince Frederick, and the other part of the Parish where George-Town lies, shall be called, and for ever hereafter be known by the name of Prince George, Winyaw."

In 1735 the limits were better defined, as follows: "that the said north-line from John Bogg's plantation on Black river, to Pedee river, be extended due north over Pedee river until it comes to the utmost bounds

* The number of white inhabitants in 1819, was 1671.

of the Province: And that all that tract of land to the east of the said line between that and the sea, be deemed and accounted as part of the parish of Prince George, Winyaw, and on the other side of the said line to the west, be deemed in the parish of Prince Frederick." In 1737, the Assembly declared "all the Islands situate in Santee river from the fork opposite to Elias Horry's plantation, downwards to the sea, within, and shall be taken and reputed as parts of the parish of Prince George, Winyaw." A new Church and Parsonage-House were directed to be built for Prince George, in such place as the commissioners should appoint, with the consent of the inhabitants who should contribute to the building of the same. The Rector to be chosen, and receive the same salary, as the Rectors of other country Parishes. Major George Pawley, Daniel La Roche, and Elias Horry, sen. were appointed Commissioners, to receive grants of land, &c. and to exercise all the authority given them by the aforesaid Act.

The following subscriptions were raised Jany. 1st, 1736, for building and completing the Church, in George-Town:

William Whiteside,	£50	Daniel La Roche & Co.	£200
James Gordon,	50	Maurice Lewis,	50
George Dick,	20	William Anderson,	20
William Hinchy,	10	George Pawley,	50
Daniel Share,	30	William Alston,	40
Henry Bossard,	10	Joseph Labruce,	30
John Brown,	15	Arthur Foster,	25
William Fleming,	30	Robert Stewart,	20
Thomas Paget,	20	William Ramsey,	20
Anthony White,	100	William Waties,	50
William Colt,	40	William Poole,	30
George Threadcraft,	10	Thomas Blein,	40
Charles Hofe,	20	Joseph Allen,	10
Jonathan Skrine,	10	Col. William Bull,	40
James Lesesne,	10		

The Rev. Thomas Morritt, the Communion Plate.
Henry Daubuz, a Carpet and Cloth.
John Paris, 800 Bushels of Lime.
John Cleland, £200, or 100 Acres of Land for a Glebe, near George-Town.
Capt. John Poljixsen, a Bell.

The earliest records of the Vestry are, Jan. 13, 1737, when the following Parochial Officers were elected:

Vestrymen: Daniel Laroche, William Ramsey, William Cripps, Arthur Foster, Stephen Beauchamp, William Whiteside.

Churchwarden: Thomas Landon.

The Vestry applied to the Society for a Missionary, and, at the same time, expressed their wish, that the Rev. Daniel Dwight, Missionary in St. John's, should be removed to this Cure, but the Society refused their consent.

The following record is on the Journals in 1741:

Extract from the Will of Mr. Meredith Hughes. "Item. I give and bequeath to my Executrix and Executors, hereafter named, the sum of One Hundred Pounds Current Money of the Province aforesaid, upon Trust, that they shall apply the same towards Building and adorning the Parish Church, intended to be erected in George-Town; And also another like sum of One Hundred Pounds upon Trust, that they shall apply the same towards building or endowing a School in George-Town aforesaid."

An Act was passed, March 8, 1741–2, "to enable George Pawley, Daniel Laroche and William Whiteside, Esqrs. Commissioners for building a Parish Church and Parsonage-House in George-Town, to carry on and complete the same." This Act appropriated "all such monies as should be paid into the Public Treasury, by virtue of the General Duty Act, for Duties on Goods imported into the Port of George-Town, (Negroes excepted) for five years, to be applied towards defraying the charges of Building a Church and Parsonage-House, in and for the Parish of Prince George, Winyaw."

This provision was found insufficient, and £1000 were appropriated by the Assembly from other sources.

The vacancy in this Cure was supplied by the occasional Ministry of the Rev. John Fordyce, Rector of Prince Frederick's. In the spring of 1746, the Rev. Alexander Keith, A. M. arrived from England, having been licensed by the Bishop of London, June 26, 1745, to officiate in this Parish. He was Ordained by Dr. Gibson, Bishop of London, Deacon, Sept. 23d, and Priest, Oct. 21st, 1733. The Parishioners subscribed £30 Stg. in addition to the Salary allowed by Government, for the support of their Minister. Mr. Keith entered on his duties, Sept. 29, 1746; and continued in this Cure until Dec. 1, 1749, when he resigned to take upon him the duties of Assistant Minister of St. Philip's Church. The neighbouring Clergy occasionally supplied the vacant Cure.

An Act was passed, April 21, 1753, authorizing the Commissioners appointed to build the Church, to sell the Pews, and to finish and adorn the edifice in a becoming manner. The Parish being vacant, the Rev. Michael Smith, was appointed at the Annual Meeting of the Clergy, May 2, to officiate in this Cure as often as convenient.

The Rev. Samuel Fayerweather, A. M. Ox. arrived from England in June, 1757, as the Society's Missionary to this Parish, and immediately entered upon the duties of his Cure. He remained in this Mission until July 25, 1760, when he was removed by the Society to Naraganset. Mr. Fayerweather was a native of New-England; and was Ordained Deacon by Dr. Pearce, Bishop of Bangor, March 14, 1756; and Priest, by Dr. Osbaldeston, Bishop of Carlisle, March 25, 1756.

Application having again been made to the Society for a Missionary, the Rev. Offspring Pearce, A. M. Camb. was appointed to this Parish. This Gentleman had been for three years, a Curate to the Rev. Dr. Butler, Rector of St. Paul's, Shadwell. He arrived in Jan. 1762; and was elected June 22, 1763, Rector of this Parish by the Parishioners, pursuant to a Pre-

cept from the Commissioners of the Church Act. He was an amiable and pious man, and continued in this Mission until June 24, 1767, when he resigned, to take upon him the Cure of St. George's, Dorchester. Immediately after his resignation, application was made by the Vestry to a Gentleman in England, to procure them a Clergyman. The Missions from *the Society for the Propagation of the Gospel in Foreign Parts*, having ceased in Carolina, with the year 1766, the Vestry instructed their Agent to offer to a Clergyman, a Salary of £108 Stg. *per ann.* and the expense of his passage. Beside the Parish Church, he was required to officiate, every sixth Sunday, in a Chapel of Ease about 15 miles from George-Town. This application proved unsuccessful, and the Vestry invited the Rev. James Stuart, of Maryland. In the summer of 1772, he entered upon the duties of this Cure, and remained here until Nov. 10, 1777, when he discontinued his functions. He informed the Vestry, Dec. 23, that he should no longer officiate in the Church.

During the Revolution, the inside of the Church was burnt, but it has since been completely repaired, and made more commodious and decent for the public worship of God. The Rev. Thomas Jones, D. D. was elected Rector, April 16, 1787, and died Oct. 10, 1788. He was succeeded by the Rev. Joseph White, from St. John's, Berkley, who resigned in 1790. The Rev. Stephen Sykes was elected Feb. 5, 1791, and resigned July 22, 1793. He was succeeded by the Rev. William Jones, A. M. son of the former Rector, April 1, 1794, who died Sept. 1, following. The Rev. George H. Spieren, A. M. of Trinity College, Dublin, was elected Rector Jan. 6, 1798, and died Sept. 12, 1804. He was buried at St. Philip's. He was succeeded by the Rev. Samuel Lilly, who died July 3, 1807, in the 56th year of his age. Mr. Lilly was a native of England, and was brought up to the Law.

His judgement coinciding with the feelings of his heart, he prepared himself for the Ministry, and was Ordained by Bishop Moore, of New-York. He was soon after elected Rector of St. John's Church, Elizabethtown, N. J. which he held until 1804 when he removed to Carolina. The Rev. Solomon Halling, D. D. was elected Rector, in 1809, and died Dec. 24, 1813. He was a native of Pennsylvania, and bred a Physician. Bishop Dehon preached his funeral Sermon. He was succeeded in 1815, by the Rev. Maurice Harvey Lance, A. M the present Rector, [1819,] who was Ordained Deacon, Feb. 21, 1815, by Bishop Dehon, of So. Ca. and Priest, Nov. 8, 1818, by Bishop Bowen, of the same Diocess.

The Church is flourishing, both in its spiritual and temporal concerns. It has lately been greatly improved by the addition of a Gallery, and a large fine Organ which cost $1500, to which Mr. John F. Pyatt, generously gave $500. The Ladies of the Congregation, at the instance of that excellent woman, the late Mrs. Martha Shackelford, liberally provided the means of making some necessary repairs, and of adorning the Church with hangings. Funds are now raising for building a Steeple, which, it is believed, will soon be accomplished. For this purpose, the late Mrs. Martha Wilson, bequeathed $300, and Mr. Francis Withers gave $700.

A very important Fund has lately been established in this Parish, which will, ultimately, make the Church independent of subscriptions, and, by offering a liberal support, will always secure the services of a learned Ministry. The following persons, impressed with its importance, have generously subscribed the sums affixed to their names: Francis Withers, $1500, William Windham Trapier, $1500, Cleland Kinloch, $1500, Francis Kinloch, $800, Dr. George Ford, $500, Mrs. Esther Cogdell, $100. The zeal for this good work did not stop here; several others have

engaged to subscribe, and, in the mean time, pay as their annual subscription to the immediate expenses of the Church, the interest of $1500. We believe the suggestion of these Permanent Parochial Funds, first came from the Hon. Judge Gaillard; and the exertions of the Rector of Prince George, have shown the practicability and success of the plan. The subject was brought before the Convention of 1818, and the following Resolution adopted:

"That it be recommended to every parish, in which there is an episcopal Congregation, and in which no funds, or insufficient funds, have been provided for a Minister, to agree to pay, each member of the congregation, a certain per centage on the amount of his general tax, or to adopt any other mode, which may be deemed most advisable to raise a permanent fund for the decent support of a Minister; the said fund to be allowed to accumulate, until there shall be an income therefrom, sufficient for the object proposed;—and that the monies, received on this account, be transmitted to the Treasurer of the board of Trustees of the Protestant Episcopal Society, to be invested by the Trustees of the said board in bank-stock, government-securities, or other property, in trust for the Ministers of the parishes, from which the said sums shall be received, respectively;—and that the funds, received as aforesaid, shall be appropriated to the support of the Ministers aforesaid, who shall always be obliged to comply with the rubrics and canons of the Protestant Episcopal Church in South-Carolina, as authorized and sanctioned by the authority of the Convention of the same."

The Communion Plate consists of a Flagon, Chalice, Plate, and Basin, on which is engraved *Protestant Episcopal Church, Georgetown, So. Ca.*

In the summer months, the Rector, and a considerable part of his congregation, remove to North-Inlet, to avoid the unhealthiness of the town at that season.

The population on the Island, in the summer, is between 6 and 700. Divine Service is performed there by Mr. Lance. The Church was Incorporated Feb. 29, 1788.

Reported to the Convention of 1819, for the year preceding: Baptisms, 7. Marriages, 8. Burials, 7. Communicants, 60 Whites, and 6 persons of Colour.

THE REV. THOMAS JONES, D. D.

The Rev. Thomas Jones, was a descendant of a very ancient and respectable family from Pembrokeshire, in South Wales. His father, who was the first of the Family that settled in England, was brought up at the great national School of Eton, and was from thence elected to King's College, Cambridge, of which he afterwards became a Fellow. Subsequently, he was promoted to be a Dignitary of the Cathedral Church of Ely, of which he was one of the Eight Prebends, who, together with the Dean, govern that Church. He was a man of great Erudition, and particularly excelled in Greek Literature. The subject of this Sketch, his second Son, after having finished his scholastic education under his Father, was admitted a Member of Clare-Hall, in the University of Cambridge, where he became a Fellow. Having entered into Holy Orders, his father, with the consent of the Bishop, resigned to him the Rectory of Downham; and a succeeding Bishop afterwards gave him also the Rectory of Conington; both which Livings he held until his death. In 1783, he was Chaplain to the Archbishop of Canterbury, and Lecturer of the United Parishes of St. Magnus-the-Martyr, and St. Margaret, New Fish-street, London.

Whilst engaged, however, in the official and pastoral duties to which these Charges called his attention, he not unfrequently turned his thoughts towards America,

and animated by the example of those patriarchal Spirits of former times, who had preceded him in crossing the Atlantic, and whose names have long been familiar to the pious and the good, he longed to follow in their steps, and ardently desired, that the spark of vital flame that glowed in his bosom, might be permitted to shine, and to shed its parting ray on this section of the Western World. Possessed of a mind formed for enterprise, of an ardour not to be subdued, and led by that "Hope which points to distant good," he left the Land of his Nativity for this his adopted Country, in the 66th year of his age, and arrived, with his Family, consisting of a Wife and two children, at Charleston, So. Ca. March 27, 1787. His arrival was hailed by the late Rev. Dr. Purcell, a Divine eminently qualified to judge of the merits of this veteran Disciple of their common Master, as an event likely to yield much good. He hailed him as a Labourer that was needed in this part of Christ's Vineyard, where "the Harvest truly was plenteous but the Labourers were few," and invited him to preach at St. Michael's Church the two successive Sundays after his arrival. How far the opinions formed of him by that Gentleman were correct, let the few living witnesses, for Death yet spares a few of those who heard him, let them declare. He seldom wrote his Sermons, yet they were delivered with the same ease and fluency, and were as free from breaks and interruptions, as if he had a written discourse before him. His great fluency of speech, aided by a retentive memory, never failed him. He was at all times ready to preach upon any subject that might offer, or be prescribed to him, without any previous preparation.

On the 16th of April he was elected Rector of Prince George, Winyaw, where he immediately entered upon his professional Duties with a zeal and enthusiasm that, upon all points of practical Religion, were peculiarly his own. Retired as was this situation, it

nevertheless afforded him that association of Talent and of literary taste, necessary for the preservation of the finer qualities of the mind. To the possessors of such an inheritance, his appointment to the Church at Georgetown was highly grateful. They cordially admitted him into a Circle, bright on account of the literary attainments, and polished by the urbanity and refinement of the manners of its members. In a Society like this, he sighed not for the glare of admiration that had always attended him in Europe, nor did he regret, having declined to accept of a Mitre that had been offered to him in Ireland, by the late Marquis Townshend, the Lord-Lieutenant, who was his cotemporary at Clare-Hall. The seductions of popular applause, the splendour of cities, had no charms for him. He preferred rather to cultivate "the wilderness," and to make it "blossom as the rose," in the garden of the Lord.

Under such a Shepherd it may reasonably be supposed, that the Episcopal flock at Georgetown were not suffered to perish. It was the object of his constant, of his most tender care, and for the short period that he was allowed to contribute to its spiritual Wants, it manifested a rapid growth in those graces, which at once distinguish and adorn the Christian character. But alas! short indeed was the Day of his ministration among them! He died on the 10th of October, the year after his appointment, and was buried within the walls of that sacred Temple, where he had used his last efforts in the cause of his Master, and for the last time publicly raised his eyes, his hands and his heart, in prayer to his God and his Redeemer. As a Divine, he was Orthodox and pure in his Doctrines; neither withholding the Terrors of the Law, nor the Consolations of the Gospel. As an Orator, he was uncommonly eloquent; as a Scholar, few excelled him, especially in Greek and Roman Literature; yet so attentive had he been to the minuter attractions of life, that while he

enjoyed, and was a welcome guest at the richest banquets of intellect, such as Sages admire and love, he could also descend to a participation of the sportive and innocent Recreations of a child. As a Husband and as a Father, he was tender, affectionate and exemplary; as a Friend, he was faithful and sincere; as a Companion, he was courteous and cheerful; as a Man, he walked humbly with his God.*

He made some publications in England, but we have only seen a probation Sermon, preached Jan. 12, 1783, for the Lectureship, before mentioned.

THE REV. JOSEPH WHITE, A. M.

Mr. White was a native of Virginia, and a graduate of Princeton College. He was Ordained by Bishop White, of Pennsylvania, Deacon, July 25, and Priest, July 27, 1788.

He came to Carolina the same year, and officiated until the succeeding spring at St. John's, Berkley; when he was elected Rector of Prince George, Winyaw, which he resigned in 1790.

He was a Gentleman of a liberal education, of a most benevolent Heart, an engaging Deportment, and friendly disposition. To add to his income, and as a mark of their regard for his many excellent qualities, the Vestry allowed him to take charge of a small congregation at Black-Mingo, a few miles from George-Town, to whom he preached monthly, and

* A Monument will shortly be erected to his memory in the Church at Georgetown, of which the following will be the inscription:

Sacrum Memoriæ
Reverendi THOMÆ JONES, D. D.
Universitatis Cantabriensis olim Socii,
et
hujusce Templi nuper Rectoris.
Obiit X Die Octobris, Anno Domini MDCCLXXXVIII.
Ætatis suæ LXVIII.
Vere Sapiens,
ad moriendum vixit
ut
ad vivendum moreretur.
Hoc Pietatis Monumentum affixit,
Filius Edvardus Jones.

from whom he received an additional salary of £100 per ann. To this charge he directed much of his time and attention. From some cause, and with which, from the lapse of years that has intervened, we are unacquainted, he was induced to relinquish these situations, and to remove elsewhere. He died afterwards in Charleston, in the 39th year of his age, and was buried in the Cemetery of St. Philip's Church.

THE REV. WILLIAM JONES, A. M.

Mr. Jones was born at Ely, Cambridgeshire, Eng. and was the second son of the late Rev. Thomas Jones, Rector of Prince George, Winyaw. He was sent early in life to Westminster School, where he attained considerable reputation for his acquirements in Classical literature, and from thence was admitted a member of Trinity College, Cambridge, where he remained until he had taken his degree, fully sustaining, during the whole course of his Collegiate Studies, that celebrity which had accompanied him from Westminster. He received the prize of 50 Guineas, as Wrangler, and soon after entered into Orders. He was Ordained Priest, June 6, 1785, by Dr. Hinchliffe, Bishop of Peterborough. For several years he served the Curacy of Downham; but he resigned in 1794, that he might visit the Land which held in its Bosom, the ashes of his Father.

To this step he was furthermore induced, by the impulse of those feelings that belong to a dutiful son, and an affectionate Brother, and having resolved to become as a Husband to his widowed Mother, and as a Father to her Orphans, he bid adieu to the scenes of his childhood, and to the companions of his youth, and landed at Charleston, So. Ca. in March 1794. As soon as his arrival was known, the friends of his late lamented and honoured father flocked around him; among the

foremost of whom was the Rev. Dr. Purcell, who repeated to him all those marks of Benevolence and Hospitality that characterized that worthy man. In the late Rev. Mr. Frost, sen. then Assistant Minister of St. Philip's Church, he also recognised an old cotemporary College Companion, with whom he reciprocated in all that luxury of feeling that flows from an early, firm and virtuous association. Their meeting, after so long a separation, was a pledge of their future union. They became from that moment unalterable and inseparable friends,

"His amor unus erat."

By these Gentlemen he was invited to preach at the Churches of St. Philip and St. Michael, and by many of the members of each of these congregations, the Discourses he then delivered were not soon forgotten. When he visited Georgetown, a flow of heart was manifested towards him that soon resolved itself into his election to the Charge recently occupied by his respected father. At that time the Episcopal Church of that place, sat clothed in the robes of Sadness; no Watchman was then heard to sound the alarm from that portion of the Battlements of Zion; she remembered him who slept the sleep of death within her walls. At such a juncture, and under such circumstances, the appointment was to him peculiarly interesting, and he entered upon the responsible duties of his sacred office,

"much impress'd,
"As conscious of his awful charge."

Gifted by Nature in no ordinary degree; his mind stored with useful knowledge, and possessed of those qualities that denote the Scholar and the gentleman, he secured the good will and the admiration of all who knew him. The flock which had partially wandered, quickly returned again at his call, to their accustomed fold. In the pulpit his eloquence inclined the young as well as the aged to listen to his impressive admonitions, while in the Ordinary walks of life, he

soon became among them, in the capacity of Pastor, their zealous guide and their spiritual friend. But, alas! his influence and example in this endearing relationship, like those of his Father, were not permitted to last long! In consequence of a visit to Charleston, during the sickly season, he was seized with the Fever that then raged, and died at the residence, and in the arms of his friend, Mr. Frost, Sept. 1, 1794, in the 39th year of his age. A few minutes before he expired, observing those standing around his bed to be in tears, his last words were, "Weep not, we soon shall meet again." He was buried on the East of St. Philip's Church, near the Chancel.

"All Flesh is grass, and all its glory fades,
Like the fair flow'r dishevell'd in the wind."

THE REV. GEORGE H. SPIEREN, A. M.

Mr. Spieren was descended from a respectable family in Ireland, and was a graduate of Trinity College, Dublin. He left his native country in 1787, and arrived at New-York, early in November. He was soon after elected Rector of the united Churches at Newburgh and Wallkill, and resided at Newburgh, for several years. In 1795, he was Rector of Christ Church, Poughkeepsie, in the same Diocess. He soon after removed to Virginia, where he presided over an Academy for the instruction of youth. In 1797 he came to Carolina, and was elected Rector of Prince George, Winyaw, Jan. 6, 1798, where he added to the responsibility of the pastoral office, the labour of superintending a respectable Seminary. He resigned in 1802. The death of an amiable son of great promise, filled his mind with deep melancholy. He "retired to Sullivan's Island, worn out with grief and affliction for the loss he had sustained; and though desiring death, yet striving to sustain that life which was regni

site for the support of a young family. The Yellow Fever seized on him there, and completed in the short space of four days, what grief and sorrow were effecting by slow, though certain degrees." He died Sept. 12, 1804, and was buried in the cemetery of St. Philip's Church.

CHAPTER XI.

Prince Frederick's Parish.

THIS Parish was taken off from Prince George, Winyaw, by Act of Assembly, April 9, 1734; and March 29, 1735. Its bounds were directed to "begin at the South-Westmost part of the plantation of John du Bosc, on Santee River, from thence on a line to the head of John Green's Creek, and down the said Creek to Black River, thence over Black River to the plantation of John Bogg, and from the said plantation of John Bogg, to be included in the town Parish, in a due north line to Peedee River, and that part of the said Parish wherein the Parish Church now is, shall and hereby is declared to be a distinct Parish by itself" by the name of Prince Frederick.

By this division of Prince George's Parish, its Church fell within the limits of Prince Frederick's. This Parish was afterwards divided by an Act, May 21, 1757, to form the Parish of St. Mark's.

The Church is commodious and well constructed. It is built of brick, 40 feet long by 30 wide. A comfortable Parsonage-House was erected on Lands given to the Parish by Mr. Hughes and Mr. Hasell.

The Rev. Thomas Morritt was the first Minister of this Parish; but his conduct not being satisfactory to the people, he soon resigned. He was succeeded by the Rev. John Fordyce, A. M. who arrived in 1736, as

a Missionary from *the Society for the Propagation of the Gospel in Foreign Parts.* Mr. Fordyce, on the 16th Feb. 1737, exhibited his Letters of Orders to the Bishop's Commissary. He was Ordained Deacon, Feb. 22, 1729, by Dr. Gibson, Bishop of London; and Priest, March 22, following, by Dr. Smalbroke, Bishop of St. David's. He informed the Society, Oct. 24, 1743, that, the Parishioners, for 18 or 20 miles around his Church, were regular in their attendance on public worship; that he had returned from a fatiguing journey to the distant settlements in this Parish, on Peedee River, about 140 miles from Prince Frederick-town; that he had preached at four different places, and had baptised 29 children of his own Parish, beside 19 who were brought to him from the adjacent parts of North-Carolina.

Mr. Fordyce died in 1751; and in 1753, the Society appointed as his Successor, the Rev. Michael Smith, A. M. He was a graduate of Trinity College, Dub. and had been a Curate five years, in Hertforshire. In a letter to the Society, dated Jan. 4, 1754, Mr. Smith stated, that the new Glebe was in great forwardness, and that his hearers increased in number every Sunday. Mr. Smith left the Province in 1756. The Parish being without an Incumbent, it was agreed, at an Annual Meeting of the Clergy at Charles-Town, April 5, 1758, that the Rev. Mr. Fayerweather, Rector of Prince George, should officiate in this Parish, six times in the year.

In 1762, the Rev. George Skeene was settled in this Parish, where he continued until his death in 1766. He was Ordained by the Bishop of Peterborough, Deacon, Nov. 15, and Priest, Nov. 22, 1761.

The Assembly passed an Act, May 23, 1767, for building a Chapel of Ease at Murray's Old Field, about 30 miles from the Parish Church. Samuel Clegg, Theodore Gourdin, Samuel Newman, William Michaw and John Perrot, were appointed Commis-

sioners. The Rector or Minister of the Parish, was required to perform Divine Service in this Chapel every sixth Sunday, except it fell on Easter Day, Whitsunday, or Christmas Day, in which case he was directed to officiate the next Sunday, and so on as prescribed.

The Rev. Mr. Vilette arrived in the Province in 1772, and was afterwards settled in this Parish. He returned to England.

The Communion Plate consists of a Tankard and Chalice, on which is engraved *Prince Frederick.*

There are no Journals or Registers of this Parish extant.

Since the Revolution, the Rev. Hugh Fraser was settled in this Parish. He was elected in 1793, and resigned in 1810. There is no Incumbent at present. [1819.]

CHAPTER XII.

All-Saints, Waccamaw.

THIS Parish was taken off from Prince George's, Winyaw, by Act of Assembly passed May 23, 1767. It was to consist of "all the lands which lie between the Sea and Waccamaw River, as far as the boundary line of North-Carolina." William Allston, Joseph Allston, Charles Lewis, William Pawley, Josiah Allston, William Allston, jun. and John Clarke, were appointed Commissioners for building a Church, Chapel of Ease, and Parsonage-House, at such places as they should approve, within the Parish. They were authorized to receive subscriptions, and to purchase a Glebe. The Rector or Minister to be elected, and to receive the same salary as Ministers of other Country Parishes.

Since the Revolution, the Rev. John O'Donnell officiated here for some time. The Rev. Hugh Fraser was elected Rector in 1812, and resigned in 1817. The Church was consecrated by Bishop Dehon, in Nov. 1816. The Rev. Henry Gibbes is the present Incumbent. [1819.] He was Ordained Deacon, by Bishop Bowen, of So. Ca. Dec. 20, 1818.

An elegant Bible and Prayer Book have lately been presented to the Church, by Mrs. M. A. Allston.

During the summer months, the inhabitants remove to the sea shore. In 1819, there were in this Parish, 736 white inhabitants. There are neither Journals nor Register extant in this Parish.

CHAPTER XIII.

St. Mark's Parish.

THIS Parish was taken off from Prince Frederick's, by an act passed May 21, 1757. Its bounds were defined to be, "by continuing the North-Westernmost line of Williamsburgh township to Peedee and Santee Rivers; and all the lands situate to the Northward of the said line." Richard Richardson, Joseph Cantey, Matthew Neilson, Isaac Brunson, James M'Girt, William Cantey and John Cantey, were appointed Commissioners for receiving subscriptions, building the Church and Parsonage-House, and selling the Pews, &c. The Rector or Minister was to be elected, and to receive the same salary as Ministers in other Country Parishes. The Church was built of wood, upon a Glebe, given to the Parish, by the father of the former Governor, James B. Richardson, Esq.

The Rev. Charles Woodmason, was Ordained in England, by Testimonials from this Parish; and on his return to Carolina, was elected its first Rector, in 1766. He continued in this Cure until 1770, when he left the Province. He was succeeded by the Rev. Thomas Walker, who left the Province in 1773. The Rev. Mr. Davis was then elected, and died the next year.

The Church was burnt by the British during the Revolutionary War. A new edifice has just been

finished, near the site of the old Church, through the exertions and liberality of James B. Richardson, Charles Richardson, Matthew James, R. I. Manning, and J. Dyson, Esqrs. It is 30 feet square, and is neatly finished and pewed. This is now known as the Upper St. Mark's Church.

We are indebted to William Doughty, Esq. for the interesting account of the Lower St. Mark's, which follows:

"The Ancestors of the present race of people in this Parish, were Episcopalians. They took considerable interest in the Church; many of them, a great many years ago, used to meet on Sundays and have the Service of the Church read to them by a Layman. This duty generally devolved on the Schoolmaster of the place. The worship, however, declined by degrees, and at length, was entirely lost. This must be attributed to the difficulty of procuring Episcopal Ministers, as well as to the very limitted funds of the people. About the year 1809, the present lower St. Mark's Church was built by subscription. It is a plain wooden building, about 30 feet square, and cost between 5 and $600. Attached to the Church, is a commodious shed framed on a level with its floor, with convenient seats for the Negroes. The Church stands on the line that divides Sumter and Williamsburg districts, so that one half of the congregation reside in different Parishes. It was consecrated March 16, 1816, by the late Bishop Dehon, by the name of the *Lower St. Mark's Church.* A few individuals who could not readily relinquish the worship of their forefathers, called a meeting of the congregation on the 1st March, 1815; when it was resolved, that every exertion should be made to renew the ancient worship. To accomplish this, they pledged themselves to attend every Sunday to hear a Layman read, until an Episcopal Clergyman could be procured. They elected a Vestry and Wardens, established wholesome rules for

their government, and invited the Upper St. Mark's Church to unite with them in settling a Minister between them. On the 12th of March following, the Lay-reading commenced. This ardent, but pleasing duty devolved on me. Most of the elder part of the congregation had forgot the form of worship; the younger part had never seen it. They procured Prayer Books, and discovered great willingness to be made acquainted with them. A people willing to learn, are easily taught. In a few Sundays, they became proficient; and nothing could exceed the zeal manifested by all, in becoming firm supporters of our Church. The Lay-reading continued two years and a half, during which time I may say, the greatest part of my time was devoted to the Church and people, and before I declined it, there were twenty-one communicants, out of fifty persons who composed the congregation; most of whom were confirmed by Bishop Dehon. The obligations our Church is under to the different Episcopal Clergymen who visited it, during its infant state particularly, can never be forgot. Their exertions co-operating with ours, have been crowned with a blessing; the worship of our fathers is happily restored."

The Rev. John White Chanler, having been sent by the Bishop, in 1819, as a Missionary to these Churches, from the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, the opportunity of attending the regular ministrations of a Clergyman, was gladly embraced. They united in the election of Mr. Chanler, and he now officiates alternately in each. The Society generously granted to these Churches, $500 per ann. for three years, in aid of their funds for the support of a Minister. Mr. Chanler was Ordained Deacon, Feb. 16, 1819, by Bishop Bowen, of this Diocess.

A Silver Christening Basin, and a Damask Cloth for the Altar, were lately presented to the lower Church, by Mrs. Mary Grimké Ward, of Charleston.

CHAPTER XIV.

St. David's Parish.

THE Inhabitants residing on Peedee River, in the Parishes of St. Marks, Prince Frederick and Prince George, in Craven County, made application to the Assembly to be erected into a distinct Parish. An Act was accordingly passed, April 12, 1768, establishing the Parish of St. David, to be "bounded by a N. W. line to be run from the northwardmost corner of Williamsburg Township, to Lynche's Creek, and from thence by that Creek to the Provincial line, and that the line, dividing St. Mark's from Prince Frederick's Parish, be carried on in the same course from Great Peedee where it now ends to the Provincial line aforesaid, by which, together with the lines aforesaid, and Lynche's Creek, the new Parish shall be bounded." A Church, Chapel and Parsonage-House were directed to be built; and Claudius Plegues, Philip Pedger, Alexander M'Intosh, George Hicks, Thomas Ellerbee, Robert Allison, Thomas Lide, Charles Bedingfield, James James, Robert Weaver, Thomas Crawford, James Thompson, Thomas Port, and Benjamin Rogers were appointed Commissioners to build the same, to receive subscriptions and to purchase a Glebe. The Inhabitants were to meet and choose Parish Officers, and determine on the most eligible situations for the Church and Chapel. The Rector or Minister

to be elected, receive the same salary, and be subject to the same rules, as Ministers of other Country Parishes.

The first election of Parochial Officers was held Aug. 1, 1768, when the following persons were chosen: Claudius Pegues, Philip Pledger, William Godfrey, Charles Bedingfield, Thomas Lide, Thomas Ellerbee, and Thomas Bingham, Vestrymen: Alexander Gordon and Benjamin Rogers, Churchwardens.

A neat Church was built at Cheraw Hill, now called Chatham, on the S. W. side of Peedee river, upon land, given for the purpose, by Ely Kershaw. It is a frame building, on a brick foundation, 53 feet long, 30 wide, and 16 high in the clear, with a cove ceiling, and arched windows. The Chancel is 10 feet by 6. The contract with the builder stated that, it was to be neatly finished and painted for £2600 Cur. It was not finished until 1773. The Rev. James Foulis, officiated for some time in this Parish, in 1770. The Vestry were anxious for a settled Clergyman, but none could be obtained. The Rev. Mr. Hogart, of Eng. was invited to this Cure, but not accepting it, application was made in 1772, to the Rev. Mr. Robinson, to officiate, and if approved of, *the Vestry would recommend him for Holy Orders.* It is probable that, this gentleman was a Minister of some other communion. The Journals are silent as to the result. They continue down to 1785.

The Rev. Mr. Fowler went to Chatham for a few weeks, by appointment of the Bishop, Dec. 1819, as a Missionary from the Society of "Young Men and others," and was kindly received by the inhabitants. He has since been appointed for a longer period. through the liberal patronage of the Protestant Episcopal Society.

CHAPTER XV.

St. Stephen's Parish.

THIS Parish was taken from St. James', Santee, and was usually called *English Santee.* It was established by Act of Assembly, May 11, 1754. The boundaries were " the broad road leading from Strawberry to the ferry, commonly known by the name of Skrine's ferry, where the parish line crosses the said road, and from thence along the present broad road leading to the said ferry, till the said road reaches a post with three notches on it, being the mark of a boundary between the plantation of John Gendron, Esq. and the plantation where the said Skrine's ferry was kept as aforesaid, and from thence to continue the same course in a direct line to Santee river, and all the lands which are situate on the west side of the line hereby directed to be made, shall be a distinct Parish." The Chapel of Ease to St. James' Church, fell within the limits of the new Parish, and was declared to be the Parish Church of St. Stephen's. The Rector, or Minister was to be chosen as in other Parishes, and allowed a Salary of £100, Proclamation Money. He was to enjoy all the Privileges of other Parish Ministers, and be subject to the same Rules.

The Rev. Alexander Keith, A. M. who had been Assistant Minister at St. Philip's Church, Charles-Town, was the first Rector of this Parish. The

Church in which he officiated, had formerly been a Chapel of Ease to St. James'. It was built of wood, but was old, and unfit for use, as well from its ruinous condition, as from its insufficiency for the number of worshippers. The inhabitants, therefore, petitioned for a new Parish Church; and an Act was accordingly passed May 19, 1762, appointing John Pamor, Charles Cantey, Philip Porcher, Joseph Pamor, Peter Sinkler, Peter Porcher, Thomas Cooper, Rene Peyre and Samuel Cordes, Commissioners to receive Subscriptions; to build the Church on any part of the Land in St. Stephen, then used for a Churchyard, and to dispose of the Pews.

The Church is one of the handsomest Country Churches in So. Ca. and would be no mean ornament to Charleston. It is built of brick, and neatly finished. It stands on the main River road, about twelve and a half miles from the Santee Canal. The N. and S. sides are ornamented with six Doric Pilasters, and each end with four of the same Order. Upon a brick at the South side is inscribed *A. Howard, Ser.* 1767; and on another, *F. Villepontoux, Ser.* 7, 1767; the names of the Architects. At the East end is a large sashed Window, and the usual Tables of the Commandments, &c. At the West end is a large Gallery, pewed. There are 45 Pews on the ground floor, which is tiled. It has a handsome mahogany Pulpit; on the front pannel, are the Initials I. H. S. The ceiling is finished in the same style as that of St. Michael's, in Charleston.

Mr. Keith left the Province in 1773, and was succeeded by the Rev. Alexander Finlay, who continued here until his death in 1783. He was succeeded by the Rev. John Hurt, who remained in this cure until 1786. After his removal, Mr. Joseph S. Thompson, who had been for many years a tutor in the Parish, read the service of the Church for two years. The Rev. James O'Farrel removed into this Parish from St.

Matthew's, in April 1789, and continued to officiate for two years, when he returned to his former residence. The Church remained vacant until 1797, when the Rev. James Connor was elected Rector. He resigned in 1802. The Church being again vacant, the Clergy of the city visited it occasionally. In 1809, Mr. Charles Blair Snowden, officiated as a Lay-Reader, and being Ordained the following spring, was elected Minister of the Parish. He officiated at the Church in Pineville, and the upper and middle St. John's. Mr. Snowden resigned in 1817. Mr. David Irving Campbell, while preparing for Orders, officiated as a Lay-Reader, in 1818, at the Church in Pineville. He was Ordained Deacon, Jan. 6, 1819, by Bishop Bowen of this Diocess, and was elected the Minister of the three Churches.

Pineville is a healthy summer retreat for the inhabitants of St. Stephen's. It was settled in 1794 by six families. The number increased yearly, and now, [1819,] the village contains 26 houses, and an Academy built in 1805. The number of white inhabitants vary annually, between 160 and 182. The children at the Academy and private schools, are between 50 and 60, and since the commencement of the former in 1806, but eight of its members have died, and four of these in the present year. Since the first settlement of the village, there have been 244 children born, of whom 162 are now living; the others died under five years of age.

The Parish Church was completely repaired a few years ago; but it has neither Incumbent nor congregation. Nor is it probable that it will soon have either. The lands in its neighbourhood are either worn out, or subject to such dangerous freshets,* that the country round the Church is abandoned. But it was painful to the inhabitants, and to many who had formerly lived here, to see a noble edifice falling into ruins,

* See Ramsay's So. Ca. II. 312.

where a large congregation had once worshipped. In honour of Him, whose Temple it is, they had it completely repaired at an expense of $800. Around it are a number of tombstones, that cover the remains of some of the most respectable inhabitants of the country. The family of the Gaillards lie here interred.

The Communion Plate consists of a Chalice and Paten, on which is engraved *For St. Stephen's Parish* 1759. The Church was Incorporated, Feb. 29, 1788. The Journals of the Vestry are lost. In 1819, St. Stephen's contained 440 white inhabitants.

CHAPTER XVI.

St. Matthew's Parish.

THE Inhabitants of the upper part of Berkley County, having greatly increased, it became necessary to provide them with the Ordinances of Religion. An Act was passed, April 12, 1768, for establishing a new Parish in this County, to be called St. Matthew's. A similar Act had passed Aug. 9, 1765. The bounds of the Parish were thus defined: "by running a line from the plantation of Gerard Neilson, on Santee River, inclusive, to the place where the new road, leading from the plantation of Tacitus Gaillard, Esq. to the road leading from Charles-Town to Orangeburgh, intersects the line that divides the Parish of St. George, Dorchester, from St. James', Goose-Creek; and from thence to continue on the said line until it intersects the 4 Hole-Creek the second time; thence following the said Creek, till it intersects the S. E. bounds of Orangeburgh township; and from thence, along the bounds of the said township, to the southward, and where that line reaches Edisto River, up the Course of the said river, until the N. W. boundary of the said township, from the river, a N. E. course, along the line of the township, until it joins the S. W. bounds of Amelia township; and from thence a N. E. course, till it reaches Beaver-Creek." A Church, Chapel and Parsonage-House were directed to be

built, in such places as the Commissioners should deem convenient, and another Chapel was ordered to be built in that part of the Parish called Orangeburgh Township.* For the latter, Gavin Pou, Capt. Christopher Rowe, Samuel Rowe, William Young and Andrew Govan, were appointed Commissioners. And for the former, Benjamin Ferrar, Col. William Thomson, William Heatley, Thomas Platt, Tacitus Gaillard, Thomas Sabb, John Bordell, John Caldwell, Robert Whitten, William Flood, and John M'Nichol. The Commissioners were authorized to receive subscriptions, and to purchase a Glebe. The Rector or Minister was required to officiate in said Church and Chapels, alternately, and be elected, and receive the same salary as Ministers of other Country Parishes. The Church was built of wood near a large creek, called the half-way-swamp, on the public road from Charleston to Columbia, by M'Cord's ferry. It was 40 feet long by 30 wide.

The Rev. Paul Turquand was the only settled Minister in this Parish before the Revolutionary War. We are indebted to the politeness of Col. Edward Richardson, for some account of this gentleman.

Mr. Turquand was born in London of French ancestors, in 1735. At the age of 14 or 15, his father was desirous that he should study Physic, but having been seriously impressed with the importance of religion, he had determined to devote himself to the Ministry, in the Church of England. To avoid a Profession, which neither his heart nor his judgement approved, he clandestinely left his Parents and came to Carolina. Here he flattered himself that he could indulge his pious inclinations, and prepare himself for Holy Orders. Soon after his arrival he went to George-Town, and took charge of a School. Having prepared him-

* Orangeburgh was settled by a colony of Germans in the year 1735. In 1738 the Rev John Giessendanner settled there. He was a Minister of the Lutheran Church, but in 1749 he went to England and received Episcopal Ordination from Dr. Sherlock, Bishop of London. He was Ordained a Deacon, Aug. 27th, and Priest, Sept. 24th, 1749. He returned to this district, and died in 1761.

self for the Ministry, he went to England in 1761, and received Ordination. On his return to Carolina he remained some years in George-Town, and then removed to St. Matthew's, to take upon him the duties of the cure, April 28, 1766. He continued to officiate until 1777, when he went to the Mississippi. The Indians having joined the British in their War with the Colonies, Mr. Turquand was prevented from returning until 1785, when he resumed his Ministerial labours, and continued them until Sept. 18, 1786, when he died.

During his Ministry in this Parish, he baptised and married in St. John's, St. Stephen's, St. Mark's, and St. George's, Dorchester. On his Private Register are recorded 663 Baptisms, and 154 Marriages. On the 3d July 1785, he baptised 23. He preached alternately at the Parish Church, and the Chapel, and frequently at Orangeburgh.

Soon after Mr. Turquand's death, the Parsonage-House was burnt. In 1800 the Parishioners removed the Church about six miles, as well for their own convenience, as for the accommodation of the German Lutherans, who were without a Minister. The Parishioners made many efforts to procure a Clergyman, without success. In 1815, the frame of the Church was again removed, reduced to 30 feet square, and erected on its present site, upon two acres of land, given by Col. Andrew Heatly. The Rev. James O'Farrell was settled here in 1788, and removed to St. Stephen's, April 1789. He was succeeded by the Rev. Matthew Tate, who removed to Beaufort in 1792. The present Incumbent, the Rev. Francis Padmore Delavaux, was elected Rector in 1819. He was Ordained by Bishop Bowen, of this Diocess, Deacon, Dec. 20, 1818, and Priest, June 24, 1819.

A silver Chalice was given to the Parish, with this inscription: "*This was given by Tacitus Gaillard, Esq. to the Parish of St. Matthew's, Feb.* 1777, *for the*

use of the Protestant Episcopal Church. Some years ago, it was stolen by a negro and sold to a waggoner, who took it to the upper country. It was discovered by its inscription and returned to the Parish. A service of Plate has lately been given to the Church, consisting of a Flagon, Chalice, Paten, Alms Plate and Christening Basin, with this inscription: *Presented to the Episcopal Church of St. Matthew's, by Mrs. Ann Lovell,* 1819. Col. Andrew Heatley has likewise presented to the Church, a handsome Bible and Book of Common Prayer.

The Journals of this Parish are not extant. The Church was incorporated Feb. 29, 1788. In 1819, this Parish contained 2001 white inhabitants.

The Rev. James O'Farrell, mentioned above, was born in the County of Longford, Ireland, Jan. 14, 1755. He was brought up a Roman Catholic, and was Ordained in Lisbon, Deacon, April 10th, and Priest, June 1st, 1773. He made a profession of the Protestant faith, in 1786, and was received into the Church of England, by the Bishop of Dromore. Soon after, he left his native country and went to Baltimore, whence he came to Carolina in 1788, and was elected Rector of St. Matthew's Parish, where he remained a year, and then removed to St. Stephen's, in April 1789. He continued to officiate there until 1791, when he returned to St. Matthew's, but discontinued the exercise of the Ministry. He died March 4th, 1817, in the 63d year of his age.

CHAPTER XVII.

St. Andrew's Parish.

ST. Andrew's Parish was laid off by an Act passed Nov. 30, 1706, and its boundaries defined by another Act passed Dec. 18, 1708, as follow: "to the N. E. by the N. W. line from the North bounds of the plantation of Christopher Smith, to the N. W. bounds of Berkley County, the bounds of the Parish of St. James, Goose-Creek, to the S. E. by the Sea, to the S. W. by Stono River, and the bounds of Colleton County, and to the N. W. by the N. W. bounds of Berkley County." The upper part of the Parish was taken off by an Act, Dec. 11, 1717, to form the Parish of St. George, Dorchester.

The Rev. Alexander Wood, A. M. was the first Rector of this Parish. He entered upon the duties of this Cure in 1707, as a Missionary from *the Society for the Propagation of the Gospel in Foreign Parts*, but soon after died, much respected and lamented by his people. There were, at that time, 180 families in this Parish.*

In 1711, the Rev. Mr. Taylor was appointed by the Society to this Parish. In 1713, he wrote to them an account of a successful effort to instruct the Negroes. He states that, "Mrs. Haige and Mrs. Edwards, who came lately to this Plantation, [Carolina,] have taken

* In 1819, this Parish contained 305 white inhabitants.

extraordinary pains to instruct a considerable number of Negroes, in the principles of the Christian Religion, and to reclaim and reform them. The wonderful success they met with, in about half a year's time, encouraged me to go and to examine those Negroes, about their Knowledge in Christianity; they declared to me their Faith in the chief articles of our Religion, which they sufficiently explained; they rehearsed by heart, very distinctly, the Creed, the Lord's Prayer, and Ten Commandments; fourteen of them gave me so great satisfaction, and were so desirous to be baptised, that I thought it my duty to do it on the last Lord's Day. I doubt not but these Gentlewomen will prepare the rest of them for Baptism in a little time; and I hope the good example of these two Gentlewomen, will provoke at least some Masters and Mistresses, to take the same care and pains with their poor Negroes."

Mr. Taylor, unfortunately, was uncourteous in his manners, and disobliging in his conduct towards his Parishioners. This produced disputes, and at length such a mutual dislike, that, in 1717, he removed, with the Society's permission, to North-Carolina.

The Indian War of 1715, as has already been stated, broke up the settlements in several of the Parishes, and compelled the people to seek protection in Charles-Town. The Rev. William Guy, who had fled from St. Helena, with his Parishioners, was sent by the Society in 1717, as a Missionary to Naragansct. The severity of the climate did not agree with his constitution, and he returned to this Province in 1719. He was much esteemed by the people, and as this Parish was vacant, he was invited to the Cure. The Society, subsequently, confirmed the appointment.

St. Andrew's Church was built of brick; 40 feet long, by 25 broad. The graveyard contained about three acres of ground, surrounded by a neat palisade. A small Parsonage-House was built of wood, about a

mile from the Church, upon a Glebe of 26 acres, to which 60 more were added in 1727.

Mr. Guy was diligent in discharging his duties, and highly acceptable to the people. He not only attended faithfully to his own immediate Cure, but extended his labours to some distance from his residence; where he preached, administered the Lord's Supper, and baptised several children and adults. So many persons generally attended on these occasions, that a subscription was opened for building another Church. The same success attended his Ministry at home. From the increase of his congregation, the Parish Church in 1722 was too small for their accommodation. A subscription was opened to enlarge it, when £500 *Cur.* were immediately subscribed; and £400 were given by the Assembly. In 1723 they began the addition to the Church, and soon completed it in form of a cross. It was 40 feet long, by 52 wide, with a handsome Chancel, 12 feet deep, and 24 feet wide. It was neatly finished and commodiously pewed. At the west end was a Gallery, originally intended for those who had no Pews, but afterwards appropriated to People of Colour. At the east end was a large window, and another on each side of the Communion Table; a decent Font was placed on a Pedestal of three steps, at the entrance of the Church. There were two large doors, one at the west end, and one at the south. Over the west door is the following Inscription, cut in a red tile:

J. F. ∴ T. R.
SVPER. VI
1706.

The Society held Mr. Guy in great respect. They appointed him, Sept. 17, 1725, their Attorney in this Province, to receive, and recover all bequests and donations made to them, and to give acquittances for the same.

The divine blessing continued to attend his exertions. Many persons who had been in the habit of neglecting the offices of the Church, were induced to be regular in their attendance; and many adults, were baptised. His congregation increased, and many pious members became communicants.

Mr. Guy informed the Society, Jan. 5, 1733, that his Parish was in a flourishing condition; that he had baptised, since the first of the preceding April, 27 children, one of whom was Black; and two White and one Black Adults. In a Letter, May 14, 1733, he stated that, his Church was nearly finished, and would cost £3500 Cur. that it was to be rough-cast, and to have a steeple. This last intention was never carried into effect. He informed them further, that the Chapel on James Island, which had been blown down in a hurricane about three years before, was rebuilt, and fit for public worship; that he had 30 regular communicants, and since the 5th Jan. had baptised 13 children and one adult. He stated that his Parishioners were so zealous in good works, that notwithstanding the great expense they had been at, in enlarging the Church, they had lately subscribed £500 Cur. towards the settlement of Georgia.

The Assembly, Feb. 22, 1733–4, granted £100 Cur. towards repairing the Parsonage-House of this Parish.

Messrs. Benjamin Perry and William Miles, were the Churchwardens in the year 1734. This is the earliest record of Parochial Officers extant. The names of the Vestry are not mentioned.

The Parsonage-House had become so decayed that it was neither tenantable, nor worthy of repair. The failure of the crops for the two preceding years had prevented the inhabitants from building another by subscription. The Vestry, therefore, applied to the Assembly for relief, and they granted, Feb. 28, 1737–8, £300 Cur. for that purpose.

In consequence of the great fire in Charles-Town, Nov. 18, 1740, two Charity Sermons were preached in St. Andrew's Church, and £368 14 6 were collected at the doors for the benefit of the sufferers. The Parish had out at Interest, March 26, 1744, £1170 2 2 Cur.

The Rev. Mr. Guy died in 1751. In consequence of his death, the Rev. Messrs. Orr, Stone, and Rowan, were appointed by the Clergy, at their Annual Meeting, April 17, 1751, to supply the vacancy, alternately, on every third Sunday, until the arrival of a Missionary.

The Rev. Charles Martyn, A. M. arrived in 1752, as a Missionary from the Society to this Parish. He was a graduate of Baliol College, and for four years had been a Curate in Devonshire. He was Ordained Deacon, Dec. 21, 1746, by Dr. Potter, Archbishop of Canterbury; and Priest, Sept. 25, 1748, by Dr. Lavington, Bishop of Exeter

In a Letter to the Society, dated July 4, 1753, Mr. Martyn stated that, in the preceding March he had been chosen Rector, by the unanimous consent of the Parishioners, and was treated with great kindness and attention. In another Letter, dated Jan. 8, 1754, he informed them that, his Parishioners had began a subscription for the purchase of an Organ; for erecting a Gallery, and for making such repairs to the Church as would make its appearance as decent as any in the Province. In 1755, he informed them of the good disposition of his Parishioners towards Religion, and of their strict attendance on public worship. They had purchased an Organ for the Church, and had paled in the Churchyard, and he flattered himself with the hope, of soon seeing a School established in the Parish for the education of poor children.

An Act was passed March 19, 1756, establishing the Chapel built by the Inhabitants on James Island, a Chapel of Ease for St. Andrew's Church; and the

Rector or Minister of the Parish was required to perform Divine Service therein, every fourth Sunday, except it happened on Easter Day, Whitsunday, or Christmas Day, and in such case, on the Sunday following, and on every subsequent fourth Sunday. If he should refuse or neglect to do this duty, the Public Treasurer was directed to deduct from his salary, £10, Cur. for every such neglect or omission.

Mr. Martyn wrote to the Society July 7, 1757, and stated his satisfaction at the success of his Ministry; but at the same time complained that, in the season of making Indigo, some of his parishioners profaned the Lord's day, by carrying on the usual work of the plantations. He preached every fourth Sunday at the Chapel, "where, among others, a considerable number of persons, educated in the Presbyterian way, attended; and several of them produced Prayer Books, and made the Responses." Mr. Martyn had baptised within a year, 36 children, and two adult negroes; and five had been added to the list of communicants.

Mr. Martyn went to England on his private affairs, and was present at the General Meeting of the Society in Sept. 1761. He then resigned the salary allowed him by the Society as their Missionary, and declared that, the Minister of St. Andrew's Parish was sufficiently provided for by the Province. He received their thanks for the diligence and zeal with which he had discharged the duties of his Mission, and for his generous conduct in declining their further support. The liberality of Mr. Martyn, made a strong impression upon the Society. In a Letter from Archbishop Secker, to the Rev. Dr. Johnson, President of King's College, New-York, dated Dec. 10, 1761, he thus speaks of the transaction: "Mr. Martyn, of St. Andrews, in South-Carolina, is come over hither, and hath very honourably told the Society that he thinks his salary of thirty pounds a year may be better employed by them. I wish we had more such instances, where

circumstances will allow them. And I cannot help thinking that the Laity of our Church abroad are not so liberal to their Ministers as they might be, and as those of other denominations are, but lean too hard upon the Society; in which, perhaps, their Ministers sometimes encourage them, or connive at them, in order to live upon better terms with them. You will tell me whether I am right in this notion."* Mr. Martyn returned to his Cure after a short absence.

The Church having been destroyed by fire, and rebuilt by the subscriptions of the inhabitants, an Act was passed Aug. 10, 1764, authorizing the Churchwardens and Vestry to sell the Pews.

It appears from some accounts of the Churchwardens, that Legacies were left to the Church by Mr. Rose, Benjamin Perry and Mrs. Mary Ladson; but neither the time, or the Amount, can now be ascertained.

Mr. Martyn resigned this Cure, April 10, 1770. He soon after went to England, and was appointed to the Octagon Chapel, Bath. During the vacancy, the Rev. Thomas Panting officiated occasionally in this Parish He came to Carolina in 1769, as Head Master of the Free-School in Charles-Town, and died Sept. 23, 1771. The Rev. John Christopher Ernest Schwab, a native of Franconia, was elected Rector, Nov. 25, 1771, and died of Country fever, July 5, 1773. The Rev. Thomas Mills, was elected Rector early in 1787, and continued in this cure, until 1816, when he removed to the upper part of the State. An interesting extract of a letter from this venerable servant of God, is subjoined.

The Communion Plate consists of a Chalice, Paten and Basin.

Attached to the Chapel on James Island, is a Glebe of about 70 acres, which at present is worth between 40 and 50 dollars an acre.

* See Life of Rev. Dr. Johnson, p. 187.

The Journals of the Vestry, and the Parochial Register, are lost. The books of the Churchwardens, as far back as 1734, containing an account of the Parochial expenses, are all that now remain.

Extract of a Letter from the Rev. Dr. Mills, to the author:

"I entered at Pembroke College, Oxford, (of which my father had been a member 50 years before me) at an early age, and graduated in 1767. I was Ordained Deacon, Dec. 18, 1768. by the Bishop of London, and Priest, Aug. 11, 1771, by the Bishop of Exeter. My father, from whom I received my Title for Orders, being far advanced in years, I continued to officiate as his Curate, at Miserdine, Gloucestershire, of which he had been Rector upwards of fifty years. My prospect in the Church was flattering; I had a well founded expectation of succeeding to that valuable preferment. But, alas! How uncertain are all human Dependencies! At the commencement of the American war, I preached several Sermons which indicated my political principles, and about the years 1776 and 77, I attached myself to the whig party, joined their Societies, and attended their county and public Meetings, which eventuated in Resolutions reprobating the War, and Petitions and Remonstrances to the King, beseeching him to discontinue it, and to dismiss his ministers and evil counsellors, who had advised him to that ruinous measure, &c. But my zeal for the American cause carried me still farther. A political Sermon, delivered at the Abbey Church, Bath, obscured my future prospects, and exposed me to the persecutions of the ministerial party. At length, disappointment, on the death of my father, in 1785, determined me to seek an asylum in this land of civil and religious liberty. I embarked at Gravesend, on Easter Day, 1786; and arrived at Charleston, in June. I brought with me a Letter of introduction from his Excellency John Adams, Ambassador at the Court of

St. James', afterwards President of the United States, to the late Governor Rutledge, to whom he represented me as a person "who had suffered for the cause of Justice and America." The attention shown me by that gentleman, and other respectable characters in Charleston, will always be remembered with gratitude. During the summer and fall, I assisted the Rev. Dr. Purcell in his duties at St. Michael's Church, and at the beginning of 1787, was unanimously elected Rector of St. Andrew's Parish. Soon after I entered on my pastoral charge, I found that the inhabitants of James Island were left as sheep without a shepherd. I visited them on the last Sunday in each month, and officiated according to the Rites of the Church, for some time, at the house of Mrs. M. Rivers. This being found inconvenient, a Chapel was built by subscription, to which the Rector of St. Andrew's, contributed £50 Stg. I continued to officiate here, until the inhabitants, who were nearly all Presbyterians or Independents, had procured a Minister, and organized a Church of their own. After this period, in conformity with the injunctions of the Vestry, my Pastoral duties were generally confined to St. Andrew's on the main. I continued in this Cure until the spring of 1816, when the sickness of my family induced me to remove to my present residence, near Rocky Mount."

As a mark of respect for his character and talents, the College of South-Carolina conferred on Mr. Mills, the Degree of Doctor in Divinity.

Dr. Mills performs Divine Service every Sunday, at his residence, to his family, and such of the neighbours as choose to attend.

CHAPTER XVIII.

St. George's Parish, Dorchester.

THIS Parish was separated from St. Andrew's by an Act passed Dec. 11, 1717, and the boundaries established as follows: "to the S. E. by the Plantation of Mr. Bedon inclusive, and from thence by a West Line to the bounds of Colleton County, and also by another strait line from the said Bedon's, to the Plantation of the late William Rowsam deceased, where Mr. Robert Dews now lives, inclusive, and from the said plantation of the said Rowsam deceased, by an east line until it touches the bounds of the Parish of St. James', Goose-Creek, and on all other parts by the same bounds the said Parish of St. Andrew's was formerly bounded."*

The Church and Parsonage-House were directed to be built where the Commissioners should direct, with the consent of a majority of the Parishioners, professing the religion of the Church of England, who should contribute to the expense. The Rector or Minister was to be chosen, and enjoy the same privileges, as other Ministers by the Church Act, and to receive a salary of £100 from the Public Treasury. Alexander

* The bounds of the Parish not having been conveniently arranged, they were altered by an Act, Sept. 15, 1721, as follows: "bounded on the South side by Ashley river with a S. W. line from the Plantation of Mr Richard Bedon inclusive, to the bounds of Colleton County; on the North side of the said river by a N. E. line, from the Plantation of William Baker, deceased, inclusive, to the bounds of St. James', Goose-Creek, and all other parts by the same bounds the aforesaid Parish of St. Andrew's was formerly bounded."

Skeene, Capt. Walter Izard, Capt. John Cantey, and Messrs. Thomas Diston, Samuel Wragg, Thomas Waring, and Jacob Satur, were appointed Commissioners, and authorized to draw from the Treasury, £333 6 8, in aid of the subscription for building the Church, &c. The Parish contained 115 English families, amounting to about 500 persons, and 1300 Slaves.*

The Commissioners zealously promoted a subscription among the inhabitants, and raised £1196 Cur. to which the Assembly added £466. In 1719 they began to build, and in the following year all the outer work was finished. The Church was of brick, 50 feet long by 30 wide, besides the Chancel. A Tract of Land, containing 145 acres, was purchased for a Glebe, and five acres of land with a brick dwelling house, for a Parsonage.

In 1719, *the Society for the Propagation of the Gospel in Foreign Parts*, sent the Rev. Peter Tustian, A. M. as their Missionary to this Parish. Some unhappy divisions prevailing in the country at the time of his arrival, induced him soon after to remove to Maryland. In 1723, the Rev. Francis Varnod arrived as his successor. He was Ordained Deacon, Sept. 23, 1722, by Dr. Green, Bishop of Norwich; and Priest, July 25, 1723, by Dr. Gibson, Bishop of London. He was kindly received by the inhabitants, and his labours were so successful, that the Church was soon too small for the congregation. A year after his arrival, he had near 50 communicants at Christmas, among whom were 17 Negroes. He had baptised several grown Persons, besides Children, and Negroes belonging to Mr. Alex. Skeene. Mr. Varnod extended his labours beyond his own Parish, and frequently officiated for the neighbouring French congregation.

Dorchester was settled at an early period, and was a neat and flourishing town. An Act was passed Feb.

* In 1819, the number of white inhabitants was 1470.

15, 1723, "for settling a Fair and Markets in the Town of Dorchester, in Berkley county, being a Frontier in that part of the country." A public market was directed to be kept, every Tuesday and Saturday; and two Fairs every year on the second Tuesday in April, and the first Tuesday in October, and each to continuefour days.

The situation of the Glebe and Parsonage being inconvenient, the Vestry petitioned the Assembly for leave to sell them, and to purchase a plantation more convenient and advantageous to the Incumbent. An act for that purpose was accordingly passed, March 24, 1724. On the same day an act was passed for establishing a Free-School at Dorchester. Upon that occasion several gentlemen thus expressed their opinions to the Society: "The chief source of irreligion and immorality here, is the want of schools, and we may justly be apprehensive, that if our children continue longer to be deprived of opportunities of being instructed, Christianity will of course decay insensibly, and we shall have a generation of our own, as ignorant as the native Indians."

Mr. Varnod, being a foreigner, was naturalized in conformity with a law of the Province, Feb. 23, 1733.

The Church having become in a ruinous and dangerous condition, Mr. Varnod, in a Letter to the Society, dated March 26, 1733, stated that, his Parishioners were raising subscriptions for building a new Church; but that notwithstanding their liberality, they would not be able to raise the sum required. On Easter Day, Mr. Varnod had but 31 communicants, 19 of whom were Negroes, which he attributed to the unfavourable state of the weather, and to the sickness of many of his congregation. He had baptised 5 white and 2 black children.

The Assembly taking into consideration the ruinous condition of this Church, as well as its insufficiency for the increasing congregation, passed an Act May 4,

1733, "for Building the Parochial Church of St. George's Parish in Dorchester."

It does not appear that this Act was carried into operation, for another was passed April 9, 1734, "for Repairing, Enlarging and Pewing the Parochial Church of St. George's Parish in Dorchester," authorizing the Churchwardens and Vestry to repair and enlarge the old Church; to dispose of the Pews and Seats, and to appoint Persons to receive subscriptions, &c. At the same time an Act of Incorporation, was passed, "for founding and erecting, governing, ordering and visiting a Free-School, at the town of Dorchester in the Parish of St. George, in Berkley county, for the use of the inhabitants of the Province of So. Ca." The Master was to be capable of teaching Latin and Greek, and of instructing and catechising youth in the principles of the Christian religion.

Mr. Varnod informed the Society June 29, 1736, that the repairs and additions to the Church, advanced but slowly, from the difficulty of collecting the subscriptions; but that the doors and windows were finished, and the floor would soon be laid. He further stated that, Religion flourished as much in his Parish as in any part of the Province; that the fashionable principles of libertinism and infidelity had not yet infected his Parishioners, which, under God, he ascribed, chiefly, to the Bishop of London's Pastoral Letters. He had at Easter, 25 white, and 14 black communicants; and on Whitsunday, 31 whites, and 21 Negroes. In the preceding six months he had baptised 7 white, and 4 black children.

Mr. Varnod removed from the Province in 1736, and was succeeded by the Rev. Stephen Roe, A. M. who was licensed for this Parish by the Bishop of London, March 19, 1736. He was Ordained Deacon, June 15, 1730, by Dr. Synge, Archbishop of Tuam, and Priest, June 5, 1732, by Dr. Hoadly, Archbishop of Dublin. He was a Missionary from the Society,

and remained in this cure until 1742, when he removed to Boston. In 1741, Dorchester contained about 350 persons. The Rev. Thomas Thompson was removed from the Mission of St. Bartholomew's to this cure in 1744, but in 1746, his ill health induced his return to England. He carried with him very satisfactory testimonials of his diligence and success in the Ministry, from the Vestry of the Parish, and the Clergy of the Province. At the request of the Vestry, the Society appointed the Rev. Samuel Quincy to this cure. He had been a Missionary in Georgia, and lately Rector of St. John's, Colleton. He was much esteemed by the Commissary and the Clergy, and stood high in the opinion of the Society. In July 1747, he resigned this cure in consequence of his appointment as Assistant Minister at St. Philip's Church. He was succeeded in 1748, by the Rev. William Cotes, as the Society's Missionary, at the request of the Vestry, and the recommendation of Mr. Commissary Garden. He was Ordained Deacon, Dec. 21, 1746, by Dr. Butts, Bishop of Ely; and Priest, Feb. 1, 1746, by Dr. Beauclerk, Bishop of Hereford. He continued in this cure until his death in July 1752.

Mr. Cotes was succeeded in Nov. 1752, by the Rev. William Langhorne, whom the Society removed from St. Bartholomew's at his own solicitation, and the request of the Church in this Parish. In a Letter of July 20, 1753, he thanked the Society for transferring him to this Mission, and informed them that, his Parishioners had very liberally enlarged the Parsonage-House, added such out-buildings as were necessary, and purchased two negroes for his service; they had likewise built a handsome Steeple to the Church, and had opened a subscription for a Ring of Bells. Both of these objects were soon after accomplished. Mr. Langhorne continued in this Mission until the year 1759, when he removed from the Province. He was succeeded by the Rev. Winwood Serjeant, late Assist-

ant Minister at St. Philip's, who remained in this Cure until 1767, when he left the Province.

An Act was passed, April 18, 1767, for erecting a Chapel of Ease on the north side, and within three miles of Four Hole Swamp. The Rector or Minister of the Parish was required to perform Divine Service in this Chapel every sixth Sunday, except it happen to be Easter Day, Whitsunday or Christmas Day, in which case, he was to officiate on the following Sunday, and so on as directed. Messrs. Daniel Rumph, William Young, Daniel Linder, William Steads, jun. and John Brotherer, were appointed Commissioners.

In 1767, the Rev. Offspring Pearce, from Prince George's, Winyaw, succeeded Mr. Serjeant in this Cure. He went to England in 1769, and returned in 1771. During some part of his absence, the Church was supplied by the Rev. Henry Purcell. Mr. Pearce continued in this cure until his death in 1782. Dorchester had begun to decline, and his income declined with it. He was poor when he died, in temporal treasure, but rich in piety and good works, and was greatly lamented by the Parishioners. He was an able scholar and sound divine, and from his papers appears to have been an industrious student. He owned many valuable books, which now enrich the Theological Library.

The late William Blake appointed a Lecture to be preached annually on St. George's Day, by an Episcopal Minister, at the Parish Church of St. George's, Dorchester, and charged his estate with *$25 per ann.* as a remuneration to the Preacher. His Lecture was generally delivered, until the last few years.

St. George's Church is now in a state of dilapidation. Without an Altar, Priest, or Congregation. The Parochial Register and Journals are lost. There is a handsome service of Communion Plate belonging to the Parish. The Church was incorporated March 7, 1789.

CHAPTER XIX.

St. Paul's Parish.

COLLETON County was divided by an Act Nov. 30, 1706, into two Parishes, St. Paul's and St. Bartholomew's; and the limits of each were defined by an Act Dec. 18, 1708. St. Paul's was "bounded to the North-East by Stono River, and the bounds of Berkley County, to the South-East by the Sea, and to the West by South Edisto River." St. Paul's Parish was again divided April 9, 1734, and John's Island, Wadmalaw Island, Edisto Island, and other Sea Islands were constituted a separate Parish, by the name of St. John's Parish, Colleton.

In 1705, *the Society for the Propagation of the Gospel in Foreign Parts* sent the Rev. Mr. Dunn, as their Missionary to this Parish. A small, but convenient Church was erected in 1708, on the South Branch of Stono River. It was built of brick 35 feet long by 25 wide, on land given by Mr. Edmund Bellinger; and another piece of land, containing about 71 acres was laid out for a Glebe. A small brick Parsonage, with convenient out-buildings, was built for the Rector, but they were burnt by the Indians in 1715.

In a Letter to the Society, Mr. Dunn stated that, he found the common people very ignorant of religion, and that considerable pains in instructing them were necessary, before he could administer the Sacraments.

In 1707 Mr. Dunn left the Province, and was succeeded the next year by the Rev. Mr. Mateland, who soon after died. The Rev. William Tredwell Bull, A. M. was sent as a Missionary in 1712. His behaviour was courteous and prudent, and he soon obtained the esteem of the Parishioners. He was very zealous and successful in his spiritual labours, and the Church flourished under his pastoral care.

The Vestry presented a petition to the Assembly in 1721, stating "that the number of the inhabitants, and of the members of the Church of England were so much increased, that their Parish Church was too small for them, and that for want of room, some were forced to stand without the door, and others hang at the windows; and that having agreed among themselves upon the necessary enlargement, they found it would cost considerably more than £1000, when completed, with such decency as becomes the House of God. That they were willing to contribute to their utmost, though many of them had been great sufferers in the Indian War, and scarce able to build their own houses destroyed in that war." The Assembly granted them £500, and the inhabitants subscribed £1000, *Cur.* which enabled them to make a very neat addition to their Church. The Rev. Mr. Bull continued here until 1723, when his private affairs calling him to England, he resigned his Mission; and in consideration of his services to the Church in this Parish, he was promoted to a Benefice. He was succeeded in 1724, by the Rev. David Standish, A. M. who entered on the duties of his Mission with such piety and zeal, that he soon acquired the esteem of the inhabitants. His congregation increased, and several adults were baptised. He thought nothing too laborious that would promote the glory of God, and increase the Redeemers kingdom. When circumstances admitted, he extended his labours to places destitute of Ministers, particularly to Edisto Island, where a considerable

number of Anabaptists, as well as Churchmen, attended his Ministry.

The Assembly taking into consideration the great extent of St. Paul's Parish, and the distance which many of the inhabitants lived from the Church, passed an Act, Dec. 9, 1725, appointing Col. John Palmer, Robert Yonge and Thomas Hill, Commissioners for building a Parochial Chapel of Ease, at Wiltown, and appropriated £200, Cur. for this purpose. The Rector or Minister of the Parish was required every fourth Sunday throughout the year, and not oftener, to perform Divine Service in this Chapel, according to the Rubrics and Liturgy of the Church of England.

Mr. Standish reported to the Society in 1725, that, he had 20 communicants, and from the increase of his congregation, another enlargement of their Church had become necessary, which his Parishioners had readily made. From personal regard to the Clergyman, the inhabitants, in 1727, purchased a Glebe of 400 acres of land adjoining the Church, and pleasantly situated on the River. It had a good house upon it, and other necessary buildings. Mr. Standish died in this Mission in 1728.

The desire of providing for the education of the rising generation, was now generally felt through the Province. Many pious persons had bequeathed portions of their estates for this benevolent purpose, and many contributed largely by their subscriptions. In this Parish, a considerable sum was raised by subscription, for Founding a Free School for the education of the poor, and John Whitmarsh bequeathed the following Legacies:

"Item. I give and bequeath, one thousand pounds current money of this Province, to be paid by my Executors hereinafter named, within one year after my death immediately ensuing, to the Parish of St. Paul's,

in Colleton County, in the Province aforesaid, to be disposed of by the Minister, Vestry and Churchwardens of the said Parish for the time being, for pious and charitable uses, in manner and form following, that is to say: Five hundred pounds of the said thousand pounds to be remitted to the Hon. Society for the Propagation of the Gospel in Foreign Parts, to be by them laid out in Books of Piety and Devotion, and sent to the said Minister, Vestry and Churchwardens, to be distributed by them gratis to the Poor of the said Parish: The remaining Five Hundred pounds of the said Thousand Pounds, to be employed towards the education of the Poor Children of the said Parish by the Minister, Vestry and Churchwardens, aforesaid, for the time being." The Will is dated April 3, 1728.

The Rev. Andrew Leslie, A. M. Missionary from the Society, arrived in Charles-Town, September 13, 1732, and two days after went to this Parish, where he was received with great kindness and affection. He was Ordained Deacon, May 28, 1727; and Priest, July 14, 1728, by Dr. Downes, Bishop of Derry. The Bishop of London's License was dated July 3, 1729. The Folio Bible, now [1819] used in the Reading Desk, was presented by him to the Church. It has lettered on the side, "*Ex Dono Reverendi Andree Leslie*, 1738." He died in this Mission in 1740.

The Chapel of Ease directed by the Act of Assembly Dec. 9, 1725, to be erected at Wiltown, and for which £200 had been appropriated by law, not having been built, and the Parish having been since divided, the Inhabitants petitioned for a Chapel of Ease at Beach Hill.

An Act was accordingly passed, Feb. 5, 1736–7, directing a Parochial Chapel of Ease to be built near Beach Hill, in which the Rector was required to perform divine service, every third Sunday, throughout

the year. Messrs. Stephen Bull, Thomas Miles, and Edward Perry, were appointed Commissioners, and authorized to receive subscriptions and donations, and to recover from the former Commissioners the £200, which had been granted for a Chapel at Wiltown.

"V. And whereas in order to promote so pious an undertaking, Jeremiah Miles, Esq. hath given two Acres of Land, situate on the North West side of the High-Road that leads from the Plantation of Mr. Thomas Elliott to Parker's Ferry, and at the Place where the High Road that leads from Dorchester, joins the said Road that leads to Parker's Ferry, *Be it further Enacted* by the Authority aforesaid, That the said Chapel shall be erected and built on such part of the said two Acres of Land, so situated as aforesaid, as the Commissioners aforesaid, or the major part of them shall think fit, and the said two acres of Land are hereby vested in the Rector and Churchwardens of the Parish of St. Paul's, for the time being, and their successors, Rectors and Churchwardens of the said Parish for ever, for the use of the said Chapel, and to and for no other Use or Purpose whatsoever."

In the year 1740, Wiltown contained about eighty Houses, and was sometimes called New-London.

The Rev. William Orr, late Assistant Minister at St. Philip's Church was transferred to this Mission in 1741. Mr. Orr wrote to the Society, March 30, 1743, informing them that, a small tribe of Indians, called Cushoes, resided in this Parish, and that their number was reduced from 1000 to about 65. He found they had some knowledge of a God, and he assured the Society he would endeavour to instruct them in the doctrines of Christianity. He further stated, that his Communicants had increased from 8 to 34.

This Parish was, during long intervals, without the Worship and Ordinances of the Church; and, indeed, a similar fate attended most of the Parishes, from the difficulty of obtaining a successor immediately when a vacancy occurred. These intervals were injurious to the cause of religion; for experience has incontestably proved that, when religious exercises are suspended for any length of time, their influence is sensibly impaired, and the worship of God is rather borne as a burden, than enjoyed as a privilege and discharged as a duty.

In 1746, Mr. Orr was removed by the Society to St. Helena, Beaufort, but he returned the next year. He was transferred in May 1750, to St. John's, Colleton, and was succeeded in this Parish by the Rev. John Rowan, who officiated two years, and then removed to St. Bartholomew's. The Rev. Alexander Baron took charge of this cure in 1754. He was a native of Aberdeen, and had received a liberal education. He came to Carolina in 1748, as Schoolmaster of a British Man-of-War, and was afterwards appointed Head-Master of the Free-School, in Charles-Town. Mr. Henderson and George Murray were his Assistants, and the former succeeded to the charge of the School. Mr. Baron went to England in 1753, and was Ordained by Dr. Sherlock, Bishop of London, Deacon, June 11, and Priest, June 17, in that year. He returned immediately to Carolina, and preached his first Sermon at St. Philip's.*

Mr. Baron removed in 1758, to Beaufort, to take upon him the cure of St. Helena's Parish. St. Paul's being again vacant, the Rev. Messrs. Langhorne and Copp, were appointed by the Clergy, at their Annual Meeting, April 5, 1758, to officiate there six times in the year, and the Rev. Mr. Martyn, four times. The

* This gentleman was the father of the late eminent Physician, Alexander Baron, M. D. of Charleston.

Rev. John Tonge, A. M. arrived in 1759, and entered upon the cure of this Parish, in which he continued until his death, in 1773.

An Act had been passed, Jan. 27, 1756, for building a new Church; but the Commissioners not being able to raise a sum sufficient for the purpose, removed the frame of the old Chapel to the Glebe. The congregation, however, had so much increased, that a larger building was necessary, and as the Church was in a ruinous condition, an Act was passed Aug. 25, 1764, for building a new Church, "on or near the new Glebe Land, to be the Parish Church of St. Paul's." Messrs. Thomas Ferguson, Robert Williams, Thomas Hartley, Charles Elliott, Samuel Elliott, Francis Yonge, Benjamin Singleton, Joseph Stanyarne, jun. and Robert Mackewn, jun. were appointed Commissioners. Another Act was passed March 1768, "appointing Commissioners to take down the Church in the Parish of St. Paul, and to build a new Church on or near the place where the Church then stood." These acts were not carried into operation.

The Communion Plate belonging to this Church, consists of a Chalice, with S. P. engraved on it; and a Paten and Alms Plate, with this inscription: *The Gift of George Summers,* Esq. to St. Paul's Church, Stono. An.* 1766.

The Rev. John Lewis, formerly Rector of St. John's, Colleton, succeeded Mr. Tonge in the cure of this Parish, in 1773. This Gentleman was ardently attached to the cause of American Independence, and used his influence in promoting its accomplishment. He gave great offence to the British by preaching from this text: *The Lord forbid it me, that I should give the inheritance of my fathers unto thee.* 1 Kings xxi. 3. It is said, by those who heard the discourse, that it was

* This should have been *Somers*.

highly interesting and impressive, and well adapted to the spirit of the times. The British declared Mr. Lewis to be very instrumental in promoting the cause of the rebels. He was one of those Patriots whom they seized in their beds, Aug. 27, 1780, and carried on board of the prison-ship, whence he was transported to St. Augustine. His principles, however, were not to be overcome by oppression. He preached from Gen. xliii. 14. *If I be bereaved of my children, I am bereaved.* The British garrison were so irritated at the spirit of this discourse, that they confined him in the castle. When the general exchange of prisoners took place, in May 1781, Mr. Lewis was sent with the rest to Philadelphia, whence he returned to Carolina, and again entered upon the duties of his cure. He continued to officiate until his death in 1784, and was buried by the side of his predecessor, near the east end of the Church.

The Church having, for many years, been in a ruinous condition, divine service was performed in a neighbouring barn. The walls fell down in 1778, and lay in ruins many years. After a considerable time, a sufficient sum was raised by subscription, to build a neat and commodious Church of wood, upon the site of the old brick edifice. It was finished in 1812, and was solemnly consecrated, Jan. 10, 1813, by the name of *St. Paul's* Church, by the late Bishop Dehon. This was the first Episcopal act performed by that Prelate, and this was the first Church consecrated in So. Ca. The Rev. Frederick Dalcho, M. D. having, before his Ordination, officiated as a Lay Reader, was elected to the cure of this Parish, and has been the only settled Minister here since 1784. There is at present no Incumbent. The funds are increasing, and will soon be adequate to the support of a Clergyman. There is a good Glebe, but the Parsonage-House has been burnt down. The Parish is abandoned by the inhabitants during the summer months. The Church was Incor-

porated in 1805, by the name of "The Vestry and Churchwardens of St. Paul's Parish."

The Journals of this Parish, and the Parochial Register, antecedent to the Revolution, are lost. The Journals now extant commence April 17, 1786. In 1819, there were 537 white Inhabitants in this Parish.

CHAPTER XX.

St. John's Parish, Colleton.

THIS Parish was taken off from St. Paul's, by Act of Assembly, April 9, 1734. It was composed of "John's Island, Wadmalaw Island, Edisto Island, and the other adjacent Islands to the seaward." Col. John Fenwick, Col. John Gibbes, John Stanyarne, sen. Capt. Samuel Underwood, and Capt. John Jenkins, were appointed Commissioners to accept and take grants of Land for a Glebe, to build the Church and Parsonage-House, &c. The buildings were to be erected at such place as the Commissioners, with the consent of the Inhabitants who subscribed to the same, should deem most convenient. The Rector or Minister to be elected, to receive the same salary, and to be subject to the same regulations, as Ministers of other country Parishes.

The Inhabitants met pursuant to law, June 18, 1734, on John's Island, and fixed upon a part of Mr. Abraham Waights' land for the site of the Church. An election being then held for Parochial Officers, the following gentlemen were chosen:

Churchwardens: Richard Stanyarne, and Culshe Golightly.

Vestrymen: Col. John Gibbes, Thomas Tattnell, Capt. Underwood, Abraham Waight, Thomas Hart. Robert Sams, and John Stanyarne.

In 1733, applications were made to *the Society for the Propagation of the Gospel in Foreign Parts*, and to the Bishop of London, for a Minister; and a subscription was opened, at the same time, for building a Parsonage-House.

The Rev. Samuel Quincy, A. M. arrived in the Province, June 28, 1742. He was elected by the Vestry to the cure of this Parish, July 5, and on the 27th, his wife fell a sacrifice to the climate. He was a native of Boston, and was Ordained Deacon, Oct. 18, and Priest, Oct. 28, 1730, by Dr. Waugh, Bishop of Carlisle. He continued here until 1745, when he resigned. The Rev. Thomas Thompson, who had formerly been Rector of St. Bartholomew's, and afterwards of St. George's, Dorchester, and whose ill health had compelled him to leave the Province in 1746, returned to Carolina, and officiated in this Parish from Sept. 1748, to 1750, when the Rev. William Orr, of St. Paul's, was appointed to this cure, May 7, and continued here until his death, in 1755. He was succeeded by the Rev. Jonathan Copp, A. M. who entered upon the duties of the cure, Jan. 28, 1756. The Parishioners met, June 24, 1760, pursuant to a Precept from the Church commissioners, and elected Mr. Copp, Rector of the Parish. He died in 1762.

Mr. Copp was born in New London, and graduated at Yale College. He had been a teacher of the Languages and Mathematics in his native town, and was highly recommended by the Missionaries, for his attainments and piety. He went to England in 1750, and was Ordained by Dr. Sherlock, Bishop of London, Deacon, Dec. 23, and Priest, Dec. 27, 1750. He was then sent by the Society as their Missionary to Augusta. In 1751, he came to Carolina, and remained here two years, when he returned to Georgia. In 1755 he settled in this Province.

The Rev. Isaac Amory, A. M. arrived in the Province in 1764, and on the 19th of November entered

upon the cure of this Parish, to which he had been specially invited before he left England. He commenced his duties with zeal, and paid particular attention to the religious instruction of the negroes. This produced some remonstrance from his congregation. But as he believed it to be the duty of every Christian Minister to afford religious instruction to every class of people, and as his Diocesan had required it,* at his hands, he resigned his cure Sept. 13, 1765, and left the Province the following year.†

Mr. Amory was succeeded by the Rev. William Dawson, A. M. who was elected Rector, Nov. 3, 1765. Mr. Dawson was born at East-Lothian, Scotland, in 1718, and was educated at the University of St. Andrew's. He was Ordained Deacon, May 6, 1764, by Dr. Cornwallis, Bishop of Coventry and Lichfield. His Letters of Priest's Orders are not extant; but it is probable that, he was soon after admitted to that sacred Order, as he was Licensed by Dr. Terrick, Bishop of London, July 2, 1764, to perform the Ministerial Office in Pensacola. He arrived in Charles-Town, Aug. 1765, and immediately proceeded to the place of his destination. As no accommodations could immediately be provided for his family, Gov. Johnson permitted him to return to Carolina for some time, leaving a Curate in the Church. It is remarkable, that Mr. Dawson, died on John's Island, Jan. 19,

* See Page 113.

† Dr. Joseph Johnson has politely furnished us with some further particulars of Mr. Amory, who was his Mother's Uncle. He was born in England, and when his parents came to Carolina, he remained to complete his education and to receive Holy Orders. His parents had left England with the rest of their family, under the expectation of inheriting from his grandfather, that part of Charleston beyond Market-street, afterwards called *Trott's Point*, for which he had obtained a Grant. It is not necessary to state the manner in which their descendants lost this rich inheritance. Mr. Amory, disappointed both in his spiritual and temporal expectations in Carolina, resigned his Cure, and returned to England in 1766. He obtained a small Living near *Newark upon Trent*, in which he continued to exercise his Clerical functions, contented and happy, until the end of 1793, when he died without children. Mr. Amory was a man of talents, piety and zeal; he felt a deep interest in promoting the spiritual welfare of all his fellow-creatures, and deemed nothing a trouble that would promote the Redeemer's kingdom.

1767, and that his Curate died on the same day in Pensacola.

The Rev. John Lewis, A. M. took charge of this Cure, Jan. 1, 1769.

An Act was passed April 7, 1770, for building a Chapel of Ease on Edisto Island, and the Rector of the Parish was required to officiate there, every sixth Sunday. This Chapel was not built.

The following extracts from the Will of Col. John Gibbs are recorded on the Journals of the Vestry of St. John's Parish, on the 16th April, 1770:

"Item. I will and bequeath, One Thousand Pounds which I have now put out for that use, which I appoint my two Sons, Robert and John Gibbs, with the Vestry and Churchwardens of the Parish of St. John's, Colleton County, John's Island, to put out, and keep out, the said One Thousand Pounds with good security, by the said Robert and John Gibbs, with the Vestry and Churchwardens for the time being, and their Successors, which money so given for the use of the Church of England on John's Island, for the use of that Church on John's Island, and for no other Church, or for any other use whatever: the Interest of the said thousand pounds shall be for the use and support of the Minister of the aforesaid Church, which shall be paid to the Minister of the said Church yearly and every year, which money shall be for that use and no other use or purpose whatever. If there should happen to be no Minister in the Parish, then the Interest shall be put out for the same purpose to be added to the principal. Sometimes it happens that a Minister proves disagreeable to the people of the Parish, and not to be worthy of the Interest; then it shall be in the discretion of my two Sons above mentioned, with the Churchwardens and Vestry not to pay the money till he behaves to the satisfaction of the Parish.

"Item. I will, and give five hundred pounds I have now put out at Interest. I appoint my two Sons

Robert Gibbs and John Gibbs with the Vestry and Churchwardens for the time being, and their Successors to put out and keep out the five hundred Pounds at Interest, and the Interest of the said five hundred pounds shall be for the use of schooling and educating the Poor Children in the Parish of St. John's, Colleton county, John's Island, for the above use and no other purpose whatever."

Extract from the Will of George Hext, Esq.

"Also. I give and bequeath unto the Vestry and Churchwardens of the Parish of St. John's aforesaid, for the time being, and their Successors for ever, One thousand two hundred and fifty pounds lawful money of South-Carolina, upon trust, that they do and shall place out the said sum of One Thousand two hundred and fifty pounds at Interest, upon good security, and do and shall yearly and every year collect and receive the Interest arising therefrom, and apply the same from time to time for ever, for the Schooling of the Poor Children of the said Parish, and to no other use whatever. And I do Will and Order, that the said sum of One thousand two hundred and fifty pounds be paid within one month after my said Sister Jane Elizabeth Hext attains the age of twenty one years, or depart this Life."

The Rev. Mr. Lewis resigned the Cure of this Parish in 1773, and removed to St. Paul's. He was succeeded by the Rev. John Dundas, A. M. who was elected Rector, April 4th, 1774, and died the same year. He was buried at St. Michael's, July 28. He was succeeded by the Rev. Benjamin Blackburn, who was elected Rector, Aug. 7, 1775, and died the same year, of country fever. He is said to have been an amiable and pious man, a good preacher, and very generally esteemed. The Church remained vacant until 1787, when the Rev. Penuel Bowen, father of the present Bishop, was elected Rector. He died the next year, and was buried under the Church. He

was succeeded in 1789, by the Rev. Stephen Sykes, who removed to Prince George, Winyaw, in 1791. The Church having long been in ruins, a new building of wood was finished in 1817, by the liberality of the late Francis Simmons, Esq. It is a neat and commodious building with a handsome Portico, standing on the site of the old Church. The interior is 45 feet long, by 32 wide; the extreme length 54. It was consecrated by the late Bishop Dehon, April 10, 1817. Its first Rector was the Rev. Paul Trapier Gervais, who was Ordained by Bishop Moore, of New-York, Deacon, Nov. 25, 1807, and Priest, Aug. 4, 1809. The present Incumbent is the Rev. William Stanyarne Wilson, A. B. who was Ordained Deacon, March 14, 1819, by Bishop White, of Pennsylvania, by Letters Dimissory from Bishop Bowen, of this Diocess.

The Communion Plate consists of a Chalice, Paten, and Alms Plate.

St. John's, Colleton, is a flourishing and respectable Cure. It has a Glebe and Parsonage, and its funds are large and increasing. The inhabitants generally remove from the Parish during the summer, and the service of the Church is suspended from June to November.

The Parochial Register is incomplete. The Church was incorporated March 22, 1786. In 1819, there were 436 white inhabitants in this Parish.

CHAPTER XXI.

St. Bartholomew's Parish.

THIS part of Colleton County was made a Parish, by an Act passed Nov. 30, 1706, and its boundaries defined by another passed Dec. 18, 1708, as follow: "to the East by South Edisto River, to the South-East by the sea, to the North-West by St. Helena Sound, Cambahee River, and the bounds of Granville County, and to the North-West by the North-West bounds of Colleton County."

The Inhabitants having made application to *the Society for the Propagation of the Gospel in Foreign Parts*, the Rev. Mr. Osborn was sent as their Missionary. He arrived in 1713, and was the first Clergyman of the Church of England, settled in this Parish. His cure was very extensive, and his duty laborious. It was 40 miles long and 30 wide, and contained in it 120 families.* Mr. Osborn officiated at five different places for the accommodation of his parishioners, who lived at considerable distance from each other. He had the satisfaction of seeing his labours productive of good; for, soon after his residence in the Parish, he baptised 70, many of whom were adults; and the Lord's Table began to be filled with pious Communicants. Mr. Osborn was greatly esteemed, and the Church flourished under his care. This prosperity, however, was soon interrupted. In 1715, the Indian War broke out, and the savages destroyed all the plantations in the Parish. So sudden was the irruption,

* In 1819, this Parish contained 3079 white inhabitants.

that the Indians were within three miles of Mr. Osborn's house before they were discovered. The Missionary with difficulty escaped to Charles-Town, where he soon after died.

It was some years before the Parish recovered from this disaster. A Missionary was not immediately sent out, but the Clergy of the neighbouring Parishes occasionally officiated in this cure. In consequence of the war, the Church remained unbuilt, and there was no fixed place for divine worship. An Act was passed Dec. 9, 1725, appointing Messrs. John Parker, John Hunt, Hugh Bryan and William Evertson, Commissioners for building a Chapel of Ease, at or near Capt. Cox's Plantation; and appropriating £300 *cur.* for the purpose. The Rector or Minister of the Parish, was required to perform divine service in this Chapel every fourth Sunday, conformably with the Rubrics and Liturgy of the Church of England, &c. It was likewise directed by the Act, that if a Minister of the Church of England should be appointed to the Parish, before the Church was built, he should perform divine service in the Chapel, as he would do in the Parish Church.

The Rev. Mr. Guy visited this Parish pursuant to directions from the Society. He informed them, July 19, 1732, that, there were 44 families belonging to the Church of England, within eight miles of the Church, and 79 Plantations within the same distance. There were 220 acres of Land belonging to the Glebe, about three quarters of a mile from the Church. The Parsonage-House was not in good repair, but another was soon to be built. He likewise stated that, the Parishioners were very desirous of receiving another Missionary.

In 1734, the Rev. Robert Gowie, A. M. arrived in the Province as the Society's Missionary to this Parish, and entered upon the duties of his cure. He was Ordained by Dr. Gibson, Bishop of London, Deacon, Sept. 23, and Priest, Oct. 21, 1733. How long he continued here is not known; but it is probable that it

was not long. He was succeeded by the Rev. Thomas Thomson. He was Ordained Deacon, Nov. 8, and Priest, Nov. 15, 1730, by Dr. Chandler, Bishop of Lichfield and Coventry. Mr. Thomson informed the Society, May 1, 1736, that this Parish contained 120 white families, and 1200 negroes; that as there had been no settled Minister here for some years, he had only 9 communicants. He had baptised upwards of 100 children since he came into the Parish, and 16 since he entered upon the Society's Mission. He further stated that, he officiated once a month at Chehaw, the most remote part of the Parish, where a convenient building had lately been erected. He visited Savannah-Town,* where there was a Garrison, and performed Divine Service in the Fort, on the Lord's Day. He had baptised 10 of their children, five of whom had Indian mothers.

In 1744, he was removed to the Mission in St. George's Parish, and the Rev. Charles Boschi, was appointed by the Society his successor. Mr. Boschi had been a Franciscan Friar, but had become a worthy and pious professor of the Protestant faith in the Church of England. He had been highly esteemed in the Church for seven years, on account of his diligence, integrity, and humble submission to the divine Will. He took charge of this cure Feb. 22, 1745. He was Licensed by Dr. Gibson, Bishop of London, Dec. 12, 1744, "to perform the Ministerial Office in the Province of South-Carolina;" and on the same day subscribed to the Declaration of Conformity to the Liturgy of the Church of England. The Society's Mission to this Parish was dated Dec. 15, 1744.

An Act was passed May 25, 1745, "for founding and establishing a Parochial Chapel of Ease at the Town of Edmundsbury," &c. Henry Hyrne, David Godin, and Barnaby Bull, Esq. were appointed Commissioners to receive subscriptions, and to build the

* Savannah, Georgia.

said Chapel. The Rector or Minister of the Parish, was required to perform all the services required by the Church of England, in the said Chapel, and at the Chapel near Pon Pon, alternately, until the Parish Church should be built.

The Rev. Mr. Boschi informed the Society, Aug. 22, 1747, of his intentions to resign this cure. He had been appointed Chaplain to the Garrison in the Island of Ruatan, in the neighbourhood of the Mosquito Shore.* At the Annual Meeting of the Clergy, April 5, 1749, the Rev. Mr. Orr was appointed to supply the vacant Pulpit in this Parish, once in two months, or oftener, after Mr. Boschi's departure. He left the Province in this year.

The Rev. William Langhorne, arrived in the Province in 1751, as a Missionary from the Society, and entered on the duties of this Cure. He was Ordained Deacon, June 14, 1747, by Dr. Herring, Archbishop of York, and Priest, Sept. 24, 1749, by Dr. Hutton, Archbishop of York. In the following year, he informed them of the kindness with which he had been received by his Parishioners. Subscriptions were opened to build the Chapels at Pon Pon and Edmundsbury, on Ashepoo River, in which divine service was to be performed alternately.

The Journals of the Vestry of this Parish are not of an older date than March 30, 1752, when the following Gentlemen were in Office;

Vestrymen: Henry Hyrne, James Skirving, Thomas Eberson, James Postell, William Sanders, and Joseph Glover.

Churchwardens: John Laird, and Philip Hext.

In Sept. 1752, the Rev. Mr. Langhorne resigned the Cure of this Parish, having been removed by the Society to the Mission at St. George's Dorchester. The Vestry appointed the Rev. John Rowan, of St. Paul's, as his successor, Sept. 28, 1752, and applied

* Ruatan, or Rattan, an Island in the Bay of Honduras, 8 Leagues from the Mosquito Shore.

to the Society to appoint him as their Missionary in this Parish.

It had been originally intended to build the Chapels of wood, but in 1753, the Vestry determined that they should be of Brick. Their dimensions were to be 52 feet by 36, and the walls about 18 feet high. The Pews were directed to be sold.

The Society for the Propagation of the Gospel in Foreign Parts, did not confirm the appointment of Mr. Rowan, but in 1753, sent the Rev. Robert Baron, A. M. as their Missionary to this Parish. He was Ordained by Dr. Sherlock, Bishop of London, Deacon, Sept. 24th, and Priest, Sept. 29th, 1752. His License for this Parish was dated Feb. 2, 1753. He arrived in Charles-Town, June 1, and entered on the duties of his Cure on the 7th of that month. Mr. Baron was soon after taken ill, and had a severe seasoning, as it is usually called. His Parishioners were scattered over a great extent of country, and were an orderly, well behaved people. The Presbyterians were numerous, but they all lived together in mutual friendship and christian charity.

The amiable and pious conduct of Mr. Baron had gained him the affection and esteem of his Parishioners. When they were informed of the Society's intentions of removing him to another Cure, the Vestry addressed them on the subject, in a Letter dated at Pon Pon, Dec. 30, 1754. They acknowledged their great obligations to the Society, for their pious and tender care in supplying them with a succession of able and worthy Ministers, and particularly for the present Incumbent, the Rev. Robert Baron. As he enjoyed his health, and the climate appeared to agree with him, they had flattered themselves with the hope that he would be continued in that Mission. They expressed their great regret at the prospect of his removal, and solicited his continuance in this cure. At the same time, Mr. Baron informed the Society, that he

was pleased with his situation, and that his communicants had greatly increased.

On the 12th April, 1755, and the 7th April, 1759, two Acts were passed authorizing the Churchwardens and Vestry to sell the Pews in the Chapels, to defray the expense of building and keeping them in repair. The Rev. Mr. Baron informed the Society, June 20, 1760, that the two Chapels were so far finished as to be used for divine worship. Some ornaments were wanting, and Bibles and Prayer Books for the Reading Desks, which Mr. Baron requested the Society to send at his expense. The Society, pleased with his liberality, sent the Books as a Donation.

Mr. Baron again wrote to the Society, Jan. 12, 1761, to acquaint them with the prosperity of his Mission. He had baptised 50 in the preceding year, and his communicants were about 70, of whom 50 partook of the Lord's Supper on Christmas Day. He added, that he had been blessed in general with good health, and had faithfully endeavoured to promote the benevolent intentions of the Society, in sending him to this Cure, and he felt pleasure in assuring them, that, through God's blessing, his labours had been successful and satisfactory.

The Inhabitants having been driven from their Plantations in the Indian war of 1715, some years elapsed before the settlement was renewed. It was then deemed most conducive to their safety to settle near Pon Pon river. In consequence of this removal, the Glebe at Chehaw had become useless to the Parish. Application was made to the Assembly for permission to sell it, and to invest the money in negroes. An Act was accordingly passed July 25, 1761, "enabling the Rector and Churchwardens to sell and convey the old Glebe Land at Chehaw, and with the money arising from the sale thereof, to purchase Slaves, and investing such Slaves, with their future Issue and increase, in the Rector or Minister and his Successors in

this Parish." During a vacancy, the Churchwardens and Vestry had the care of these Slaves, and were authorized to hire them out. The profits were to be paid to the next succeeding Minister. The Glebe was accordingly sold Jan. 7, 1762.

The Rev. Mr. Baron died in April 1764, greatly beloved and regretted; having been eleven years Rector of this Parish. He was buried at Pon Pon Chapel; and was succesded in the cure by the Rev. John Evans, A. M. who entered on its duties July 23, 1764. Mr. Evans died March 5, 1770. The Rev. Edward Ellington, A. M. was elected his Successor Dec. 15, 1770; and in April 1772, he removed to St. Helena's Parish, Beaufort.

In 1771, James Parsons, Esq. presented to the Parish a large Bible and Book of Common Prayer, and Benjamin Webb, Esq. likewise made a donation of a Bible.

The Rev. William Miller, A. M. was elected Rector of this Parish, and entered on his duties, Aug. 16, 1772. He died in three months. He was succeeded by the Rev. Edward Jenkins, Nov. 1, 1772, who resigned in 1776. The Rev. James Harrison, late Rector of St. James', Goose-Creek, was elected April 8, 1776, and continued in this cure, until 1784, when he resigned. He died in 1788.

The Rev. William Nixon, was elected Rector Sept. 6, 1787, and resigned in 1790. He was succeeded by the Rev. John Stuart, April 5, 1790, who served the cure for a year. The Rev. William Blackwall, was elected Jan. 1, 1792, and died in 1798. The Rev. John Ireland was elected Sept. 11, 1798, for one year, and the Rev. William Nixon was again invited to the cure, March 25, 1799. He continued here until 1800, and was succeeded, Jan. 1, 1801, by the Rev. Thomas D. Bladen, who continued here until 1804, when he was dismissed. The Rev. Andrew Fowler, A. M. was elected Rector, Feb. 3, 1807, and resigned in 1811.

This gentleman has very obligingly furnished us with the following particulars: "I was born at Guildford, Con. My father was a Presbyterian, and my mother an Independent or Congregationalist. I was educated at Yale College, and took a Bachelor's degree in 1783, and Master's in 1793. I was Ordained by Bishop Provoost, of New-York, Deacon, June 21, 1789, and Priest, June 11, 1790. During the last two years I was at College, I read prayers two Sundays in five at New-Haven, and three Sundays in five at West-Haven, at the request of the Rector, Dr. Bela Hubbard, and by permission of the President, Dr. Ezra Stiles. After I was in Orders, I was Rector of the united Churches at Peekskill and Highlands, and subsequently of the Church at Bedford. I resided on Long-Island about six years, when I went to Philadelphia, and remained thereabout for a year. After this, I lived in New-Jersey ten years, and was successively Rector of St. Peter's Church, Spotswood, and of Christ Church, Shrewsbury, and Christ Church, Middletown. I returned to New-York and had Bloomingdale Church, until I left the state for Carolina."

There is at present no Incumbent. The Chapel at Pon Pon was burnt down some years ago, and still [1819] remains in ruins. It is usually called *the burnt Church.* The Chapel at Ashepoo fell down in 1810. A neat Church, built of wood, is just finished at Edmundsbury, Ashepoo, through the exertions and attention of William Price and —— Wood, Esqrs. and Col. Girardeau; and there is now a prospect that the worship of their fathers will soon be restored to the Parish. A handsome Bible and Prayer Book have been given to this Church, by William Mason Smith, Esq. The Communion Plate was a donation to the Parish, and has the following inscription: *The Gift of James Skirving, Esq. for the use of St. Bartholomew's Parish, South-Carolina,* 1793. The Parish Church was Incorporated March 22, 1786.

LIST

Of Marriages, Baptisms and Burials in St. Bartholomew's Parish.

The Parochial Register extends no farther back than 1742, and is not complete.

MARRIAGES.		BAPTISMS.		BURIALS.	
1751	5	1742	1	1749	1
2	15	4	2	1751	1
3	12	5	1	3	9
4	12	6	2	4	2
5	10	7	2	5	1
6	5	8	3	1764	2
7	9	9	1	6	1
8	8	1750	3	8	2
9	11	1	9	9	14
1760	15	2	0	1770	1
1	11	3	25	1	1
2	7	4	28	2	1
4	6	5	6	3	3
5	23	6	9	4	5
6	21	7	18		
7	10	8	25		
8	2	9	39		
9	5	1760	21		
1770	4	1	35		
2	3	2	14		
3	6	3	4		
4	1	4	12		
6	1	5	9		
		6	6		
		7	12		
		8	12		
		9	18		
		1770	9		
		1	3		
		2	1		
		3	12		
		4	12		
		5	1		

CHAPTER XXII.

St. Helena's Parish, Beaufort.

THE first settlement of Carolina was attempted at this place. A colony from Virginia landed at Port Royal, April 19, 1660, accompanied by the Rev. Morgan Jones, of the Church of England. The enterprize was soon abandoned, and Mr. Jones, subsequently, settled in New-York. The second attempt was likewise made at this place in 1670, by a Colony from England, and after remaining here a short time, they removed to the western bank of Ashley river.

Granville County was erected into a Parish by an Act of Assembly, June 7, 1712, by the name of St. Helena. The Act recites that, "Whereas several persons are settled to the southward of Colleton County on Port-Royal Island, St. Helena Island, and on several adjacent Islands, which together are commonly called by the name of Granville County, which persons are not only out of the bounds, but are also so far distant from either of the Parishes in Colleton County, that they can receive no benefit by any of those Churches, and several of the said Inhabitants being desirous to have divine Worship established amongst them, according to the Church of England, are willing to contribute towards the building a Church, and afterwards for the building a Rector's or Minister's House, without any charge to the public,

provided that the said Granville County may be erected into a Parish, and the Rector or Minister of the said Parish, may have the same salary paid him out of the public Treasury, as is given to other Rectors or Ministers of the other Country Parishes belonging to this Province. Therefore for the gratifying so reasonable a repuest," &c. " the said Granville County shall be a distinct Parish by itself, and shall be called St. Helena, and the said Parish shall be, and is hereby bounded to the N. E. by Combahee River and St. Helena Sound, to the N. W. by a line drawn from the head of Combahee River to the Savannah River, and to the S. E. on the Ocean. The Church and Parsonage-House to be built on Port Royal Island. The Rector or Minister to be chosen as other Rectors or Ministers, be allowed £100 *per ann.* enjoy the same privileges, and be under the same rules and laws as other Rectors or Ministers.

In 1712, the Inhabitants of this Parish determined upon having a settled Clergyman. With the consent of the Rector of St Philip's, Commissary Johnson, they invited the Rev. William Guy, the Assistant Minister of that Church. They wrote to the Bishop of London, and to *the Society for the Propagation of the Gospel in Foreign Parts*, informing them of this appointment, and requesting the Society to place him on their list of Missionaries. They likewise stated that St. Helena was the most remote Parish in the country, that they were not even then well settled, and had never had a resident Clergyman. The Rev. Mr. Guy went to England the next year, to receive Priest's Orders, and was appointed by the Society, their Missionary in this Parish. He soon after returned and entered upon the duties of his cure.

The Parish of St. Helena was very extensive. It included the lands occupied by the Yamassee Indians, now forming St. Luke's Parish. There had been some Anabaptist and Presbyterian Ministers in the

Parish, but none were settled there when Mr. Guy took charge of the Cure. Public Worship had not been held in the Parish for some time, but the inhabitants were orderly, well disposed, and desirous of religious instruction. No Church had, as yet, been built, and Mr. Guy performed Divine Service at the houses of the Planters, in various parts of the Parish. He informed the Society of the kindness of his Parishioners, and of the favours he had received from them. Mr. Guy was diligent in the discharge of his duties; and had instructed and baptised several adults, besides children.

The Yamassee War broke out April 15, 1715, as before stated, and the Missionary with his people fled before the Savages. The irruption was so sudden and unexpected, that many families were massacred, and others with difficulty escaped to Charles-Town, on board of a ship which most providentially was lying in the river. After the Indians had been subdued, the Inhabitants returned to their desolate plantations. The Rev. Mr. Guy was removed to the Mission in New-England, but afterwards returned to Carolina, and took charge of St. Andrew's Parish.

An Act of Assembly was passed Dec. 11, 1717, authorizing the Commissioners appointed by the Church Act, to take a Grant of Land from the Lords Proprietors, not exceeding fifty acres of the land belonging to Beaufort, for a "Glebe for the use of the Rector, or Minister of the Parish of St. Helena, and his successors for ever." Persons neglecting to build on the Town lots, within the time required by law, were subject to certain penalties, which were to be applied towards building the Church and Parsonage of St. Helena's Parish.

Port-Royal Island, on which the town of Beaufort is built, being eligibly situated for trade, having a capacious harbour, and surrounded by a productive country, the population was soon restored after the

peace. It consisted of about 70 families,* and the nearest Parish Church was at least 40 miles distant. The Inhabitants determined to build their own Church, and for this purpose many subscriptions were received in addition to the sum allowed by the Government. It was not, however, until 1724, that the Church was erected. It was of brick, 40 feet by 30, with a Chancel 10 feet square. The Inhabitants having again applied for a Missionary, the Rev. Lewis Jones, A. M. was sent in 1725, and his piety and assiduity soon gained the affection of his Parishioners. In 1730, the Society transferred him to the Mission at Goose-Creek, but this Gentleman having earnestly recommended the infant Church of St. Helena's to their care, they determined to continue him where he was so acceptable and useful.

Mr. Jones informed the Society, Dec. 9, 1735, that, since his last letter, he had baptised 20 children, and an adult who had been brought up a Quaker. He lamented that, his communicants had not increased so much as he wished, and complained greatly, of the want of schools. He further stated that, his duty was very laborious, as his Parish consisted of several Islands, and he was frequently obliged to perform Divine Service remote from his residence. Notwithstanding he had been in this Mission upwards of ten years, yet no Parsonage-House had been built, nor any improvement made upon the Glebe, but he concluded by saying that, he hoped better things for the future.

An Act was passed May 29, 1736, for erecting and building a Chapel for Divine Service on the South side of Combahee River, near Hoospa Neck, in the Parish of St. Helena, and Messrs. Stephen Bull, Joseph Izard, John Mulrain, Hugh Bryan, and Jonathan Bryan, were appointed Commissioners. They

* In 1819, St Helena's Parish contained 787 White Inhabitants.

were authorized to receive Benefactions; and Donations of Land, not exceeding 500 acres; and the Rector was required to perform Divine Service in the Chapel, once in six weeks.

The Rev. Mr. Jones died Feb. 1745, and left a Legacy of £100 Stg. to be placed at Interest for the support of a Free-School at Beaufort. This was established in 1749, and Mr. William Gough was appointed Master, and received the interest for many years.

The Vestry having applied to the Society for another Missionary, the Rev. Mr. Orr was removed in 1746, from St. Paul's to this Parish, where he remained about twelve months, and then returned to his former residence.

The Rev. Richard St. John, A. M. was removed by the Society from the Mission at the Bahama Islands to this Parish, where he arrived Dec. 7, 1747. The next year he informed the Society, that he was pleased with his situation and the people, many of whom had serious impressions of religion, and were desirous of spiritual instruction. In 1750, he left the Province for the re-establishment of his health.

At the Annual Meeting of the Clergy, April 17, 1751, the Rev. Mr. Chiffelle, was appointed to officiate in this Parish, as often as convenient, until a Missionary should arrive from England. In that year, the Rev. William Peasely, A. M. was removed by the Society from New-Foundland, where he had been a resident Missionary for seven years, to the Cure of St. Helena. In a Letter to the Society, Jan. 25, 1754, Mr. Peasely stated, that his Parish was very flourishing, and the town of Beaufort increasing in size every day. He performed Divine Service twice on every Sunday. His Church, generally, was well filled, and the people orderly in their behaviour. At this time he was the only Minister in the Parish. It was not long, however, before his conduct became so repre-

hensible, that applications were made to the Society, in 1755, for his removal. Mr. Peasely informed the Society, May 12, 1756, of his ill state of health, from the frequent returns of an Intermittent Fever, and urged the necessity of his removal to a more northern Mission. He wrote very favourably of his Cure. He was soon after dismissed by the Vestry, and left the Province.

The Church being again vacant, the Clergy, at their annual meeting in 1757, appointed the Rev. Jenkin Lewis to preach in this Parish once in two months; the Rev. Robert Baron, four times in the current year; and the Rev. Jonathan Copp, twice; if it should not sooner be supplied with a settled clergyman.

In 1758, the Rev. Alexander Baron removed to this Parish from St. Paul's; and died the following year. After his death, several applications were sent to England for another clergyman; and the Rev. Robert Baron, Rector of St. Bartholomew's, was requested to officiate here, as often as convenient.

The Rev. John Green, A. M. of St. Peter's College, Camb. arrived in 1762, and was elected Rector, Sept. 28. He died in 1765. The Rev. John Fevrier, of Bermudas, was then invited to the Cure. He arrived in 1766, and died the same year.

The Rev. James Pierce arrived in 1769, and was soon after elected Rector of this Parish. He remained here until 1771, when he died greatly lamented for his piety and talents, and universally esteemed for his gentlemanly deportment and suavity of manners. He was succeeded April 20. 1772, by the Rev. Edward Ellington, formerly Rector of St. Bartholomew's. This gentleman had some difference with the Vestry, and the doors of the Church were closed against him 22d October following. He was succeeded by the Rev. Charles Frederick Moreau, June 14, 1773, who continued in this cure until 1776.

The Rev. William Eastwick Graham was invited March 31, 1777, and left the cure Sept. 23, 1778. He was succeeded by the Rev. James Foulis, but we are not informed how long he remained. The Rev. Stephen C. Lewis took charge of the Church Nov. 28, 1784, and died in 1791. He was succeeded by the Rev. John Sylvester J. Gardiner, now Rector of Trinity Church, Boston. The Rev. Matthew Tate was invited Sept. 1, 1792, and continued here until Oct. 7, 1795, when he died. The Rev. Mr. Graham was again invited to the Cure, in which he continued until his death March 4, 1800. The Church remained vacant until Jan. 1, 1804, when the Rev. Galen Hicks was elected, and continued here until Oct. 1811, when he resigned. The Vestry purchased of this gentleman, about 50 volumes as a Parochial Library for the use of the Minister. The present Incumbent, the Rev. John Barnwell Campbell, A. B. of Queen's College, Camb. was elected Rector in April 1812. He was Ordained Deacon, June 12, 1808, by Dr. Tomline, Bishop of Lincoln, and Priest, June 9, 1811, by Bishop White, of Pennsylvania.

The Church underwent considerable repairs and alterations in 1817. It is of brick, and was lengthened 20 feet. It has Galleries, with Pews, on the North and South sides; a Chancel; and an excellent Organ. The hangings were provided by the Ladies of the Congregation. The extreme length is 80½ feet, and the breadth 37½. Its heighth, inside, is 45 feet. There are 31 Pews on the ground floor, and several seats for Negroes. The heighth of the Steeple is 118 feet. The Communion Plate, consisting of a Chalice, Paten and Alms Plate, was a donation from Capt. John Bull, in 1734. There is a small Glebe, and a few lots of land, of inconsiderable value, belonging to the Church. The funds are good and increasing.

The Journals of the Vestry are not of an earlier date than 1726, and are incomplete. The Church was Incorporated March 22, 1786.

CHAPTER XXIII.

Prince William's Parish.

THIS Parish was separated from St. Helena's, and made a distinct Parish, by an Act May 25, 1745. Its bounds were defined to be "the lands which are situated to the north and westward of Coosaw River, as far up Coosaw River until it meets that branch of Port-Royal River, which runs by Col. Barnwell's plantation and Cochran's Point, down the mouth of that branch, and from thence up Port-Royal River to the head of that branch of it which is called Coosawhatchee, and a north-west line run from thence and to the south and westward of Combahee River." The Hon. William Messrs. Bull, Stephen Bull, Robert Thorpe, James Deveaux and John Greene, were appointed Commissioners to build a Church and Parsonage-House, in such part of the Parish as would be agreeable to a majority of the inhabitants, professing the religion of the Church of England. They were authorized to receive subscriptions, and to receive from the Commissioners appointed "for building a Chapel on Hoospa Neck, all moneys, subscriptions and materials, and to apply the same towards the building of this Church." The Rector or Minister was to be elected as in other Parishes, and to receive a salary of £100 Proc. Money. An Act was passed April 21, 1753, authorizing the

Commissioners to sell the Pews, to enable them to finish and adorn the Church.

The Parish having no Incumbent, the Rev. Messrs. Boschi, and St. John, were appointed at a Visitation of the Clergy, April 20, 1748, to perform Divine Service here once a month alternately. In 1752, the Rev. Messrs. Langhorne and Peasely were appointed to supply the vacancy by turns once a month, until a Missionary should arrive from England. In 1753, the Rev. Mr. Peasely was appointed to this duty once in two months, until a Missionary should arrive for the Parish. In 1758 the Rev. Messrs. A. Baron and R. Baron, were appointed for this service. But in this year, the Rev. Robert Cooper came into the Province, and was elected Rector of this Parish. He removed to Charles-Town the next year, to take upon him the duties of Assistant Minister of St. Philip's Church.

The Communion Plate belonging to this Parish, consists of a Tankard and Stand, 3 Chalices, and a Plate. On two of the Chalices is the following inscription: *The Gift of Mr. Evans Palmer for the use of the Church in Prince William's Parish.* 1753. On the rest of the Plate is the following: *Eucharistiæ Celebrandæ sacrum, dicabat Gulielmus Bull Provinciæ Carolinæ Australis Proprator Consilium Patris optimi Vita functi exsequitur Gulielmus Bull. MDCCLVI. Prince William's Parish.*

An instance of the hospitality of Carolina, connected with the history of the Sheldon Church, has been stated to us by those who knew the fact. Stephen Bull, who lived in its vicinity, usually invited as his guests, on the Sabbath, the more respectable part of the congregation who attended divine service; while his Overseer, by his direction, and at his expense, liberally entertained the rest. At that time, seldom less than 60 or 70 carriages, of various descriptions, were seen at the Church on the Lord's day. But it is now

in ruins. It was burnt in 1780, by the British, under Gen. Prevost, on their March from Savannah to the scige of Charles-Town. No Clergyman has been settled in the Parish, since the Revolution. Divine Service is occasionally performed by such of the Clergy as have been able to visit this interesting spot. Upon one of these occasions, a singular occurrence took place. Permission having been obtained for holding the Episcopal service in the Anabaptist Church, near Sheldon, the three Orders of the Ministry were present: Bishop Dehon; Dr. Mills, a Priest; and Mr. Hanckell, then in Deacon's Orders. Dr. Mills, whose attendance was accidental, read Prayers; Mr. Hanckell, the Communion Service, the Bishop preached to a numerous and respectable congregation, and baptised Mr. Hanckell's child.

The inhabitants leave their plantations during the unhealthy part of the year. In 1819 this Parish contained 1281, white inhabitants. There are no Journals extant.

CHAPTER XXIV.

St. Peter's Parish.

THIS Parish was established by an Act passed Feb. 17, 1746–7, and was formed of "the township of Purysburgh, and all that part of St. Helena's Parish which lies to the westward of a division line to be run due north, from the bridge near the head of the main branch of Day's-Creek, until it meets King-Creek." The Act directed that the Church or Chapel, and the dwelling house wherein the Rev. Mr. Chiffelle had preached and dwelt, should be the Parish Church and Parsonage-House of St. Peter's Parish. The Rector or Minister was to be elected as in other Parishes, and to receive a salary of £100 Proc. Money.

Purysburgh, in 1735, contained near 100 dwellings. It was settled by emigrants from Switzerland, under Col. John Peter Pury, of Neufchatel.* He was a man of enterprize, and had been a Director General of the French East-India Company. The first colony of Switzers arrived in Nov. and Dec. 1732, and con-

* The first Swiss known to have emigrated to Carolina, was a man of good family and reputation. In a Letter to the Governor, from the Lords Proprietors, they say: "Mr. Jean Francois de Geuillatt, being the first of his nation that hath made known to us his design of settling in Carolina, and having showed us Testimony of his honorable extraction, and we being willing to encourage more of the Swiss nation to become settlers in our Province, have thought fit, and do hereby require you to order the Surveyor General, to admeasure out for the said Jean Francois de Geuillatt, three thousand acres of land," &c. signed by the Palatine and Lords Proprietors, July 3, 1685. And by their Letter of July 14, 1687, it was declared to be a free gift, paying only "an ear of Indian corn when lawfully demanded."

sisted of 152; the second arrived some time after, and consisted of 200. They settled on the N. E. bank of Savannah River, and named the place after the promoter of their settlement. Their first Minister was the Rev. Joseph Bugnion. He exhibited his testimonials to Commissary Garden, Nov. 25, 1732, by which it appears that, he was Ordained by Dr. Clagett, Bishop of St. David's, Deacon, July 23, and Priest. July 25, 1732. He was naturalized conformably to a law of the Province, Feb. 23, 1733. Mr. Bugnion continued in this Parish to the end of 1734, when he removed to St. James', Santee. In 1744, the Rev. Henry Chiffelle arrived in the Province, as the first Missionary from *the Society for the Propagation of the Gospel in Foreign Parts*, to St. Peter's Parish. He was a native of Switzerland; and was Ordained by Dr. Gibson, Bishop of London, Deacon, July 14, and Priest, July 21, 1734. He continued in this Mission until his death in 1758, and was succeeded by the Rev. Abraham Imer, who arrived in the Province in 1760, and died in 1766.

There has been no Incumbent since the Revolution. Divine Service has occasionally been performed, by visiting Clergymen. No organized Episcopal Congregation exists here at present.

The Journals are not extant. In 1819, there were in this Parish 1525 white Inhabitants.

CHAPTER XXV.

St. Luke's Parish.

THIS Parish was established in Granville County by an Act passed May 23, 1767. It had formerly been a part of the Parish of St. Helena, and was usually called the Indian lands. A Parish Church and Parsonage-House was directed to be built, in such part of the Parish as the Commissioners should deem proper. Messrs. Daniel Heyward, John Heyward, Daniel Pepper, Richard Proctor, John Garvey, William Hazard and Stephen Drayton, were appointed Commissioners for erecting the building, purchasing a Glebe, and receiving subscriptions for these purposes. The Rector or Minister to be elected, and to receive the same salary, as Ministers of other Parishes. The Church was not built.

We are indebted to William Hort, Esq. for some account of the Church in this Parish. Mr. Hort, having removed with his family to May River, in 1786, was desirous of promoting the building of a Church in his neighbourhood. In this pious intention he was joined by Messrs. John Bull, James Garvey, George Hipp, Jacob Guerard, and Daniel Stevens.* Some found Materials for the building, and others workmanship. Mr. Bull gave four acres of land for the site of the Church. Through the exertions of these gentle-

* Intendant of Charleston in 1819.

men the Church was built. It is of wood, 40 feet long by 36 wide. It is conveniently Pewed, has a handsome Pulpit, and the Windows are arched and glazed. An Act of Incorporation was obtained from the Legislature, Feb. 29, 1788; and on the 5th May following Messrs. William Hort, John Bull, Jacob Guerard, Richard Proctor and John Cole were elected Vestrymen; and James Garvey and George Hipp, Churchwardens. A respectable congregation was soon collected, and through the influence of Capt. Stoney and Mr. Fripp, another congregation was formed, and a Church built on Hilton Island. The subscriptions for the support of a Minister, at both places, were about $700. Divine Service was performed alternately at each Church, and as there was no Parsonage, the Minister resided with his Parishioners.

The following Clergymen were settled in this Parish: The Rev. Andrew M'Cully in 1791 and 1792; the Rev. John O'Donnell. The Rev. Philip Matthews, was elected Rector, April 27, 1811. Neither of these Gentlemen remained long in the cure. The Rev. Christian Hanckell was afterwards elected; but having been appointed Nov. 29, 1815, Professor of Mathematics and Natural Philosophy in the College of South-Carolina, he removed to Columbia.

There are some Funds belonging to this Parish. It is at present [1819] without an Incumbent; but evidences exist of a disposition to restore the Worship of the Church.

In 1819, there were 838 white Inhabitants in this Parish.

CHAPTER XXVI.

IN addition to the twenty-four Parishes established by law, there are other Churches and Congregations, which remain now to be considered.

Sect. 1. *Cuffee-Town.*

In the years 1764 and 1770 a considerable number of Palatines arrived in Carolina. They were settled in one of the Townships, called Londonderry, in Edgefield District, at a place called Cuffee-Town. In 1770, *the Society for the Propagation of the Gospel in Foreign Parts*, sent the Rev. Samuel Frederick Lucius as their Missionary to these people. In a Letter, dated at Cuffee-Town, Oct. 25, 1770, he informed the Society of his arrival in the Province, the preceding April, and that he had officiated in his Mission, for the first time, on Easter Sunday, to a numerous and attentive congregation. He stated that, he had 200 families under his pastoral care, who had been so long without the ordinances of religion, that their children were growing up "like savages." From April 13 to Sept. 29, he had baptised 40 children, and 30 adults; and the Lord's Table was attended by 60 communicants. No Episcopal Clergyman has been settled here, since the Revolution.

Sect. 2. Edisto Island.

This Island is situated upon the seaboard, about 40 miles S. W. of Charleston. Before the Revolution, it formed a part of the cure of the Rector of St. John's, Colleton. But its distance from the Parish Church, on John's Island, and the inconvenience, and sometimes the danger of crossing a wide and rapid river to attend Public Worship, induced the inhabitants to petition the Assembly, for a Chapel of Ease. An Act was accordingly passed, April 7, 1770, and the following Commissioners appointed: Messrs. Joseph Seabrook, Benjamin Jenkins, John Seabrook, Christopher Jenkins, and Joseph Fickling. The Rector of St. John's, was required to perform Divine Service in this Chapel every sixth Sunday, provided it did not fall on Easter Day, Whitsunday, or Christmas Day; in which case he was to officiate on the following Sunday, and then on every succeeding sixth Sunday. The expense of conveying the Minister from the Parsonage on John's Island, to the Chapel on Edisto, and back, was to be defrayed, solely, by the Inhabitants of Edisto Island.

This Act, however, promised but little relief to the Inhabitants of Edisto. Divine Service was to be performed in the Chapel, but once in six weeks, and if the pious christian desired an opportunity of joining more frequently in public worship, he was constrained to cross over to John's Island. Dissatisfied with this state of things, instead of building a Chapel of Ease, they determined on having a place of Worship, and a separate cure of their own. In 1774, they erected a neat and commodious Church, and, subsequently, subscribed liberally towards a permanent fund for its support. The following persons subscribed in Sterling money of Great Britain, which, reduced into dollars, stands thus:

Christopher Jenkins,	$888	Archibald Calder,	$441
Daniel Jenkins,	666	William C. Meggot,	444
Ralph Bailey,	666	Nathaniel Adams,	310 80
Jos. Jenkins,	666	Joseph Fickling,	310 80
John Seabrook,	666	James Fickling,	310 80
Benjamin Seabrook,	555	Paul Grimbal,	222
John Jenkins,	532 80	Jeremiah Fickling,	222
Isaac Jenkins,	555	Samuel Fickling,	222
John Hanahan,	444	Daniel Jenkins, jun.*	
Thomas B. Seabrook,	444	Joseph B. Seabrook,	222
Leighton Wilson,	444	Henry Bailey,	222
William Hanahan,	444	Jos. Fickling,	123 30

The Church is built of wood, and is neatly finished. A Chancel has lately been added, at the expense of Mrs. Louisa Deveaux, and Edward Bailey. The Hangings were the gift of Mrs. Sarah E. Bailey. The Communion Plate, consisting of a Tankard, Paten, and two Chalices, was presented to the Church by Edward Bailey; and an elegant Prayer Book by R. S. Jenkins.

There had formerly been a Baptist Church on the Island, but its members were either dead or removed, and the land was considered escheated to the State. Application was made to the Legislature, and an Act was passed in 1808, to vest two tracts of land, containing about 80 acres, in the Episcopal Church. A Glebe, consisting of about 30 acres, and a good Parsonage-House, have lately been purchased for $3000.

The following Clergymen have been settled in this cure, since the Revolution: The Rev. James Connor in 1786; and the Rev. Edmund Matthews. He was Ordained by Bishop Smith, of this Diocess, Deacon, Dec. 19, 1796, and Priest, June 16, 1799. On the resignation of Mr. Matthews, he was succeeded in 1809, by the Rev. Joseph Warren. He had been formerly Rector of St. Paul's Church, North Kingston, R. I. and successively of Christ Church, Middletown, Con. St. Peter's Church, Peekskill, and St. Philip's Church, Philipstown, N. Y. He resigned the cure on

* Sum omitted in the copy.

Edisto, in 1811, and removed to St. Thomas and St. Dennis'. He was succeeded, in 1813, by the Rev. Andrew Fowler, formerly Rector of St. Bartholomew's, who remained here until 1817, when he resigned. The Rev. Thomas Osborne was elected, Nov. 1818. He was Ordained Deacon, June 28, 1818, by Bishop Hobart of New-York, and Priest, Nov. 14, 1819, by Bishop Bowen, of this Diocess. Mr. Osborne having been appointed Professor of Languages in the College at Cincinnati, Ohio, resigned this cure in Nov. 1819, and was succeeded by the present Incumbent, the Rev. Joseph Morgan Gilbert. He was Ordained, Deacon, June 1819, by Bishop Hobart, of New-York.

In the summer months, the inhabitants remove to the sea shore, on Edding's Bay. The Church was Incorporated in 1793, by the name of "the Protestant Episcopal Church of Edisto Island."

Sect. 3. Claremont.

Stateburgh was settled about the year 1783, and in 1788, an Act was passed "to Incorporate the Vestry and Churchwardens of the Episcopal Church of Claremont." In the following year the Church was built in the environs of the town. It is of wood; 51 feet by 37; and 17 feet high, with eleven arched windows, and four doors.

The Rev. Matthew Tate was elected Rector in 1790, and in 1792 he removed to Beaufort. The Church remained long vacant, and the congregation gradually decreased. The Rev. John Jacob Tschudy, A. M. was elected to this cure in 1807, and entered on its duties June 19, 1808. He was Ordained Deacon, Dec. 27, 1807, by Bishop Claggett, of Maryland, and Priest, April 23, 1809, by Bishop White, of Pennsylvania. The ordinances of religion being again restored, the congregation increased, and the Church flourished. Mr. Tschudy continued in this cure,

until Dec. 9, 1811, when he removed to St. John's, Berkley. The Church remained vacant until Easter 1813, when the Rev. George Strebeck, formerly Rector of St. Stephen's, New-York, was elected Rector; but at the end of the year, he removed from the Parish. The present Incumbent, the Rev. Parker Adams, was elected Rector, June 20, 1818. He was Ordained Deacon, Oct. 18, 1808, by Bishop Moore, of New-York, and Priest, Oct. 27, 1811, by Bishop Griswold, of the Eastern Diocess.

A handsome Organ was presented to the Church, in 1816, by William Rees, Esq. and a neat and convenient Parsonage-House, has been lately erected, about two miles from the Church.

Claremont was occasionally visited by such of the Clergy, as could make it convenient to leave their cures. But it is greatly to the honor of its inhabitants, that, during the long vacancies in their Church, some pious member of the Vestry, occasionally read Prayers and a Sermon, on Sundays, and thus preserved a Spirit of devotion, as well as regard to the Church of their fathers. It is to be wished, that this practice was more general, in places where the regular ministrations of our Clergy cannot be obtained. It would preserve the congregation in a collected form, and the word of God would be heard in his temple, though his Ordinances could not be administered.*

Sect. 4. Camden.

The town of Camden was laid out about 1760. Episcopal Clergymen occasionally officiated there, but a regular congregation was not formed until 1803, when certain persons were incorporated by the name of "the Camden Protestant Episcopal Church." In 1812, the Rev. Andrew Fowler visited this place as a

* See St. Mark's Parish page 324.

Missionary from "the Protestant Episcopal Society for the Advancement of Christianity in So. Ca." The seeds which he sowed, though slow in growth, we trust are still alive, and will, in due season, yield their fruit. Arrangements are making for building a Church.

Sect. 5. Trinity Church, Columbia.

Columbia was founded by Act of Assembly 1786, and established as the seat of government of the State. In 1812, the *Protestant Episcopal Society* sent the Rev. Mr. Fowler as their Missionary to this town. He arrived there July 16, and by the 5th Oct. "he had collected a considerable congregation, composed of very respectable members of the community, who appeared to attend public worship with great devotion, and seemed to be zealous that all things should be done decently and in order."* Mr. Fowler was greatly aided, by the active co-operation of some zealous and respectable individuals, through whose influence a congregation was collected. In 1814, a neat and commodious Church was built of wood, by the liberality of several persons, in various parts of the State, and was consecrated by the late Bishop Dehon. The Rev. Mr. Lance, while preparing for the Ministry, officiated in this Church, as a Lay-Reader under the license of the Bishop, and was supported by an appropriation of the Society.

Gen. Wade Hampton generously made the Church a donation of an Organ, and upwards of $2000. The Legislature of 1813,† Gen. C. C. Pinckney, Elias Horry and Peter Smith, Esqrs. of Charleston, have endowed it with lands. Mrs. Mary Gregorie and Mrs. Sarah Russell, of Charleston, have likewise contri-

* See Third Report of the Society.
† See Appendix I. 10.

buted to its adornment; and Elias Lynch Horry, Esq. of Charleston, presented it with the Communion Plate, consisting of, a Flagon, Chalice, and Paten. The present Incumbent, the Rev. Christian Hanckell, has been their only Minister. He was appointed Nov. 29, 1815, Professor of Mathematics and Natural Philosophy in the So. Ca. College, but in consequence of a late, and judicious regulation of the Trustees, prohibiting the Professors from holding parochial cures, he will soon retire from the College, and devote himself entirely to the pastoral office. As the burden of his support will then fall solely upon his Church, whose means, as yet, are small, the Protestant Episcopal Society have generously appropriated $1000 *per ann.* for three years, in aid of their funds for the support of their Minister, so soon as his connexion with the College shall cease.*

The Church was Incorporated in 1813, by the name of "the Protestant Episcopal Church in Columbia."

Sect. 6. *St. Helena Island.*

Before the Revolution, this Island formed a part of St. Helena's Parish, and the present Church was a Chapel of Ease to the Parish Church at Beaufort. It has since become a distinct cure, and has a respectable congregation. The Church has been enlarged, and is in good repair. It is built of Tapia and brick, and is 60 feet by 40. The Communion Plate is without inscription. The Bible and Prayer Book for the Desk were a donation from the late William Chapline, Esq. and some testamentary donations of money were made by Mrs. Wait and Thomas Fripp, Esq. The Rev. John S. I. Gardiner, now Rector of Trinity Church,

* See Tenth Report of the Board of Trustees of the Pro. Epis. Soc.

Boston, was settled here for some time, and was succeeded by the Rev. William Eastwick Graham. The present Incumbent, the Rev. Philip Matthews, was elected Rector, March 6, 1812.

Sect. 7. *Hilton Head.*

Hilton Head formed a part of St. Luke's Parish, but is now considered as an independent cure. There is a neat and commodious Church, built since the Revolution, through the influence of Capt. Stoney and Mr. Fripp. It is of wood, on a brick foundation; is 40 feet by 30, and is in good repair. There is at present no Incumbent, but the neighbouring Clergy occasionally visit it, and administer the Ordinances of religion.

Sect. 8. *Grace Church, Sullivan's Island.*

This Island, situated at the entrance of Charleston harbour, is a place of refuge for strangers to the climate, in the sickly season of the year, and of general resort, either for health or amusement, to the citizens of Charleston, in summer.

Public Worship has, for several years, been performed on the Island, in a large brick edifice originally built for a Lazaretto. The late Bishop Dehon stated to the Convention of 1817, that this "building was purchased by subscription, to be converted into a place of public worship." It has been fitted up with much neatness, and is commodiously pewed. It was consecrated, June 10, 1819, by Bishop Bowen, by the name of *Grace Church.* The Bible, was a donation from Mrs. Mary Peters, the Prayer Book for the Reading Desk, from Mrs. Margaret Bethune; and two Prayer Books for the Altar, were presented by Mrs. Valk.

At present, the only piece of Communion Plate, is a Chalice.

The following Clergymen have officiated on the Island. The Rev. George H. Spieren, Rev. George T. Nankivel, Rev. Dr. Mills, and the Rev. Joseph Warren. The present Incumbent, the Rev. Albert A. Muller, was the first Minister of Grace Church.

As the Island is inhabited only in summer, except by a few persons, Divine Service is performed only at that season.

The zeal of the late Bishop Dehon, in promoting the establishment of this Church, endeared him to the inhabitants of Sullivan's Island. As a mark of their affection, a Monument has been erected to his memory, against the east wall, through the exertions of the Rev. Mr. Muller.*

* The following is the inscription:

Quem te Deus esse jussit.

This Marble
is a humble memorial of the
Right Rev. THEODORE DEHON, D. D.
late Rector of St. Michael's Church,
in Charleston, and Bishop of the
Diocess of South-Carolina.
He was born in Boston
On the 8th day of December 1776.
and died
On the 6th day of August, A. D. 1817.
Our State was blessed by his pure example,
his Christian zeal,
and ardent devotion to the Church.
The people of Charleston were improved
by his solemn admonitions:
Loved him for his pastoral care, and beheld
in his life the beauty of holiness.
The last days of his pious
and benevolent life, were devoted to the
religious edification of this Island,
and the establishment of this Church.

He reared its altar—its walls are his memorial!
"Remember him O! my God, concerning this,
and wipe not out the good deeds which
he has done for the house of his God,
and the offices thereof."

CHAPTER XXVII.

Of the Church.

THE Church of England, to which, under the good Providence of God, *the Protestant Episcopal Church in the United States of America* is indebted for its Spiritual Authority, its Sacraments, its doctrines, its discipline and its Priesthood, existed in primitive and apostolical purity, before the Church of Rome became a corrupt and a temporal Power.

It cannot now be ascertained by whom, and at what period, the Gospel was first introduced into the British Islands. Nor is either of much importance, provided it can be shown that, the Church in Britain was Episcopally organized, before the Church of Rome became corrupt, and added many inventions to the "faith once delivered to the saints."

It is known, however, that, during the early persecutions, many Christians fled into the remote Provinces of the Roman Empire, to avoid the fate which awaited them, near the seat of the Imperial government. They spread themselves through Spain and Gaul, and passed over into Britain. The remote situation of this Island, offered an asylum from the immediate rage of their enemies, and many other circumstances were favourable to the enjoyment of their religion. The Druidical superstition had been nearly destroyed, and several of the smaller states had been subjected to the authority of the Romans.

From whom the first British Bishops derived their consecration, is not now known. But from the undeniable fact, that the Episcopal Office existed at an early period of the Church in Britain, it may reasonably be concluded, from any thing that can be proved to the contrary, that it was received in the Apostolic, or immediately succeeding age. At this time, there was no ecclesiastical connexion between Britain and the Church at Rome. Papal Supremacy had not yet been asserted; and Transubstantiation, and the Worship of Images had not as yet been introduced.

There were several Prelates who derived their Episcopal Authority from the same source as the Bishop of Rome himself. These presided over the primitive Churches of Jerusalem, Antioch, Alexandria, &c. and they certainly could have conveyed the Apostolical succession with pure hands and an uncorrupt faith. It cannot be proved, that the primitive British Bishops did not derive their Episcopal Orders from some of these Apostolical men. St. Clement was Bishop of Rome while the Apostle St. John was living, and was placed in that See by the Apostle St. Peter.* He was a fellow labourer with St. Paul, and this great Apostle declared his name to be written in the book of life.† Surely, his consecrations and ordinations were pure and conformable with the practice of the Apostles. It is acknowledged that, during the first three centuries, the Church at Rome was pure and uncorrupt,‡ and if the British derived their Orders from Rome during that period, their Orders must have been equally pure and apostolical. It has been judiciously remarked by Fuller, the Historian, that, the "faith of the Romish Church, which is said by St. Paul to have gone abroad unto all men, [Rom. I. 8.] is not less different from its present corruptions, than the Latin of Cicero from the language of modern Italy."

* Potter on Church Govt. 123. 154 † Phil. IV. 3
‡ Bowden's Letters on Episcopacy II. 148

As then the Church of Rome, in the primitive ages, was equally pure with the Churches of Jerusalem or Antioch, and as the Church in Britain was complete in its Orders, while the Church of Rome existed in Apostolical purity, it follows, that the British Church was equally pure and Apostolical, with the primitive Churches founded by the Apostles, although its Orders may have been derived from the Church at Rome: which, however, remains yet to be proved.

We have the authority of an amiable and learned Presbyterian divine of Massachusetts, in favour of the necessity of an uninterrupted succession of the Ministry from the Apostles, although it may have been derived through the Church of Rome. "They will tell us," says he, that "Ordinations came down to us through the Church of Rome, and there was a time when that Church was so essentially corrupt, that she ceased to be a Church of Christ, and her Officers ceased to be ministers of Christ; and therefore they, who withdrew from her, at the time of the Reformation, having among them no valid ordinations, must have begun them anew. But will history support this conclusion? Did the first reformers, distrusting their past ordinations, receive one from their *lay-brethren?* The contrary is most evident. The protestant reformers in England early drew up a confession of their faith, in which, as Dr. Burnet says, 'they censure any who sould take upon them to preach, or administer the Sacraments, without having lawfully received the power from the ministers, to whom *alone* the right of conferring that power doth appertain.' Certainly they had no apprehension, that the ministerial succession was at an end.* The Roman Church, though at that time exceedingly corrupt, appears not to have materially corrupted her ordinations.

* The Reformation in England was effected by the Bishops, to whom the power of Ordaining had been lawfully committed.

In this matter, we do not find that the reformers alleged any complaint." And again; "It will perhaps be asked, 'How do we know, but the first reformers had been ordained by some of the vilest men of the Roman church'? But let me ask, how do we know, or is it probable, that this was the case? The reformers themselves, appear to have entertained no scruples on this head. Let it still be remembered, that irregularity in ordinations was not made matter of complaint against her.* Her corruptions had not so early risen to their height; and that she had not yet established, by a general council, her grossest errors, nor expunged her purest members.

"But admitting that a man of corrupt principles and morals acts in an ordination; will his character nullify the transaction? As long as the Scribes sat in Moses' seat, Christ acknowledged them as Officers of the Jewish Church: nor did he deny the authority of the high priest, though his personal character was far from recommending him. The person Ordained, derives his authority to preach from Jesus Christ; not from the men who Ordain him. They indigitate the person to be invested with this authority, and officially instate him in the regular exercise of it; but it is Christ's Gospel, not their will which must direct him in the execution of his Office. If *they* are corrupt in principles or manners, it will not thence follow, that he must preach heresy or immorality. He is Ordained to preach the Gospel, and whoever may Ordain him, the charge which he receives, and the vows which he makes, bind him to teach, not the commandments of men, but all things whatsoever Christ has commanded. To break the chain of succession at the link in question, it must be proved, that the persons, from

* This expression is worthy of remark. Her Ordinations were Episcopal, and always had been Episcopal; Bishop, Priest and Deacon But this, Dr. Lathrop informs us, was not objected to her by the Reformers. The reformation then was produced, not by the invalidity of her Orders, or defect in her government, but by the corruptions of her doctrine.

whom the first reformers received Ordination, not only were in errors, but had actually ceased to be officers of Christ."*

It is generally believed by ecclesiastical Historians, that the religion of the Redeemer was first carried into Great Britain during the Apostolic age.† Some ascribe it to St. Peter,‡ others to St. Paul,§ or to other apostles and disciples of our Lord. The Monks of Glastonbury give this honor to Joseph of Arimathea.‖ The Romanists have selected St. Peter as first preacher of christianity in England, to strengthen the claim of the Pope's Supremacy: And even some Protestants are of the same opinion. An ancient Greek writer of the travels of Peter and Paul, brought to England in 1627, by William Petty, the skilful and indefatigable collector of the Arundel Marbles, observes that, "Peter spent some days in Britain, and enlightened many by the word of Grace; and having established Churches, in the West, and elected Bishops, Presbyters and Deacons, came again to Rome, in the 12th of Nero, A. D. 65; when having found Linus dead, he elected Clemens, Bishop in his room; who, with great reluctance, accepted the station, and was afterwards spared in the ensuing persecution, because he was a kinsman of Nero." This ancient account, says Dr. Hales, is highly probable: it fills up a chasm in Peter's history, showing how he was employed during Paul's imprisonments at Cæsarea and Rome; in fulfilling his "beloved brother's" intentions when he was unable to execute them himself.¶ Lucius is said to have been the first Christian King in

* Lathrop's Christs' Warning to Churches, 106. 107. 108. 114. 115.

† Stillingfleet's Orig. Britan. 35—Collier's Eccles. Hist. I. 4.

‡ Godwin's Catalogue of Bishops of England. 3.

§ Orig. Brit. 39 Godwin's Cat. 6—Collier's Eccles. His. I. 6.—Grant's History of the Church, i. 2.

‖ Orig. Brit. 6. Godwin's Cat. 8.—Collier's Ecc. His. I. 8.

¶ Hale's Anal. of Chronol, vol. 2. B. 2. p. 1253.

Britain, and to have embraced Christianity A. D. 150. This story, however, is very doubtful.*

Eusebius, the Ecclesiastical Historian, who died A. D. 338, was intimate with Constantine the Great, the first monarch who embraced the Christian Religion. Constantine had lived long in Britain, and was there proclaimed Emperor by the Roman Army. There can be little doubt, but that the historian embraced the opportunity which this intimacy gave him, of obtaining information respecting the British Churches. This Historian states† that, the Apostles preached in the remotest cities and countries ; and after having mentioned the Romans, Persians, Armenians, Parthians, Indians, and Scythians, he adds, that some of them went to the British Islands. Theodoret and Jerome are of the same opinion ; and it appears from the testimonies produced by that learned Antiquary Bishop Stillingfleet, in his Origines Britannicæ, that St. Paul may have been in Britain for any thing that has been proved to the contrary. Tertullian, who died A. D. 216, declares,‡ that Christ was solemnly worshipped by the Britons. Origen, who died A. D. 254, bears the same testimony.§ Nine persecutions had been endured by the suffering Christians on the continent, while those of Britain enjoyed religious peace. At length, at the end of the reign of Dioclesian, the tenth general persecution commenced, Feb. 23, A. D. 303, and reached the British Christians. Many suffered martyrdom, and many Churches were destroyed. St. Alban was the British Protomartyr, and the place of his execution bears his name to this day.‖ But when Constantine was proclaimed Emperor by the Army in Britain, the Christians were restored to their liberty and religion.

* Bede, Eccles. His. Monastic. Ang. iii. 188. Apud. Grant's Hist. of Church, i. 4.
† Evan. Demon. lib. iii. cap. 7.
‡ Con. Judæos, c. 7. Collier's Eccles. His. i. 19.
§ Ezek. Hom 4. Ibid.
‖ Collier's Eccles. His. i. 20. 21. 22.

In 314 a council was convened at Arles, by Constantine the Great, at which 200 Bishops were present. Among these, there were *three* British Bishops: Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, de Civitate Colonia Londinensium.* In this Council, 22 Canons were enacted. The 20th decides that, no Bishop ought to presume to consecrate another to that character, without having seven, or, at least, three Bishops to assist him. While thus endeavouring to guard against the intrusion of unworthy characters into the Episcopate, and to preserve the purity of the Episcopal Office by a valid consecration, they would not have hesitated to reject the British Bishops from the Council, if their Consecration had not been conformable with the usage of the Church. We find, however, that they subscribed their names to these proceedings with the rest of the Bishops who were present. It is evident, therefore, that their Consecration had not been received from the hands of Laymen, Deacons or Presbyters, but from those to whom the power was committed in the Church of Christ. These Canons were sent to the Bishop of Rome for his information, and promulgation in his Diocess, but not for his sanction or approbation.

Eleven years after the Council of Arles, the Council of Nice was held by Order of the Emperor Constantine.† There is much circumstantial evidence to prove that, some of the British Prelates were present. But however this may be, no doubt remains that they were present at the Council of Sardica, A. D. 347, held by order of the Emperors Constantinus and Constans, sons of Constantine the Great, as it is explicitly declared by Athanasius, who was tried and acquitted by that Council. The Fathers in this Council never dreamed of the Pope's Supremacy. In their Letter to Julius, Bishop of Rome, they call him familiarly, *Dear*

* Collier's Eccles. His. i. 25, 26, 27.—Grant's Hist. of the Church, i. 7.
† Ibid, i. 28.

Brother, and in their Letter to the Churches of Christendom, they style him *Frater et Consacerdos noster*, their Brother and Fellow Bishop.*

Britain, at that time, consisted of five Provinces, in each of which was an Archbishop, independent of any foreign ecclesiastical control. "Before the close of the fourth century, several Monasteries were established in Britain, particularly that of Banchor, not far from Chester. These monks were a fraternity of industrious characters, drawn together by the common bond of piety; maintaining themselves by their respective trades, and performing sacred offices in a regular rotation, which, as their numbers amounted to upwards of 2000, did not materially interrupt their manual labour."†

Gregory, the Great, was elected Pope, A. D. 590. He affected to be so much shocked at the arrogance of John, Patriarch of Jerusalem, in calling himself *Universal* Bishop, that through mere humility, he styled himself *Servus Servorum Dei*, and declared, "that any Bishop who assumed that title, was the forerunner of antichrist, by thus domineering over his brethren."‡ It was not until the 7th century that Boniface III, Bishop of Rome, arrogated to himself the title of Universal Bishop, given to him by the usurper Phocas, who, having murdered his Master, the Emperor Maurice, seized upon the Eastern Empire, A. D. 602. Calvin states this fact, and says that, in the seventh century, Phocas "granted to Boniface the third, that which Gregory never required, that Rome should be the head of all the Churches."§

These circumstances prove, that the Episcopal Church existed in Britain before the Bishop of Rome assumed the sovereignty over the whole Christian Church. But their independence of the Church of

* Collier's Eccles. Hist. i. 31.—Grant's Hist. of the Church, i. 8.
† Grant's Hist. of the Church, i. 11.
‡ Greg. Op. lib. vi. Epis. 30. Bowden's Letters on Epis. ii. 145.
§ Inst. i. b. 6. s. 17.

Rome will further appear from the difference between the religious services of the two Churches. The British Church followed the Gallican, and not the Roman. When Augustin, the Monk, was consecrated Archbishop of Canterbury, he inquired of Gregory, the Great, which of the two offices he should follow, that of the Roman, or that of the Gallican Church? The Pontiff replied, that "he should choose what he thought most proper for the English Church."* The difference between the two offices, is recorded by Stillingfleet.† Some of these differences were, "that the Creed was not said or sung at Rome after the Gospel," as in the Gallican Church, until A. D. 1014. In the Gallican Church, the Lessons from the Prophets were read, as well as the Epistle and Gospel; in the Roman Church, only the latter were read. In the Gallican and other Churches, there was always a Sermon after the Gospel, from the earliest ages of the Church; but in the Offices of the Roman Church no such thing was known. Sozomen declares it to be the peculiar custom of the Roman Church, "that there was no Preaching in it; neither by the Bishop, nor by any one else."‡ Indeed the differences were so many, and so great, that the boasted Unity of the Roman worship evidently did not then exist.§

This was the state of the British Church when Augustin, the Monk, was sent by Gregory, the Great, to Convert the British, not to Christianity, but to the Authority of the Roman See. It is however true, that Christianity had, in some places, begun to decline; for the wars in which the British were engaged with the Saxons, were fatal to the cause of religion; many churches were destroyed, and Christianity ceased to be openly professed.

Augustin arrived in England, A. D. 599, accompanied by forty Monks; and in 601 was consecrated

* Collier's Eccles His. i. 67.
† Orig. Britan. 216. fol. ed.
‡ Apud. Orig. Britan. 230.
§ Bingham's Works, i 35. fel. ed

Archbishop of Canterbury.* In A. D. 604, he called a Meeting of the British Bishops, and proposed to them "to embrace the unity of the Catholic Church; and then to join them in preaching to the Gentiles; for, he said, *they did many things* contrary to the unity of the Church;" that is, the *Roman* Church.† A second Meeting was held, at which were present "*seven* British Bishops, and many learned men, chiefly of the Monastery of Bangor, of which Dinoth was then Abbot. The result of the Meeting was, that they utterly refused submission to the Church of Rome, or to Augustin, as their Archbishop."‡ One of the subjects on which he required their submission was, that they should unite with the Roman Church in celebrating the festival of Easter on the same day. In the second Century, a warm dispute had existed between the Greek and Latin Churches, whether Easter Day should be celebrated on the 14th or the 15th day of the Paschal Moon. The Church of Rome adopted the 15th; and the Greek Church the 14th, according to primitive usage. This question was again revived in the 6th Century, and the British Churches adopted the 14th day, after the example of the Greek Church. Augustin demanded a conformity with the Roman custom, but the British Bishops refused; and it was not until about the year 716, that they were prevailed upon to submit to the Pope.

This is but a very brief sketch of the British Church before the Papal encroachments, and is rather intended to excite inquiry than to satisfy curiosity. The Reader is requested to consult the writers we have quoted.

It is evident from these statements, that the British Church was organized at a very early period of the Christian era; and that its Bishops held themselves independent of the Roman, or any other foreign spirit-

* Hale's Anal. of Chron. Vol. ii. B. i. 546, 547, 548.
† Orig. Britan. 357. Godwin's Cat. 43. Collier's Ecc. Hist. i. 75.
‡ Orig. Britan. 357.

ual power. It would appear, indeed, that its Discipline, if not its Orders, were derived from the Greek rather than the Latin Church, from the circumstance of celebrating the festival of Easter on the same day with the Churches of Asia, and using the Liturgy of the Gallican rather than of the Roman Church. The eastern Churches were planted by St. John and used a different form from those planted in the West by St. Peter. The British and the Irish Churches observed the customs of the eastern Church.

In the course of time, the Church of Rome obtained the whole ecclesiastical authority in England, and its influence equally enslaved the Prince upon the Throne, and the Peasant in the Cottage.

The Pope, at a very early period, began to extend his authority and his encroachments. In the reign of William the Conqueror, he sent two Legates into England, with whom the King called a Synod, deposed Stigand, Archbishop of Canterbury, because he had not purchased his Pall at Rome, and displaced many Bishops and Abbots to make room for the Normans. The Conqueror submitted to this arrogance, but William Rufus, banished Archbishop Anselm from the kingdom, and confiscated his temporalities, for appealing from him to the Pope. The Supremacy of the Bishop of Rome was not then acknowledged by England; for "the king told Anselm, that none of his Bishops ought to be subject to the Pope, but the Pope himself ought to be subject to the Emperor; and that the king of England had the same absolute liberty in his dominions, as the Emperor had in the Empire."* In the reign of Henry I, Pope Urban succeeded in usurping the donation of ecclesiastical benefices, and forbid any layman to bestow them. The king, however, took the first opportunity to show his contempt of this decree; for on the death of Anselm, he trans-

* Burn's Eccles. Law, ii. 35.

lated the Bishop of London to the Metropolitan See of Canterbury. In the reign of Stephen, it was decreed, that appeals from Provincial Councils should be made to Rome. When Henry II ascended the throne, the Pope's encroachments increased. The Clergy were exempted from the secular power, and protected from trial by civil magistrates. The ruinous consequences of this exemption being seen by the King, he called a Council, and re-established the ancient laws for the government of the Clergy. This proved rather the King's supremacy than the Pope's. The Archbishop of Canterbury refused his assent to these regulations, and lost his life. But the Pope was not to be defeated. By a bold stroke he determined to establish his authority, and to crush opposition. He deposed King John, and by a Bull, discharged his subjects from their allegiance. In the reign of Henry III, the Pope disposed of benefices in England as he pleased, and gave them to Italians, and others, resident at Rome; and by various enormous taxes and exactions, drained both Clergy and Laity for the support of the Crusades. But Edward I, passed the first statute of Provisors, and restored the sovereignty of the British Crown. England was too rich a spoil to be abandoned, and the arrogant conduct of the Popes continually involved them in disputes with the King. Severe laws were frequently passed against their encroachments; but in defiance of these, the Pope still disposed of the English benefices. At length, a law was passed in the reign of Richard II, to banish from the realm such beneficed persons, and to confiscate their property. These statutes were confirmed by Henry IV, but were little regarded. In the reign of Henry VI, an effort was made by the court of Rome to procure the repeal of the statute of Provisors, but without effect.

We cannot relate all the disputes which took place, at different times, between the British and the Pope;

nor state the efforts which were made, by the King and Parliament, to oppose his arrogant claims. Many of the Clergy, as well as Laity, discovered his tyranny and felt his oppression. But thick darkness was spread over the Christian world, and ignorance and bigotry increased as the light of the Gospel disappeared. At length, through the goodness and mercy of God, the Reformation burst upon a benighted world, and dissolved the spell which held the kingdoms of the earth in Chains. During the dark ages of the Church, however, a gleam of light would now and then penetrate the awful gloom, and show that, with the errors and corruptions of the Romish Church, had been sown the seeds of their dissolution. The Rev. John Wickliffe, Rector of Lutterworth, in Leicestershire, was the morning star of the Reformation. He began to oppose the errors of the Church of Rome, about 1362, one hundred and fifty-five years before Martin Luther. Although called before Councils where his doctrines were condemned, yet he remained steadfast in "the faith once delivered to the saints," and escaped the crown of martyrdom. But in 1428, forty-four years after his death, his bones were dug up, by order of the Council of Constance, and burnt; and his works were burnt at Oxford. He was the first who translated the Bible into English, about 1360.

In 1517, Martin Luther, in Germany, unfurled the standard of reason and religion, against tyranny and superstition, and shook the foundations of the Papal throne. He preached and wrote; men heard and read, and wondered they had been so long deceived. Henry VIII. and several British Prelates, in 1534, commenced the work of reform in England; but its career was marked with fire and blood. Elizabeth ascended the throne Nov. 19, 1558, and completed the reformation.

The ways of God are inscrutable. He overrules the most contingent circumstances for good to man,

and for his own glory; and makes the vices and passions of men subservient to his Providence. Thus, the splendid projects of Leo X, led him into expenses which he endeavoured to provide for, by the sale of Indulgences; and this gave rise to the reformation in Germany. The same event in England was, in a great measure, owing to the intemperate passions, incontinence and rapacity of Henry VIII. And thus, by the good Providence of God, the Church in England was restored to its independence, and the power of the Sovereign Pontiff for ever destroyed in that kingdom.

When the government of England had thrown off the bondage of Papal tyranny and superstition; when the Clergy had abandoned the errors and corruptions of the Roman Church, and embraced the pure doctrines of primitive truth as "once delivered to the saints," it became necessary to guard against the influence of the one, and the machinations of the other, by every precaution that prudence could suggest and wisdom approve. Before the Reformation in England was completed, the people had sufficient experience of the power and designs of the Papal Court, to make them suspicious of its intrigues in the State, and to tremble at its baleful influence in the doctrines of the Church. Dungeons had groaned with Protestant Confessors; Smithfield* and Oxford† had blazed with Protestant Martyrs. Something was therefore to be done to secure the Protestant Succession in the State, and the profession of the Protestant faith in the Church.

The Pope had proclaimed himself the head of the Church in every nation, and disposed of crowns as might best promote his secular influence, and rivet his spiritual authority. To counteract this arrogant pretension, the King of England was declared by Act of

* John Hooper, Bishop of Gloucester and Worcester; John Frith, Andrew Hewitt, &c.

† Hugh Latimer, Bishop of Worcester; Nicholas Ridley, Bishop of London; Thomas Cranmer, Archbishop of Canterbury, &c.

Parliament 1534, to be the head of the Church as well as of the nation, independent of all foreign influence or control. The Convocation made the same declaration, but qualified their ratification by adding, "as far as is consistent with the law of Christ;" conceiving the authority of a Layman, in ecclesiastical affairs, to be absurd. This independence of the King of England called forth all the thunders of the Vatican. On the 30th August 1535, a Bull was issued by Pope Paul III, declaring that he is "God's Vicar on Earth; and according to Jeremy's Prophecy, set over nations and kingdoms, *to root out and destroy;* and having *the supreme power, over all the kings in the whole world;* was bound to proceed to correction," &c. It then goes on to accuse Henry of "denying the Pope to be the Supreme Head of the Church, and of assuming that title to himself," that he had hardened his heart like Pharoah against the Pope's Admonitions, and then commands the King and his accomplices to appear at Rome by himself or Proxy within ninety days, and his accomplices within sixty days. It then declares "that if the King and his Accomplices do not appear, he has fallen from the right to his crown, and they from the right to their Estates; and when they die, they were to be denied Christian Burial. He puts the whole kingdom under an Interdict; and declares all the King's Children, by Anne, and the children of all his accomplices, to be under the same pains, though they now be under age; and incapacitates them for all honours or employments; and declares all the subjects or vassals of the king or his accomplices, absolved from all oaths or obligations to them, and requires them to acknowledge them no more. And declares him and them Infamous, so that they might neither be witnesses nor make Wills. He requires all other persons to have no dealings with him or them, neither by trading, nor any other way, under the pains of Excommunication, the annulling their contracts, and the exposing goods

so traded in, to all that should catch them. And that all Clergymen should within five days after the expiration of the time prefixed, go out of the kingdom; (leaving only so many Priests as would be necessary for baptising Infants, and giving the Sacrament to such as died in Penitence;) under the pains of Excommunication and Deprivation. And charges all noblemen and others in his dominions, under the same pains, *to rise up in arms against him, and to drive him out of his kingdom;* and that none should take up arms for him, or any way assist him; and declares all other Princes absolved from any Confederacies made, or to be made, with him; and earnestly obtests the Emperor and all Kings, and requires other Princes under the former pains, to trade no more with him; and in case of their disobedience he puts their kingdoms under an Interdict. And requires all Princes and Military persons, in the virtue of Holy Obedience, *to make War upon him, and to force him to return to the obedience of the Apostolical See;* and to seize on all Goods, or Merchandizes belonging to the King or his accomplices, wherever they could find them; *and that such of his subjects that were seized on, should be made Slaves.* And requires all Bishops, three days after the time that was set down was elapsed, to intimate this Sentence in all their Churches, with putting out of Candles, and other Ceremonies," &c. It was then ordered to be published at Rome, Tournay, and Dunkirk, and all who should "oppose or enervate any of the premises, should incur the indignation of Almighty God, and the Holy Apostles, St. Peter and Paul!"*

The Pope, determined either to destroy or to humble the King, wrote to other Sovereigns on the subject, and particularly offered to the King of Scotland, the King of England's Dominions, if he would invade

* Burnet's Hist. of the Reformation I. 245, 246, 247: and Collier's Eccles. Hist. II. 98.

them; and it was declared at Rome, to be equally meritorious to fight against the English Monarch, as against the Turk.*

The Clergy of England, however, had engaged too earnestly in the cause of God and the Reformation, to be longer frightened at the denunciations of the Pope; they renounced his Supremacy, and concluded their declaration with saying, "that the People ought to be instructed,† that Christ did expressly forbid his Apostles, or their Successors, to take to themselves the power of the Sword, or the Authority of Kings. And that, if the *Bishop* of Rome, or any other Bishop assumed any such power, he was a Tyrant and Usurper of other mens rights, and a subverter of the Kingdom of Christ." This was subscribed by 19 Bishops, all who were then in England, and by 25 Doctors of Divinity and Law.‡ Another Declaration was afterwards made and signed by the Bishops who were near at hand at the time, stating "that, by the Commission which Christ gave to Churchmen, they were only Ministers of his Gospel, to Instruct the people in the purity of the Faith: But that by other places of Scripture, the Authority of Christian Princes over all their Subjects, as well Bishops and Priests, as others, was also clear. And that the Bishops and Priests have charge of Souls within their Cure, Power to administer Sacraments, and to teach the Word of God: To the which Word of God, Christian Princes acknowledge themselves subject; and that in case the Bishops be negligent, it is the Christian Princes offices to see them do their duty."‡

* Burnet's His. of the Reformation I. 248.

† In 1519, six men and a woman were burnt at Coventry, for teaching the Lord's Prayer, the Creed, and the ten Commandments in English. James Bainham was burnt at Smithfield, in 1532, charged with going to Church with a new testament in his hand, and Thomas Harding was burnt at Chesham, because parts of the Scriptures were found in his house. In 1555, sixty seven persons were burnt for renouncing the Church of Rome, among whom were four Bishops and thirteen Priests, and in 1557, the Papists burnt all the English Bibles they could discover.

‡ Burnet's His. Refor. I. 248. ‡ Ibid. 249.

The denunciations of the Sovereign Pontiff were not idle or impotent wrath. He then possessed the power, when he had the inclination, to exercise the most relentless cruelty. His authority was acknowledged by a large portion of the Christian World, and every where his Officers were spread to extend his influence, and to obey his will. It was, therefore, an effort of no ordinary magnitude to combat with the prejudices and errors which ages had strengthened, and to destroy the gigantic power, which bigotry and superstition had rivetted, upon the consciences of deluded multitudes. With the Sovereign Pontiff there was no mean of grace, but abject submission to his will; no hope of salvation beyond the pale of the Church of Rome.

From these statements it appears, how great was the danger to the King, as well as to the Church, and how necessary it was to guard against the power and influence of the Court of Rome. With these views, the law made the King of England both head of the Church and the nation, and thus excluded for ever, the arrogant pretensions of the Bishop of Rome. In this way the State became united with the Church. But notwithstanding this union, the Spiritual Church, which alone is Christ's, was not affected by the civil institutions of the State.* For if the doctrine of a Trinity of Persons in one Jehovah; of two Sacraments as generally necessary to Salvation, taken and received as outward signs of inward and spiritual grace; if a belief in the divine authority of the Old and New Testaments, and the possession of a valid and Apostolical Ministry constitute a true Christian Church in its spiritualities, then is the Church of England, notwithstanding its union with the State, an Apostolic Church: its worship pure, its ordinances holy.

The Parliament of England did not intend to invest the King with Spiritual Authority, for they had not

* See Bowden's Letters on Episcopacy, II. 15.

this authority to give. An Act was passed, forbidding persons to apply to Rome for Dispensations, and requiring them to apply to the *Archbishop of Canterbury, or to some English Bishop.* If the King had been the Supreme head in *Spirituals* the application would have been made to him, and not to spiritual officers.* The King is equally the head of the Presbyterian Church of Scotland, as of the united Church of England and Ireland. And in either, only so much as to prevent any foreign power, civil or ecclesiastical, from usurping either secular or spiritual authority within the British Dominions. The great object was, to abolish and prevent the spiritual or temporal influence and authority of the Pope, in England; and all their laws and canons, having relation to the protestant faith and the protestant succession, kept that object steadily in view. The 37th Art. of Religion in the Church of England, agreed upon in 1562, and still in force, is in these words: "The Queen's Majesty hath the chief power in this realm of England, and all other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain; and is not, nor ought to be subject to any foreign jurisdiction. Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the ministering either of God's word, or of the sacraments; the which thing the injunctions also lately set forth by Elizabeth, our Queen, do most plainly testify; but that only prerogative which we see to have been given always, to all godly princes in holy scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil

* See Courayer's Defence of the validity of the English Ordinations, p 333.

doers. The Bishop of Rome hath no jurisdiction in this realm of England. The laws of the realm may punish Christian men with death for heinous and grievous offences. It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars."* The 1st Art. of the "Constitutions and Canons Ecclesiastical," of the Church of England, is in these words: ———, "that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection, within his Majesty's Realms and Dominions, is due unto such foreign power, but that the King's power within his realms of England, Scotland and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in the earth."

It is not necessary that the Church thould be united with the State. Its Constitution does not require it. Its spiritualities are totally distinct and independent of its civil institutions; for Christ's kingdom is not of this world. This is the opinion of British Divines. "The connexion of the Church with the State," says the learned Daubeny, "appears to be an accidental circumstance, which may, or may not exist; and which, consequently, did not constitute a part of the plan upon which it was originally established. The State may come into the Church, as in the days of Constantine; but the Church is not to accommodate itself to the State to produce this effect; or the State may be in opposition to the Church, as in the days of

* The 37th Art. of Religion in the Protestant Episcopal Church in the U. S. A. is in these words: "The power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted."

the Apostles. Its establishment, therefore, as a *spiritual society*, must respect its *permanent* condition, as it exists in itself upon the authority of its Divine Founder, not its *accidental* one, as it is occasionally connected with civil policy. When Kings and Queens become the nursing fathers and mothers to the Church, the Church is supported and benefitted by their protection: When those who ought to protect and support it, desert it, or act in opposition to it, the Church is no longer in a flourishing condition with respect to *temporalities*, but its *establishment* is in both cases the same."*

One of the most distinguished Prelates that ever adorned the Bench of Bishops in England, has drawn a marked distinction between the Church of England in its Spiritual and its Civil form. In his admirable Charge to his Clergy, the Bishop of St. David's, at his Primary Visitation in 1790, said; "To the Prince or to the Law we acknowledge ourselves indebted for all our secular possessions—for the rank and dignity annexed to the Superior Order of the Clergy—for our secular authority—for the jurisdiction of our Courts, and for every civil effect which follows the exercise of our spiritual authority. All these rights and honours, with which the Priesthood is adorned by the piety of the Civil Magistrate, *are quite distinct* from the spiritual commission which we bear for the administration of our Lord's *proper* kingdom. They have *no necessary* connexion with it: They stand merely on the ground of *human law*."†

"It is a false suggestion," says a learned Presbyter of the Church of England, "that our civil government can alter the Church at their pleasure. There is, indeed, a sense in which it may be said, that a man has power to do whatever he can do by force and violence; but still there is an essential difference between the

* Daubeny's Guide to the Church, 353. Am Ed.
† Horsley's Charges, p. 41, 42.

power of *force*, and the power of *right and authority*. The Church of England can never be altered legally, without the consent and act of the Convocation, who are a part of the Constitution: and if it were otherwise done, it must be done by an Act of violence, against the rights of Englishmen; for Englishmen do not lose their rights by being Christians and Churchmen. There can be no power of authority in *Laymen* to *make* or *unmake a Church*, any more than there can be a power *in the Church to make or unmake the civil Constitution;* and nothing can confound these powers but an overbearing principle of infidelity, from which may God deliver us. Suppose the civil power should make an Act that the king shall ordain Priests, or that Priests shall not baptise children, nor consecrate the Sacrament; what would such an Act signify? Therefore they have not the power to alter the Church at their pleasure. No one Spiritual Act *can be exercised, nor is it claimed* by the civil power in this country."*

A writer of the most distinguished celebrity on Ecclesiastical Polity that ever adorned and enlightened the church by his faith and doctrines, has written on this subject. He has shown the distinction between the spiritual and secular institutions of the Church of England; and from his acknowledged excellence and orthodoxy, is emphatically called *the Judicious Hooker*. "I may securely therefore conclude," says this learned and godly man, "that there are at this day in the Church of England, no other than the same degrees of Ecclesiastical Orders, namely, Bishops, Presbyters and Deacons, which had their beginning from Christ, and his blessed Apostles themselves. As for Deans, Prebendaries, Parsons, Vicars, Curates, Archdeacons, Chancellors, Officials, Commissaries, and such other like names, which being not found in holy Scripture, we have been thereby, through some men's error, thought to allow of ecclesiastical degrees not known,

* Scholar Armed, II. 69.

nor ever thought of, in the better ages of former times; all these are in truth but *titles of office*, whereunto partly ecclesiastical persons, and partly others, are in sundry forms and conditions admitted, as the state of the Church doth need, degrees of Order still continuing the same they were from the first beginning."†

The Church of England, then, may clearly be divided into the Spiritual and Civil Church. The one independent of secular power, having Christ for its head, and being governed by Spiritual Officers whom He has Ordained to Minister in holy things; the other, having the Executive of the State for its head, and having such officers as may be necessary or useful in its civil union. The Church of England, in this two-fold capacity, never had existence in America. Its Spiritual form and constitution, its valid and Apostolical Priesthood, with the exception of the Episcopate, its Sacraments, its Doctrines, its Rites and its Discipline, were happily introduced into the Colonies by the labour of many pious individuals, and the exertions and fostering care of *The Society for the Propagation of the Gospel in Foreign Parts:* But the Civil Institutions of that Church, were unknown in the Church in America. We had neither Archdeacons, Deans, Prebends, Vicars, nor other officers of human invention. The right of advowson was given by Charter to the Lords Proprietors, but it was never exercised. Nor did the Founders or Benefactors of any Church or Chapel, possess this right in any part of the American Provinces. The Clergy were not placed over the Churches contrary to the wishes of the Parishioners. The Bishop of London Licensed the Clergy to officiate in this part of his Diocess, and the Venerable Society sent them out as Missionaries to particular Parishes, but the people were called together by a law of the Province, to elect their Ministers. The Mis-

† Hooker's Ecclesiastical Polity, B. v. S. 78.

sionaries were usually elected to the Cure of Parishes, but not always. A case occurred in Christ Church Parish where the Missionary was rejected by the Parishioners as their Minister.* We had no Spiritual Courts for the trial of Laymen, nor was it ever intended that the American Bishops should be temporal Barons, as in England, or possess any secular authority. The Court of Ordinary in England is a Spiritual Court, but in America was always Secular.

"All Members of every Church are," says Archbishop Secker, "according to the Principles of liberty, entitled to every part of what they conceive to be the benefits of it, entire and complete, so far as consists with the welfare of civil government; yet the Members of our Church in America do not thus enjoy its benefits, having no Protestant Bishop within 3000 miles of them; a case which never had its parallel before in the Christian World. Therefore it is desired that two or more Bishops may be appointed for the Colonies, to reside where his Majesty shall think most convenient; that they may have no concern in the least with any persons who do not profess themselves to be of the Church of England, but may Ordain Ministers for such as do; may Confirm their children, when brought to them at a fit age for that purpose, and take such oversight of the Episcopal Clergy, as the Bishop of London's Commissaries in those parts have been empowered to take, and have taken, without offence. But it is not desired in the least that they should hold Courts to try matrimonial

* In an Act of the General Assembly, passed Dec. 12, 1712, entitled "An Act to put in force in this Province the several Statutes of the Kingdom of England or South Britain, therein particularly mentioned," it is provided in Sect. V. "That all and every part of the Common Law of England, where the same is not altered by the above enumerated Acts, or inconsistent with the particular Constitutions, Customs and Laws of this Province, excepting," &c. "And also excepting that part of the Common Law which relates to Matters Ecclesiastical, which are inconsistent with or repugnant to the Settlement of the Church of England in this Province, by the several Acts of Assembly thereof, be and is hereby made and declared to be in as full force and virtue, within this Province, as the same is or ought to be within the said kingdom of England," &c.

or testamentary causes, or be vested with any authority, now exercised either by Provincial Governors or subordinate magistrates, or infringe or diminish any privileges and liberties enjoyed by any of the Laity, even of our own communion. This is the real and only scheme that hath been planned for Bishops in America; and whoever hath heard of any other hath been misinformed through mistake or design."*

The above extract from the works of this amiable and learned Prelate, will show the sentiments of the Dignitaries of the Church of England, on the subject of an American Episcopate, and the following Proposals will show the opinions entertained in America.

"*Proposals, relating to* AMERICAN BISHOPS, *sent to England in* 1750.

"As the chief obstruction to the settling Bishops in *America* arises from an apprehension here, that the several colonies abroad would be unwilling to have Bishops among them, from a jealousy, that introducing ecclesiastical power among them may interfere with some rights which, by custom, or by acts of their respective assemblies, are now vested in other hands; it is become necessary, in order to know their sentiments; to inform them rightly in this case.

"Their objections (if they have any) must be, as is supposed, upon one or all the following accounts:

"1. With respect to the coercive power such Bishops may exercise over the people in causes ecclesiastical.

"2. With respect to the interest or authority of the Governors there.

"3. With respect to the burthen that may be brought upon the people, of supporting and maintaining Bishops there.

"4. With respect to such of the Colonies where the government is in the hands of the Independents, or

* Archbishop Secker's Answer to Dr. Mayhew; Secker's Works vi. 398.

other Dissenters, whose principles are inconsistent with Episcopal government.

" As these objections are all founded upon a misapprehension of the case, it may be proper to have it understood:

" 1st. That no coercive power is desired over the laity in any case; but only a power to regulate the behaviour of the Clergy who are in Episcopal Orders, and to correct and punish them according to the law of the Church of England, in case of misbehaviour or neglect of duty, with such power as the Commissaries abroad have exercised.

" 2dly. That nothing is desired for such Bishops that may in the least interfere with the dignity, or authority, or interest of Governor, or any other officer of state. Probate of Wills, License for marriage, &c. to be left in the hands where they are, and no share of the temporal government is desired for Bishops.

" 3dly. The maintenance of such Bishops not to be at the charge of the colonies.*

4thly. No Bishops are intended to be settled in places where the government is in the hands of Dissenters, as in New-England, &c. but authority to be given only to Ordain Clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the same Clergy, and to Confirm the Members thereof.

" It is proposed to the Society, to recommend to such of their members as have correspondence abroad, to acquaint their friends with these particulars, in order to know the sense of the people there, when duly informed of the case; and to know what other objections they may have to the said *Proposal.*

* Archbishop Tennison, Bishop Trelawney, and Archbishop Secker, each bequeathed £1000; and Lady Elizabeth Hastings, £500, towards raising a Fund for the support of a Bishop, or Bishops, in the King's Colonies in America. See Secker's Works, V. 97. and Porteus' Works VI. 83. Queen Anne had likewise appropriated £80,000 Stg. to this purpose. See page 91.

"We, the Subscribers, having read the foregoing objections, are not able to recollect any others made by the Dissenters here against resident Bishops in America, but what are herein contained; and notwithstanding these objections, we are heartily desirous that Bishops should be provided for the Plantations, and are fully persuaded that our several congregations, and all other congregations of the Church of England in New-England, are earnestly desirous of the same.

"Timothy Cutler,
Ebenezer Miller,
Henry Caner,
Charles Brockwell,
William Hooper."*

Boston, (N. E.) Nov. 28, 1750.

The opinions of the American Church are in perfect conformity with what we have advanced.

"The Spiritual Church of England," says Bishop Hobart, "we resemble in all essential points of doctrine, discipline, and worship. But with the Civil Church of England we totally differ; and the difference consists in non-essential points of discipline. Her Spiritual Episcopacy and Ministry; her Orders of Bishops, Priests and Deacons, we possess; we are proud to possess them. These constitute our claim to the character of an Apostolic Church. But we differ from her in our Clergy enjoying no temporal powers; in our Church being no farther related to the State, than as amenable to its laws, and protected by them; and in her being destitute of those inferior Offices of Arch-Deacons, Deans, Prebends and others, which are only of human institution."† And the highest ecclesiastical authority in the Church in the United States, has declared that, "We wish it to be understood, that while,

* Life of Rev. Dr. Johnson, of New-York, 169.
† Bishop Hobart's Charge to the Clergy of the Diocess of New-York, A. D. 1815, p. 23, 24.

agreeably to the known principles as well of the Church of England, as of the Episcopal Church in these States, we deny all subjection of the one to the other; we contemplate a unity of principle, in whatever belongs to doctrine, or to worship, or to Christian Ministry; considered independently on any connexion with the State, or other local circumstance. In all this we are so far from denying identity of character, that the hope of perpetuating it enters into all our cares and labours."*

The Church in America, therefore, has derived from the Church of England none other than Spiritual Authority and Order, in the Administration of Spiritual things.

The effects which resulted from the establishment of the Church of England by Law, in this Province, are thus described by the accurate and impartial Historian of South-Carolina.

"The religious establishment which enjoyed so many and such highly distinguished privileges, was mildly administered. A free toleration was enjoyed by all Dissenters. The Law which excluded them from a seat in the Legislature was soon repealed by the Provincial Assembly. The friendship of the Mother Church, the patronage of Government, and the legal provision for Clergymen, though partial and confined to one sect, were useful as means of introducing more learned ecclesiastics than would probably have been procured by the unassisted efforts of the first settlers. Religion assumed a visible form, and contributed its influence in softening the manners of dispersed colonists, who from the want of Schoolmasters and Clergymen, were in danger of degenerating into Savages."†

"It was the means of introducing about an hundred Episcopal Clergymen into the country, who were men

* See Pastoral Letter to the Members of the Pro. Epis. Church in the U. S. A. from the House of Bishops of said Church, Assembled in General Convention, 1817.

† Ramsay's South-Carolina II. 5, 6.

of regular education and useful in their profession, who generally became settlers, and left families. It also contributed to the introduction of a number of Bibles, and other books on religious subjects, which either formed Parochial Libraries, or were given away by Missionaries of the English Society for Propagating the Gospel. The establishment also procured an influx of several hundred pounds sterling annually into the country, for the maintenance of Episcopal Clergymen, in aid of their Provincial legal salary. For these benefits resulting from the establishment, the country was, in a great measure, indebted to Governor Sir Nathaniel Johnson."*

Religious intolerance is to be reprobated. Coercion in matters of conscience may make hypocrites, but not Christians. But if the Church of England has been thought by some to have sinned in this way, its example has been followed, even by those who fled from an established Church.† This, however, is a painful subject. Things are now better understood. The mind is more enlightened, and the heart more religious. As we desire Christian liberty for ourselves, so do we most sincerely extend it to others.‡

* Ramsay's So. Ca. II. 478.

† See Hist. of Dissenters, II. 437. 440. Archbishop Secker's Works, III. 489. note to Serm. 131. Hewatt's His. So. Ca. I. 33—37. Humphrey's Acc. of Soc. for Prop. Gos. 315—318. Anon. His. Brit. Empire, I. 103—108. Trott's Laws of the British Plantations in America, relating to the Church and the Clergy, Religion and Learning, p. 290. 297, &c.

‡ For an exposition of the Doctrine, Discipline and Worship of the Pro. Epis. Ch. in the U. S. A. we must refer to the Journals of the General Convention, p. 351. We regret that so interesting, and so important a document, should be too long to republish in this work. But we request every one who feels an interest in the subject, and particularly every Churchman, to peruse with serious attention, the Pastoral Letter from the House of Bishops, referred to in this Note.

CHAPTER XXVIII.

Succession of Bishops in "The Protestant Episcopal Church in the United States of America."

THE American Revolution having ended in the civil and religious Independence of the Colonies, *The Protestant Episcopal Church in the United States of America* was organized in 1785, and obtained from *The Church of England* in 1787, Episcopal Consecration for some of its most distinguished Divines. The American Church thus became complete in its Orders, and independent in its government.* The following is a list of the Succession of Bishops:

1. The Right Rev. Samuel Seabury, D. D. Bishop of the Protestant Episcopal Church in Connecticut, was Consecrated at Aberdeen, in Scotland, Nov. 14, 1784, by the Right Rev. Robert Kilgour, Bishop of Aberdeen, Primus: The Right Rev. Arthur Petrie, Bishop of Ross and Moray, and the Right Rev. John Skinner, Coadjutor to Bishop Kilgour, being present and assisting. Died Feb. 25, 1796, in the 68th year of his age.
2. The Right Rev. William White, D. D. Bishop of the P. E. C. in Pennsylvania, was Consecrated in the Chapel of the Archiepiscopal Palace at Lam-

* See Journals of the General Convention, p. 11—15. 19—21. 27—29. 32—39. 43, 44. 66—68.

beth, in England, on Sunday February 4, 1787, by the Most Rev. John Moore, D. D. Lord Archbishop of Canterbury, and Primate of All England: The Most Rev. William Markham, D. D. Lord Archbishop of York, and Primate of England; the Right Rev. Charles Moss, D. D. Lord Bishop of Bath and Wells, and the Right Rev. John Hinchliff, D. D. Lord Bishop of Peterborough, being present and assisting. Dr. White is the Presiding Bishop in the Pro. Epis. Church.

3. The Right Rev. Samuel Provoost, D. D. Bishop of the P. E. C. in New-York, was Consecrated at the same time and place with Dr. White. Died Sept. 6, 1815.

4. The Right Rev. James Madison, D. D. Bishop of the P. E. C. in Virginia, was Consecrated in England; but the particulars are not on record in the Journals of our Church.* He died March 6, 1812, aged 63 years.

5. The Right Rev. Thomas John Claggett, D. D. Bishop of the P. E. C. in Maryland, was Consecrated in Trinity Church, New-York, on Monday Sept. 17, 1792, by the Right Rev. Bishop Provoost, of New-York, Presiding Bishop: The Right Rev. Bishop Seabury of Connecticut; Bishop White, of Pennsylvania, and Bishop Madison, of Virginia, being present and assisting. This was the first Episcopal Consecration in America. Bishop Claggett died Aug. 2, 1816.

6. The Right Rev. Robert Smith, D. D. Bishop of the P. E. C. in South-Carolina, was Consecrated in Christ Church, in Philadelphia, on Sunday, Sept. 13, 1795, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Provoost, of New-York, Bishop

* Mr. Madison, late President of the U. S. has, at our request, very politely taken some trouble, to procure this information, but without success. The Letters of Consecration cannot be found among the late Prelate's papers.

Madison, of Virginia, and Bishop Claggett, of Maryland, being present and assisting. Died October 28, 1801; in the 70th year of his age.

7. The Right Rev. Edward Bass, D. D. Bishop of the P. E. C. in Massachusetts, was Consecrated in Christ Church, Philadelphia, May 7, 1797, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Provoost, of New-York, and Bishop Claggett, of Maryland, being present and assisting. Died, Sept. 10, 1803, in the 78th year of his age.
8. The Right Rev. Abraham Jarvis, D. D. Bishop of the P. E. C. in Connecticut, was Consecrated in Trinity Church, in New-Haven, on Wednesday, Oct. 18, 1797, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Provoost, of New-York, and Bishop Bass, of Massachusetts, being present and assisting. Died, May 3, 1813.
9. The Right Rev. Benjamin Moore, D. D. Bishop of the P. E. C. in New-York, was Consecrated in St. Michael's Church, in Trenton, N. J. on Friday, Sept. 11, 1801, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Claggett, of Maryland, and Bishop Jarvis, of Connecticut, being present and assisting. Died, Feb. 27, 1816, in the 68th year of his age.
10. The Right Rev. Samuel Parker, D. D. Bishop of the P. E. C. in Massachusetts, was Consecrated in Trinity Church, New-York, on Friday, Sept. 14, 1804, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Claggett, of Maryland, Bishop Jarvis, of Connecticut, and Bishop Moore of New-York, being present and assisting. Died, Dec. 6, 1804.
11. The Right Rev. John Henry Hobart, D. D. Bishop of the P. E. C. in New-York, was Con-

secrated in Trinity Church, New-York, on Wednesday, May 29th, 1811, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Provoost, of New-York, and Bishop Jarvis, of Connecticut, being present and assisting.

12. The Right Rev. Alexander Viets Griswold, D. D. Bishop of the Eastern Diocess, composed of the States of Massachusetts, Rhode-Island, New-Hampshire and Vermont, was Consecrated at the same time and place with Dr. Hobart.

13. The Right Rev. Theodore Dehon, D. D. Bishop of the P. E. C. in South-Carolina, was Consecrated in Christ Church, Philadelphia, on Thursday, Oct. 15, 1812, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Jarvis, of Connecticut, and Bishop Hobart, of New-York, being present and assisting. Died, Aug. 6, 1817, in the 42d year of his age.

14. The Right Rev. Richard Channing Moore, D. D. Bishop of the P. E. C. in Virginia, was Consecrated in St. James' Church, Philadelphia, on Wednesday, May 18, 1814, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, Bishop Griswold, of the Eastern Diocess, and Bishop Dehon, of South-Carolina, being present and assisting.

15. The Right Rev. James Kemp, D. D. Bishop of the P. E. C. in Maryland, was Consecrated in Christ Church, New-Brunswick, N. J. on Thursday, Sept. 1, 1814, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, and Bishop Moore, of Virginia, being present and assisting.

16. The Right Rev. John Croes, D. D. Bishop of the P. E. C. in New-Jersey, was consecrated in St, Peter's Church, Philadelphia, on Sunday, Nov. 19, 1815, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, and Bishop Kemp, of Maryland, being present and assisting.
17. The Right Rev. Nathaniel Bowen, D. D. Bishop of the P. E. C. in South-Carolina, was Consecrated in Christ Church, Philadelphia, on Thursday, Oct. 8, 1818, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, Bishop Kemp, of Maryland, and Bishop Croes, of New-Jersey, being present and assisting.
18. The Right Rev. Philander Chase, D. D. Bishop of the P. E. C. in Ohio, was Consecrated in Christ Church, Philadelphia, on Thursday, Feb. 11, 1819, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, Bishop Kemp, of Maryland, and Bishop Croes, of New-Jersey, being present and assisting.
19. The Right Rev. Thomas C. Brownell, D. D. LL. D. Bishop of the P. E. C. in Connecticut, was Consecrated in Trinity Church, New-Haven, on Wednesday, Oct. 27, 1819, by the Right Rev. Bishop White, of Pennsylvania, Presiding Bishop: The Right Rev. Bishop Hobart, of New-York, and Bishop Griswold, of the Eastern Diocess, being present and assisting.

CHAPTER XXIX.

A List of Clergymen of the Protestant Episcopal Church in South-Carolina.

Came into the Province, or State.		*Died, or Removed.*
1660	Morgan Jones, - -	Left Prov. 1660
Before 1680	Atkin Williamson, - -	Died, after 1711
1696	Samuel Marshall, -	Died 1699
1700	Edward Marston, - -	Left Prov. 1712
1700	William Corbin, -	Left Prov. ab. 1703
Uncertain	Warmell, - -	Died ab. 1703
Uncertain	Kendall, -	Uncertain
Uncertain	Philip De Richbourg, -	Died 1717
Uncertain	Le Pierre, - -	Died 1728
1702	Samuel Thomas, - -	Died 1705
1705	Dunn, - -	Left Prov. 1707
Uncertain	Stackhouse, - -	Uncertain
1705	Thomas Hasell, -	Died 1744
1705	Richard Marsden, - -	Left Prov. 1709
1706	Francis Le Jau, -	Died 1717
1707	Gideon Johnson,* - -	Drowned 1716
1707	Alexander Wood, -	Died 1708
1707	Robert Maule, - -	Died 1717
1708	Mateland, -	Died 1709
1711	William Guy, - -	Died 1751
1711	Taylor, -	Left Prov. 1717
1712	William Tredwell Bull,	Left Prov. 1723
1712	Gilbert Jones, - -	Left Prov. 1721
1713	Osborn, - -	Died 1715
1719	Peter Tustian, - -	Left Prov. 1721
1719	Alexander Garden,† - -	Died 1756
1720	Francis Merry, -	Left Prov. 1723
1720	Pouderous, - -	Died 1730

* Bishop of London's (first) Commissary in South-Carolina.
† Bishop of London's (second) Commissary in South-Carolina.

Came into the Province, or State.		*Died, or Removed.*
1720	Moses Clerk,	Died 1720
1722	Benjamin Pownal,	Left Prov. 1724
1722	Bryan Hunt,	Left Prov. 1728
1723	Richard Ludlam,	Died 1728
1723	Francis Varnod,	Left Prov. 1736
1724	David Standish,	Died 1728
1725	Lewis Jones,	Died 1745
1725	John Warden,	Died 1726
1727	John Winteley,	Left Prov. 1728
1728	John Lambert,	Died 1729
1729	Daniel Dwight,	Died 1748
1729	Edward Dyson,	Left Prov. 1730
1730	John Fulton,	Uncertain
1730	John James Tissot,	Died 1763
1731	Stephen Coulet,*	Died 1748
1731	Joseph Hooper,	Left Prov. 1731
1732	Joseph Bugnion,	Left Prov. 1739
1732	Andrew Leslie,	Died 1740
1732	Timothy Millechamp,	Left Prov. 1746
1733	Thomas Thomson,	Left Prov. 1750
1734	Robert Gowie,	Uncertain
1734	Lawrence O'Neill,	Left Prov. 1735
1735	John Fullerton,	Died 1735
1736	John Fordyce,	Died 1751
1736	Peter Du Plessis,	Left Prov. 1742
1736	Stephen Roe,	Left Prov. 1742
1737	William Orr,	Died 1755
1738	Robert Small,	Died 1739
1740	Levi Durand,	Died 1765
1740	John Holmes,	Left Prov. 1741
1741	William M'Gilchrist,	Left Prov. 1745
1742	Samuel Quincy,	Left Prov. 1749
1743	Alexander Garden, jun.	Died 1783
1744	Henry Chiffelle,	Died 1758
1745	Charles Boschi,†	Left Prov. 1749
1746	William Cotes,	Died 1752
1746	Robert Betham,	Died 1747
1746	Alexander Keith,	Left Prov. 1773
1747	Richard St. John,	Left Prov. 1750
1749	Robert Cuming,	Died 1750
1749	Robert Stone,	Died 1751
1751	William Langhorne,	Left Prov. 1759
1751	William Peasely,	Left Prov. 1756
1751	Jonathan Copp,	Died 1762
1751	John Rowan,	Left Prov. 1767
1752	James Harrison,	Died 1783
1752	Charles Martyn,	Left Prov. 1770

* Had been a Roman Catholic Priest.
† Had been a Friar.

Came into the Province, or State.		*Died, or Removed.*
1753	Michael Smith,	Left Prov. 1756
1753	Richard Clarke,	Left Prov. 1759
1753	John Andrews,	Left Prov. 1756
1753	Robert Baron,	Died 1764
1756	Jenkin Lewis,	Left Prov. 1758
1757	Robert Smith,*	Died 1801
1757	Winwood Serjeant,	Left Prov. 1767
1757	Samuel Fayerweather,	Left Prov. 1760
1758	Samuel Fenner Warren,	Died 1789
1758	Robert Cooper,	Left Prov. 1776
1759	John Tonge,	Died 1773
1760	Abraham Imer,	Died 1766
1761	Joseph Dacre Wilton,	Died 1767
1761	James Dormer,	Died 1773
1762	Offspring Pearce,	Died 1782
1762	John Evans,	Died 1770
1762	John Green,	Died 1765
1762	Joseph Stokes,	Died 1762
1762	George Skeene,	Died 1766
1762	Samuel Drake,	Left Prov. 1766
1763	William Teale,	Left Prov. 1770
1764	Isaac Amory,	Left Prov. 1766
1765	John Hockley,	Left Prov. 1767
1765	William Dawson,	Died 1767
1765	Samuel Hart,	Died 1779
1765	James Crallan,	Left Prov. 1768
1765	Robert Dunscomb,	Died 1765
1766	John Fevrier,	Died 1766
1766	Lonsdale,	Died 1766
1767	Lyth,	Left Prov. 1767
1767	James Cosgreave,	Left Prov. 1767
1767	Streaker,	Died 1771
1768	John Lewis,	Died 1784
1769	Richard Farmer,	Died 1769
1769	Robert Purcell,	Left Prov. 1775
1769	James Pierce,	Died 1771
1769	Thomas Panting,	Died 1771
1769	Thomas Morgan,	Died 1769
1770	Samuel Frederic Lucius,	Left Prov. 1776
1770	James Foulis,	Left Prov. 1779
1770	John Bullman,	Left Prov. 1775
1770	Edward Ellington,	Left State 1793
1770	Henry Purcell,	Died 1802
1771	John Ernest Christopher Schwabb,	Died 1773
1771	Alexander Findlay,	Died 1783
1772	Villette,	Left Prov. uncer.
1772	Thomas Walker,	Left. Prov. 1773
1772	William Miller,	Died 1772

* The first Bishop of the P. E. C. in South-Carolina.

Came into the Province, or State.		*Died, or Removed.*
1772	James Stuart,	Left State 1777
1772	Edward Jenkins,*	Left State 1807
1773	Smith,	Left State 1773
1773	Charles Frederick Moreau,	Died 1784
1773	William Percy,†	Left State 1819
1774	John Dundas,	Died 1774
1775	Benjamin Blackburn,	Died 1775
1777	William Eastwick Graham,	Died 1800
1783	John Hurt,	Left State 1786
1784	Stephen Christopher Lewis,	Died 1791
1785	Thomas Frost,	Died 1804
1785	William Smith,	Left State 1791
1786	Thomas Mills.	
1787	Thomas Jones,	Died 1788
1787	William Nixon,	Died 1801
1787	Penuel Bowen,‡	Died 1788
1787	John Sylvester I. Gardiner,	Left State
1788	James O'Farrell,§	Died 1817
1788	Joseph White,	Died 1798
1789	Stephen Sykes,	Left State 1793
1789	John Stuart,	Left State 1791
1790	Matthew Tate,	Died 1795
1790	Thomas Gates.	
1790	Andrew M'Cully,	Uncertain
1791	Samuel Nesbit,	Left State 1793
1791	William Blackwall,	Died 1798
1792	James Wilson,	Left State 1804
1793	George Pogson,	Died 1794
1793	Hugh Fraser.	
1794	William Jones,	Died 1794
1794	James Connor,	Died 1815
1797	George H. Spieren,	Died 1804
1798	Charles Caleb Cotton,	Left State 1800
1798	John Ireland,	Left State 1799
1799	Robert Woodbridge,	Died 1800
1802	John O'Donnel,	Died 1805
1803	Galen Hicks,	Left State 1811
1804	Samuel Lilly,	Died 1807
1806	George Thompson Nankivel,	Left State 1809
1807	Andrew Fowler.	
1808	Joseph Warren,	Died 1815
1809	Elijah D. Rattoone,	Died 1810
1809	Solomon Halling,	Died 1813
1809	John Hooker Reynolds,	Left State 1811
1810	Theodore Dehon,‖	Died 1817

* See page 210. 209. † See page 238, &c.
‡ Had been a Congregational Minister.
§ Had been a Roman Catholic Priest.
‖ Second Bishop of the P. E. C. in South-Carolina.

Came into the Province, or State.		*Died, or Removed.*
1813	George Strebeck,	Left State 1814
1818	Parker Adams.	
1818	Robert Seymour Symmes.	
1818	Thomas Osborne,	Left State 1819
1819	Joseph Morgan Gilbert.	

Ordained as Residents of South-Carolina.

Ordained.		
1717	Thomas Morritt,	Died 1740
1750	John Giessendanner,†	Died 1761
1753	Alexander Baron,	Died 1759
1761	Paul Turquand,	Died 1786
1766	Charles Woodmason,	Left Prov. 1770
1795	Peter Manigault Parker,*	Died 1802
1802	Nathaniel Bowen.	
1804	Philip Mathews.	
1806	James Dewar Simons,*	Died 1814
1807	Christopher Edwards Gadsden.*	
1807	Paul Trapier Gervais.*	
1807	John Jacob Tschudy.	
1808	John Barnwell Campbell.*	
1810	Charles Blair Snowden.*	
1817	Allston Gibbes.*	
1819	William Stanyarne Wilson.*	
1819	Edward Rutledge.*	
1819	Patrick Hinds Folker.*	

Ordained in Charleston.

BY THE RIGHT REV. BISHOP SMITH.

1795	Milward Pogson.	
1795	John Thomson.	Left State 1808
1795	Thomas D. Bladen.	Died 1806
1796	Edmund Matthews.	Left State 1811
1799	William Best.	Died 1812

BY THE RIGHT REV. BISHOP DEHON.

1812	Christian Hanckell.	
1814	Frederick Dalcho.	
1815	Maurice Harvey Lance.*	
1815	Thomas D. Frost,*	Died 1819
1817	Albert Arney Muller.*	

BY THE RIGHT REV. BISHOP BOWEN.

1818	Francis Padmore Delavaux.	
1818	Henry Gibbes.*	
1819	David Irving Campbell.*	
1819	John White Chanler.*	

† Had been a Lutheran Minister. * Natives of South-Carolina.

APPENDIX I.

CONTAINING

THE LAWS

RELATING TO RELIGIOUS WORSHIP

IN

South-Carolina.

ART. I.

THE CHURCH ACT.

An Act for the Establishment of Religious Worship in this Province, according to the Church of England; and for the Erecting of Churches for the public Worship of GOD; *and also, for the Maintenance of Ministers, and the building convenient Houses for them.*

I. FORASMUCH as in a well grounded Christian Commonwealth, Matters concerning Religion and the Honour of God, ought in the first Place to be taken into Consideration, and honest Endeavours to attain to such good Ends countenanced and encouraged, as being not only most acceptable to God, but the best Way and Means to obtain his Mercy and a Blessing upon a People and Country. *Be it therefore Enacted* by his Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords and Proprietors of this Province, by and with the advice and consent of the rest of the Members of the General Assembly now met at Charles-Town for the South and West part of this Province, and by the Authority of the same. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, the Psalter or Psalms of David, and Morning and Evening Prayer therein contained, be solemnly read by all and every Minister or Reader in every Church which now is, or hereafter shall be settled, and by

Law established within this Province; and that all Congregations and Places for the Public Worship, according to the Usage of the Church of England, within this Province, for the Maintenance of whose Ministers and the Persons officiating therein, any certain Income or Revenue is, or shall by the Laws of this Province be established and enjoined to be raised or paid, shall be deemed Settled and Established Churches.

II. And whereas it is necessary, and for the better Accommodation and Conveniency of the Inhabitants of this Province, that the same be divided into Parishes, and the Bounds of the several Parishes ascertained. *Be it therefore Enacted* by the Authority aforesaid, That Charles-Town, and the Neck between Cooper and Ashley River, as far up the Neck as the Plantation of John Bird, Gent. on Cooper River inclusive, and the Plantation of Christopher Smith, Esq. on Ashley River inclusive, is and shall for ever be a distinct Parish of itself, and be called by the Name of the Parish of St. Philip's in Charles-Town.

III. *And be it further Enacted* by the Authority aforesaid, That Berkley County shall be divided into six more Parishes besides Charles-Town, that is to say, One upon the South-East of Wando River, which shall be called by the Name of the Parish of Christ Church; One upon that Neck of Land lying on the North-West of Wando, and South-East of Cooper-River, which shall be called by the Name of St. Thomas; One upon the Western Branch of Cooper River, which shall be called by the Name of St. John's; One upon Goose-Creek, which shall be called by the name of St. James', Goose-Creek; One upon Ashley River, which shall be called by the name of St. Andrew's; and One in the Orange Quarter, for the Use of the French Settlement there, which shall be called by the name of the Parish of St. Dennis.

IV. *And be it further Enacted* by the Authority aforesaid, That Colleton County shall be divided into Two Parishes, that is to say, One on the South side of Stono River, to extend to the North side of South Edisto, which shall be called by the name of St. Paul's; and the other on the North of St. Helen's, which shall be called by the Name of St. Bartholomew.

V. *And be it further Enacted* by the Authority aforesaid, That one Parish shall be erected in Craven County, in that Part of it which commonly is known by the Name of the French Settlement on Santee River, and the Church which is now built in James-Town in the said Settlement, or any new Church hereafter to be built or erected in the said Place instead thereof, is hereby made, enacted and declared to be the Parish Church of St. James on Santee River, and shall be and continue so for ever, in all things as the other Parishes erected in this Province are or ought to be.

VI. And whereas it was thought necessary that Six Churches should be built for the public Worship of God according to the Church of England; that is to say, one upon the South-East of Wando River; one upon that Neck of Land lying on the North-West of Wando, and South of Cooper River; one upon the Western Branch of Cooper River; one upon Goose-Creek; one

upon Ashley River; and one on the South Side of Stono River in Colleton County; and six several Messuages or Tenements, to be built upon the several Parcels of Land allotted for a Glebe for the said Parishes. And whereas in order to defray the Charges of the building of the said six Churches, and the said six Messuages or Tenements, and also for the purchasing of Lands for the several Sites of the several Churches, and the Cemeteries or Church-yards for the Burial of Christian People; and also the Glebe Lands for the several Places above mentioned, for the use of the Rectors or Ministers of the several Parishes, by one Act of Assembly in this Province, entitled, "An Act to continue an Act, entitled, An Act for laying an Imposition on Skins and Furs, and for appropriating the same;" ratified in open Assembly the fourth Day of November 1704, amongst other things it was Enacted, That Two Thousand Pounds of the Money, which by the said Act should be raised after the ninth Day of May next ensuing the Ratification thereof, should be equally divided to the building the said six Churches, and convenient Tenements and Outhouses for the several Rectors or Ministers, as before mentioned. *Be it therefore Enacted* by the Authority aforesaid, That if any part of the said Sum of Two Thousand Pounds is behind and unpaid, that the same shall be paid to the Commissioners hereafter named, or to such Supervisors as they shall appoint, in order to defray the charges of the building of such Churches, and Tenements, as are not already finished, or not begun to be built.

VII. *And be it further Enacted* by the Authority aforesaid, That in case any Church or Churches, or Tenement or Tenements, which are for the several Rectors or Ministers of the said several Parishes, be not already begun or finished, that then, and in such case, it shall be lawful for the Commissioners hereafter named, to appoint one or more Persons, Inhabitants of the Parishes, in the several Places where the Church or Churches, or House or Houses for the several Rectors or Ministers are to be built, to be Supervisors for the building of the said several Churches, and the enclosing the several Cemeteries or Church-yards, and the several Buildings to be built on the said Glebe or Glebes; the Place or Places in the Parishes aforesaid, where the Church or Churches, or the Buildings on the Glebe or Glebes, is not begun or fixed upon the same, shall be in such Place or Places, in the Precinct or Parishes aforesaid, as shall be agreed upon by the majority of the Commissioners hereafter named, and by and with the advice and consent of the major part of the inhabitants of the said precincts or parishes, who are of the profession of the Church of England.

VIII. *And be it further Enacted* by the Authority aforesaid, That the commissioners hereafter named, shall have power to take up by grant from the lords proprietors, or purchase the same from them, or any other person, and have, take and receive so much land, as they shall think necessary for the several sites of the said several Churches, and the Cemeteries or Church-Yards, for the burial of Christian people there, in the several places above mentioned, and shall also direct and appoint the building of the said several

Churches not already built, according to such dimensions, and of such materials, as they shall think fitting, and also the pulpit, desk and pews in the said several Churches, and also the enclosing the several Cemeteries or Church-yards.

IX. *And be it further enacted* by the Authority aforesaid, That the commissioners hereafter named, shall have power to take up by grant from the lords proprietors, or purchase, have, take or receive the same, from them or any other person, so much land as they shall think fitting for the several glebes above mentioned, and in such places as they shall think convenient, and upon each of the said glebes shall order and appoint the building, (where not already built) of one messuage or tenement, for a dwelling house for the Rector or Minister, together with convenient out-houses, according to such dimensions, and of such materials as they shall think fitting.

X. And whereas by this act it is appointed, That one parish be constituted in Colleton county, on the north side of St. Helen's, called St. Bartholomew. And whereas it is necessary that one Church should be built for the public worship of God, according to the Church of England, that is to say, at the north side of St. Helen's, the said Church to be built in such place on the precincts or parish above named, as shall be agreed on by the majority of the commissioners hereafter named, by and with the advice and consent of the major part of the inhabitants of the said precinct or parish, who are of the profession of the Church of England. *Be it therefore enacted* by the authority aforesaid, That the commissioners hereafter named, shall have power to take up by grant from the lords proprietors, or purchase the same from them or any other person, and have, take and receive, so much land as they shall think necessary for the site of the said Church, and the Cemetery or Churchyard for the burial of Christian people there, in the place above mentioned, and shall also direct and appoint the building of the said Church, according to such dimension, and of such materials as they shall think fitting, and also the pulpit, desk and pews in the said Church, and also the enclosing the said Cemetery or Churchyard.

XI. And whereas it is necessary that there be one messuage or tenement built, and one parcel of land allotted for a glebe for the said Rector or Minister of the said parish or precinct last mentioned; *Be it therefore enacted* by the authority aforesaid, That the commissioners hereafter named, shall have power to take up by grant from the lords proprietors of this province, or purchase, have, take and receive the same from them, or any other person, so much land as they shall think fit for the said glebe, and in such place as they shall think convenient; and upon the said glebe shall order and appoint the building of one messuage or tenement, for a dwelling house for the said Rector or Minister, together with convenient out-houses, according to such dimension, and of such materials as they shall think fitting.

XII. And in order to defray the charges of the said tract of land, and the building the said Church, and enclosing the said Cemetery or Church-yard, and the tract of land for the glebe, and

the building of the said messuage or tenement, and convenient outhouses on the same, for the use of the Rector or Minister of the said parish; *Be it enacted* by the authority aforesaid, That the commissioners hereafter named, or the major part of them, shall be enabled to have, take and receive, all such sum and sums of money, as any charitable and well-disposed Christians shall freely and voluntarily give, towards the building the said Church, and enclosing the said Cemetery or Church-yard; and shall also have power to nominate and appoint one or more persons, inhabitants of the said parish, in the place where the said Church is to be built, to be supervisors for the building of the said Church, and the enclosing the said Cemetery or Church-yard, and the buildings that are to be upon the said glebe; and in order to defray the charges thereof, the said commissioners shall have power to draw out of the public treasury of this province, which the public receiver thereof is hereby required to pay unto them, the full and just sum of three hundred and thirty-three pounds, six shillings and eight pence, current money of this province.

XIII. *And be it further enacted* by the Authority aforesaid, That the Church situate in Charles-Town aforesaid, and the Ground thereunto adjoining, enclosed and used for a Cemetery or Church-yard, shall be the Church and Church-yard of St. Philip's in Charles-Town: And the several Churches already built, or to be built in the several Parishes of this Province, mentioned in this Act, together with the Cemeteries or Church-yards already enclosed or to be enclosed, shall be the Church and Church-yards for the several Parishes mentioned in this Act; and the said several Churches and Church-yards are hereby Enacted and Declared to be for ever separated and dedicated to the service of God, and to be appointed therein to the Use of the Inhabitants, from time to time inhabiting and to inhabit in the several Parishes, that are of the Religion and Profession of the Church of England, and conform to the same.

XIV. *And* for the encouragement of faithful Ministers, labouring in the Work of the Gospel, to come and reside in this Province, *Be it further Enacted* by the Authority aforesaid, that there shall be a Rector or Minister for each of the several Parishes mentioned in this Act, to have care of the Souls of the Inhabitants of the several Parishes, and a perpetual Succession of Rectors there, to be elected, nominated and appointed, as hereafter is directed by this Act.

XV. *And be it further enacted* by the Authority aforesaid, That the Rectors or Ministers of the several Parishes of this Province, mentioned in this Act, that at any time after the ratification of this Act, shall, according to the direction of this Act, be elected, nominated and appointed Rectors or Ministers of the several parishes, and their successors, Rectors of the said several parishes, shall be incorporate, and each of them shall have capacity and succession, by the name of the Rector of that parish of which he is the Minister, and shall be hereby enabled to sue, and be sued, by that name, in all courts and places in this province, and shall have the care of the souls of the inhabitants within the parish committed to

his charge, and the Rector or Minister of the several parishes shall have and enjoy, to them and their successors, the several glebe lands already obtained or appointed, or to be hereafter obtained and appointed pursuant to this act, and the several messuages or tenements for their several habitations, together with all the out-houses and buildings already erected, or to be erected, on the said several glebe lands, excepting one room in Charles-Town Parsonage-House, reserved for the provincial library, and which is hereby appropriated for that use; and the Rectors or Ministers of the several parishes, shall have and enjoy to them and their successors, all such negroes and their increase as hath been already purchased, given and allotted, or that shall be hereafter purchased, given and allotted, to any of the several parishes by the society founded by royal charter in the kingdom of England, by the name of The Society for the Propagation of the Gospel in Foreign Parts, or by any other charitably disposed persons; and shall also enjoy all such cattle and their increase, as hath been already purchased, given and allotted, or shall be hereafter purchased, given and allotted to any of the several parishes.

XVI. *And be it further enacted* by the authority aforesaid, That the Rector or Minister of the parish of St. Philip's in Charles-Town, that at any time after the ratification of this act, shall, according to the direction of this act, be elected, nominated and appointed Rector or Minister of the said parish, and his successors, shall have and receive from the public receiver, for the time being, who is hereby required to pay the same, the full and just sum of one hundred and fifty pounds per annum, current-money of this province, to be paid him half yearly.

XVII. *And be it further enacted* by the authority aforesaid, That the several Rectors or Ministers of the other parishes mentioned in this act, that at any time after the ratification of this act, shall, according to the direction of this act, be elected, nominated and appointed Rectors or Ministers of the said several parishes, and their successors, shall each of them have and receive from the public receiver, for the time being, who is hereby required to pay the same, the full and just sum of fifty pounds per annum, current money of this province; to be paid to them half yearly, for and during the term of three years after the ratification of this act.

XVIII. *And be it further enacted* by the authority aforesaid, That three years after the ratification of this act, as aforesaid, the said several Rectors or Ministers of the said several parishes, and their successors, shall each of them have and receive from the public receiver, for the time being, who is hereby required to pay the same, the full and just sum of one hundred pounds per annum, current money of this province; to be paid to them half yearly: Excepting the parish of St. Dennis for the French settlement, in Orange quarter, the Rector or Minister of which parish shall be allowed but fifty pounds per annum; which shall be paid to him and his successors for ever.

XIX. *And be it further enacted* by the authority aforesaid, That if it shall happen, that for any urgent and necessitous reason, all the money in the public treasury shall be disposed of for other

uses, so as that there should not be left sufficient in the public receiver's hands, to pay the said sum of one hundred and fifty pounds to the Rector or Minister of the parish of St. Philip's, Charles-Town, and the several sums to the several Rectors or Ministers of the other parishes, according to the times before appointed; then and in such case, the commissioners hereafter named, or the major part of them, that shall meet upon public notice, as hereafter in this act is directed, shall order the public receiver to pay the same as soon and as often as any public moneys shall come into his hands: But if the commissioners, or the major part of them as aforesaid, shall have reason to believe, that money will not come into the receiver's hands in such time as the same ought to be paid in, that then and in such case, the commissioners hereafter named, or the major part of them, so met as aforesaid, shall have power, and they are hereby empowered, to cause the said sum of one hundred and fifty pounds for the Rector or Minister of the parish of St. Philip's in Charles-Town, and also the several sums for all or any of the Rectors or Ministers in the other parishes of this province, mentioned in this act, to be assessed and levyed by any two or more freeholders of the several parishes; which freeholders so ordered and appointed by them, are hereby required and commanded, upon their oaths, to assess and levy any the aforesaid sums of one hundred and fifty pounds upon all and singular the inhabitants of Charles-Town and the adjacent parts, within the limits aforesaid, and also the several sums, as by this act is directed, upon all and singular the inhabitants of the other parishes, equally and indifferently, according to the several estates, stocks and abilities of the several inhabitants: And the said commissioners hereafter named, or any three or more of them, by their warrant under their several hands and seals, directed unto any of the constables belonging to any of the particular parishes aforesaid, shall order the sum or sums of money so assessed, to be collected from the said several inhabitants; and in case of refusal to pay the same, to be levyed by distress and sale of the offender's goods, returning the overplus after reasonable charges deducted: And the several constables of this province are hereby required to execute such warrant from the said commissioners, upon the penalty of the forfeiture of fifty pounds for every neglect, to be recovered and disposed of as hereafter is directed in this act.

XX. *And be it further enacted* by the authority aforesaid, That the several Rectors or Ministers of the several parishes mentioned in this act, shall have and receive all such fees and perquisites arising within their several parishes, as are of right due to any Rectors or Ministers by the laws and customs of this province.

XXI. *And be it further enacted* by the authority aforesaid, That the Rectors or Ministers of the several parishes that shall be qualified, and have right to receive the public moneys required to be paid to them by this act, shall, after the ratification of this act, be chosen by the major part of the inhabitants of the several parishes, that are of the religion of the Church of England, and do conform to the same, and are either freeholders within the said several parishes, or that contribute to the public taxes and charges thereof,

or such of them as shall think fit to attend and repair to their respective parish Churches, or other public place appointed, upon a meeting ordered by the commissioners hereafter named, or the major part of them, of which public notice shall be given at least ten days before the time of such meeting, appointed as aforesaid.

XXII. *Whereas* the far greater part, if not all the inhabitants belonging to the parish of St. Dennis in Orange quarter, and also the inhabitants belonging to the parish of St. James' on Santee river, were born in the kingdom of France, and have not the advantage to understand the English tongue, so as to receive any benefit or edification, if the Divine Service, Prayers and Sermons were performed in the English tongue; *Be it therefore enacted* by the authority aforesaid, That it shall and may be lawful for the Rectors or Ministers of the said parishes, during such time, and as long as the major part of the inhabitants of the said parishes shall think fit and convenient, to perform and read the common Prayers and administer the Sacraments, and to use all the other rites and ceremonies, according to the use of the Church of England; as also all other proper Prayers and Sermons in the French tongue, and no longer. Provided always that they use the translation of the said Book of Common Prayer, &c. which was translated into the said French tongue by Dr. John Durel, by the express command and order of his late majesty king Charles the Second, for the use of his said majesty's Chapel of the Savoy, and his islands of Jersey and Guernsey, and such other parts of his said majesty's dominions as should want the same: Which translation was, with the approbation of the lord Bishop of London, by his said majesty's order, ordered to be set forth, and no other.

XXIII. *And be it further enacted* by the authority aforesaid, That the Right Honourable Sir Nathaniel Johnson, Knt. the Honourable Thomas Broughton, Esq.; Nicholas Trott, Esq.; Colonel Robert Gibbs; Henry Noble, Esq.; Ralph Izard, Esq.; Colonel James Risbee, Lieutenant-Colonel William Rhett, Lieutenant-Colonel George Logan, Mr. Arthur Middleton, Captain David Davis, Mr. Thomas Barton, Mr. John Abraham Motte, Captain Robert Seabrook, Mr. Hugh Hext, Mr. John Woodward, Mr. Joseph Page, John Ashby, Esq.; Richard Beresford, Esq.; Mr. Thomas Wilkinson, Captain Jonathan Fitch, Mr. William Bull, Mr. Rene Ravenel, and Mr. Philip Gendron, or the major part of them, who shall meet upon public summons, as is hereafter directed by this act; *Provided* the persons that meet are not less than eleven, be, and are hereby nominated and appointed to be the commissioners mentioned in this act, and to exercise all the authorities and powers given them, as commissioners, by this act, in the several parts thereof; and in case of the death, absence, or resignation of the said commissioners, the remaining commissioners, or so many of them as will meet, (provided they exceed the number of ten) being summoned at least six days before they meet, at some convenient place appointed for that purpose, such commissioners as shall so meet upon such summons, or the major part of them, shall and may choose a person or persons of the profession of the Church of England, to be commissioner or commissioners in the room

or place of such person or persons dead, gone off, or resigning, as to them shall seem meet: Which persons so chosen, shall and are hereby declared to be commissioners of this act, as fully and amply, as if they had by name been mentioned in this act.

XXIV. *And be it further enacted* by the authority aforesaid, That it shall and may be lawful for the commissioners of this act to meet to transact the business of this act twice in the year, that is to say, on the second Tuesday in January, and on the second Tuesday in July, at the Church at Charles-Town, without any notice or warning to be given thereof, and oftener, if occasion shall require it, upon public notice thereof, or summons signed by the Governor six days before such meeting, appointing a convenient time and place; or in case the Governor shall refuse to issue out such summons, upon the application of any three commissioners to him for the same; that then it may be lawful for the said three commissioners, or any other three of the commissioners of this act, to issue out their summons, appointing the time and place of the meeting of the commissioners; and so many of them as shall meet by virtue of such summons, provided they are not less than eleven,* and the majority of them eleven consenting, may put in force and execute any of the powers granted to the commissioners by this act.

XXV. *And be it further enacted* by the authority aforesaid, That the commissioners before named, or the major part, shall, and hereby are authorized and empowered, by an order under their hands, to draw out of the public treasury, such sum or sums of money, as shall by them, or a major part of them, be estimated a convenient salary to their clerk; the same to be continued to him, until all the Churches and all houses, and all other the buildings mentioned in this act shall be finished, and to make him convenient allowance for pen, ink and paper, and other necessary expenses to be made in and about the execution of this act.

XXVI. And to prevent all illegal and unlawful marriages, not allowed by the Church of England, but forbidden by the table of marriage: *Be it enacted* by the authority aforesaid, That no Minister in this province knowing the same, shall presume to join together in marriage, any persons whatsoever, contrary to the table of marriages, by this act appointed to be set up in every parish Church within this province, under the penalty of one hundred pounds; nor shall any person forbidden to marry by such table of marriage, presume to be joined in marriage, under the penalty of fifty pounds, or twelve months' imprisonment.

XXVII. *And be it further enacted* by the authority aforesaid, That no justice or magistrate, being a layman, shall presume to join any persons in marriage, under the penalty of one hundred pounds current money of this province, to be recovered and disposed of, as hereafter in this act is directed.†

* The Quorum was reduced to five, the President being one, by Act, June 28, 1722.

† *Decisions of our Courts on this subject.* In the case of *Woods*, widow, vs. *Adm'r Woods.* Dower was allowed the Plaintiff, though she had been married by a Magistrate. Bay's Report's, ii. 476. In the case of *Watson* vs. *Blaylock.* Constitutional Court Decisions, ii. 361; it was decided that a Magistrate is not

XXVIII. And the better to promote the execution of the good laws of this province, so far as concerns the respective parishes, and for the more easy dispatch of parish business, *Be it further enacted* by the authority aforesaid, That there be Vestries in each parish of this province; and in every parish where any Rector, Minister or Incumbent shall lawfully be, according to the laws and usage of this province appointed, and in possession of any living, and residing therein, he shall, during the continuance aforesaid, and no longer, be one of the Vestry of each parish.

XXIX. *And be it further enacted* by the authority aforesaid, That there shall be seven more Vestrymen in each parish, who shall be inhabitants in each respective parish for which they are chosen, and shall conform to, and be of the religion of the Church of England, and shall be chosen by the inhabitants of each parish, as hereafter in this act is directed.

XXX. *And be it further enacted* by the authority aforesaid, That on Easter Monday, which shall be in the year of our Lord one thousand seven hundred and seven, the inhabitants of each parish, that are of the religion of the Church of England, and that do conform to the same, and that are either freeholders within the same parish, or that contribute to the public taxes and charges thereof, or so many of them as shall think fit to attend, shall meet at their parish Church, and for want of a parish Church, at such place as the commissioners above named in this act, or the major part of them that shall meet upon public summons, shall appoint, and shall there elect seven sober and discreet persons, inhabitants of the parish, that are of the religion of the Church of England, and do conform to the same, and that are either freeholders within the same parish, or that do contribute to the public taxes and charges thereof, to be Vestrymen for the said parish, for the space of one year, and so on Easter Monday yearly for ever, the inhabitants of each parish, qualified as aforesaid, shall choose seven persons, qualified also as aforesaid, to be Vestrymen for that parish for which they are elected; and in case of the death, or resignation, or other legal discharge of any of the seven of the Vestrymen of any of the parishes, chosen as aforesaid, the remaining part of such Vestries shall, with all convenient speed, summons and appoint a general meeting of all the inhabitants of the said parish, who are of the religion of the Church of England, and conform to the same, and that are either freeholders within the same Parish, and that do contribute to the public taxes and charges thereof, who by the majority of voices, shall choose one or more sober and discreet person or persons, that are also inhabitants of the said parish, and of the religion of the Church of England, and conform to the same, and that are either freeholders within the said parish, and that do

liable to the penalty of the Old Church Act for marrying, because the Clause is obsolete.

"It is customary in this State, to celebrate or publish the matrimonial contract, by or before a Minister of the Gospel, (of any Sect, and without regard to any particular form or ceremony) or by or before a Justice of Peace, or other lawful civil magistrate. How far the informality of a marriage may afford ground for questioning its validity, on a trial for polygamy, may perhaps, admit of some doubt." *Brevard's Digest*, ii. 42. note.

contribute to the public taxes and charges thereof, to supply such vacancies.*

XXXI. *And be it further enacted* by the authority aforesaid, That all such persons that shall be so elected and chosen, shall take the usual oaths appointed by act of parliament, instead of the oaths of allegiance and supremacy, and likewise subscribe the test, and shall also take the following oath, viz. "I, A. B. do solemnly swear and declare, that I will justly and truly execute the trust or office of a Vestryman of this parish, according to the best of my skill, knowledge and power, without prejudice, favour or affection:" which said oaths, at the election of any Vestrymen as aforesaid, are to be administered by any justice of the peace of the county where such Vestry is, who are hereby required and empowered to administer the same; and every person being so elected and chosen a Vestryman as before by this act is directed, having taken the oaths, and subscribed the test, as required by this act, and not before, shall be deemed and taken as one of the Vestry to all intents and purposes.

XXXII. And for the keeping a fair Register of all such Vestry's proceedings, and for registering of all Births, Christenings, Marriages and Burials in each respective parish, *Be it further enacted* by the authority aforesaid, That each Vestry shall, and is hereby obliged to provide a fit person for a Register, who shall at all times keep a fair and true register of the several proceedings of such Vestry from time to time, in executing their trust and authority, and make just and true entries thereof; which persons so to be appointed for keeping such register, shall take the oaths appointed by act of parliament, instead of the oaths of allegiance and supremacy, and subscribe the test, and also an oath for the true and faithful execution of his office; which said oaths shall be taken before the said Vestry, who are hereby empowered and required to administer the same accordingly; and having so done, and not before, the said register shall then be admitted into the said office, and shall make true entry of all Vestry proceedings, and of all births, christenings, marriages and burials, (Negroes, Mulattoes and Indian slaves excepted) that is to say, the Christian and Sur-Name, with the day, and month, and year of every such births, christenings, marriages and burials, to which purpose all and every the inhabitants of each parish, that are either parents, guardians, overseers, masters, mistresses, or executors or administrators of any person born, christened, married or buried within this province, except such before excepted, are hereby enjoined and required to give notice to the register of such parish, within two months after such birth, christening, marriage or burial, and to pay him one royal for entering it, at the time of giving notice aforesaid, under the penalty of five shillings, to be forfeited by such inhabitants aforesaid, refusing or neglecting as aforesaid, and under the penalty

* In the case of the Vestry of St. Luke's Parish, vs. Mathews, iv Vol. Equity Reports, p. 578. 581. 585, Judge Desaussure, in deciding on the regularity of the Election of Vestrymen and Churchwardens, recognises this Act as having designated the mode.

of five pounds, to be forfeited by such register refusing or neglecting to enter it, having received his fee for the same; and such register is hereby obliged to show any person or persons, reasonably desiring it, any such register, or give a certificate of any register of any births, christenings, marriages or burials, that shall be reasonably required of him, and shall have for his fee from such persons, one royal for any search, and two royals for any copy or certificate given as aforesaid, and no more, hereby ratifying and confirming as valid, all registers and entries of births, christenings, marriages or burials, heretofore made in this province, by any person lawfully authorized, commissioned and empowered to do the same, by any law or custom in this province before the making of this act.

XXXIII. And that the register of each parish may be enabled to perform the charge hereby required of him, *Be it further enacted* by the authority aforesaid, That the Churchwardens of each parish, within twelve months after the ratification of this act, shall, at the parish charge, provide good and substantial Writing-Books, well bound, sufficient for registering such proceedings in, according to the directions of this act, under the penalty of five pounds for each Churchwarden's neglecting the same.

XXXIV. *And be it further enacted* by the authority aforesaid, That the respective Vestries of each parish, with all convenient speed, and within twelve months at most, after the ratification of this act, shall procure a fair table of marriages, transcribed, and set up in their respective Churches, and the same keep continually in the said Church, that persons being thereby informed what marriages are forbidden, may avoid the contracting of any such unlawful marriages.

XXXV. *And be it further enacted* by the authority aforesaid, That on Easter Monday, in the year one thousand seven hundred and seven, and so yearly on every Easter Monday for ever, the inhabitants of each parish, that are qualified by this act to choose Vestrymen, shall meet at their parish Church, or for want of a parish Church, at such place as the commissioners above named in this act, or the major part of them that shall meet upon public summons, shall appoint, and shall there make choice of, and appoint two sober and discreet persons, inhabitants of the parish, that are of the religion of the Church of England, and do conform to the same, and are either freeholders within the same parish, or that do contribute to the public taxes and charges thereof, to be Churchwardens for that year; which Churchwardens so chosen, shall take the usual oaths appointed by act of parliament, instead of the oaths of allegiance and supremacy, and likewise subscribe the test, and likewise declare on his oath, to be administered unto him by the Vestry, to whom power is hereby given to administer the same accordingly, well and faithfully to execute the office for the ensuing year, according to the laws and usage of the said province, to the best of his skill and power, and until he shall be thereof duly discharged; and any such person or persons so chosen Churchwardens, and that shall wilfully refuse to serve in the said office, and take the oaths aforesaid, shall forfeit the sum of ten

pounds, to be recovered as hereafter by this act is directed; and in case any person chosen for Churchwarden, as above prescribed, shall happen to die before the expiration of the year for which he is chosen, that then the major part of the Vestry of the parish, with all convenient speed, shall summon and appoint a meeting of all the inhabitants of the parish, qualified as before directed, to choose a person qualified also, as is before directed, to be Churchwarden the remaining part of the year, in the room of such Churchwarden so deceased.

XXXVI. *And be it further enacted* by the authority aforesaid, That the clerk of each parish Church, and the sexton, shall be chosen by the major part of the Vestry of each parish; which said clerk and sexton shall continue in their said offices during their lives, if they shall so long inhabit in the parish, excepting the Vestry, for the time being, shall think fitting to remove either of them, which they are hereby empowered to do; and upon such removal, the said Vestry, or the major part of them, may appoint another in the room of the person so removed.

XXXVII. *And be it further enacted* by the authority aforesaid, That the Churchwardens of each parish for the time being, shall and are hereby required, from time to time, to pay yearly, at the charge of the parish, any sum not exceeding ten pounds, current money of this province, to the clerk of each parish, to be appointed as aforesaid, and any sum not exceeding five pounds, like current money, to the sexton of each parish.

XXXVIII. And that there may be no neglect in the several Vestries, or those employed under them, in the lawful and conscionable performance of their several charges, and also for the preventing of delays, and other inconveniences which might happen, if there were a necessity for the expecting the attendance and presence of all the said Vestrymen, and at the same time to prevent the doing any thing of consequence by surprise, by a small number of them; *Be it therefore enacted* by the authority aforesaid, That the first Tuesday in January, in April, in July, and in October, shall be, and is hereby fixed and ascertained for the holding of a Vestry, at eleven of the clock in the forenoon, in the usual place for that purpose, without any notice or warning to be given thereof; at which time and place, the major part of the Vestrymen then present (so as such majority be not under the number of five persons) shall be esteemed as a Vestry, and shall have full power to order, direct and act in all things by this act appointed to be done, according to this act, as a Vestry. And the said several Vestries are not only obliged to meet once in every of the said months, as before by this act is directed, but also as often as need shall require, upon public notice given either by the Rector or Minister of each parish, or by any three of the Vestrymen of the parish, to consult of the methods and ways of performing the several authorities reposed in them, and from which Vestry so appointed, no Vestryman, being personally summoned, shall, without a reasonable and lawful excuse, absent himself, under the penalty of such fine or mulct as the residue of the said Vestry meeting shall lay upon him, so as the same never exceed ten shillings; and

that in case any Vestryman shall remove or withdraw himself from the parish, or voluntarily frequently neglect to give his attendance, and absent himself from the Vestry, or otherwise become unfit or uncapable to continue to execute such office or trust, that in any such case the residue of the said Vestry, or the majority of them, (so as such majority be not under five persons) shall and may have power (after personal notice given to such party, if it conveniently may be, or the affixing of a public notice upon the great door of the Church for three several Sundays successively, if personal notice cannot be given without great difficulty, charge and delay, of their intentions to proceed in such manner) to remove such person from being a Vestryman, and to declare his office void, and to summon a meeting of the parishioners, qualified as is above directed, for the electing of another in the place of such person, and shall, (after allowing a reasonable time to such person to make his complaint, if he apprehends himself injured, not exceeding a fortnight) proceed to a new election accordingly.

XXXIX. *And be it further enacted* by the authority aforesaid, That the Churchwardens and Vestry of each parish, be authorized and required to take constant care to satisfy and pay the parochial charges, and all necessary repairs and amendments of their respective Churches, Chapels or Church-yards, and cause the same at all times to be repaired and amended, as need shall require, out of such gifts, goods and chattels as shall come to their hands for the Church or parish use, and also out of such fines, forfeitures and mulcts by this law incurred, and afterwards by the same given to the Churchwardens to be applied to the said uses; and in case they shall not have sufficient effects to pay parochial charges as aforesaid, or to make such necessary repairs as are required, then, and not otherwise, it shall be lawful for the respective Vestry of each parish to order three sober and discreet persons to assess such sum as shall be necessary to repay the parish charges aforesaid, (provided the same exceed not one hundred pounds) by an equal assessment of the estate, real and personal, of all and every the inhabitants, owners and occupiers of lands, tenements and hereditaments, or any personal estate within the several parishes; which assessment being returned to the said Vestry upon oath, who are hereby empowered to administer an oath accordingly; and being by them appproved in open Vestry, it shall then be lawful for any justice of the peace of the county, by a warrant under his hand and seal, directed to any of the constables of the several parishes, to levy the sum assessed upon each person, by distress and sale of such person's goods as shall refuse the same, returning the overplus, after reasonable charges deducted; and for want of such sufficient distress, to commit the person to prison till payment be made; and the several constables of this Province are hereby required to execute such warrants, under the penalty of the forfeiture of ten pounds for every neglect.

XL. And that there may not be any oppression or misapplication of the public revenue of such Vestries, or just cause of complaint against them without redress, *Be it enacted* by the authority

aforesaid, That all and every parishioner and parishioners whatsoever, who contribute to the public taxes and charges of the parish, shall and may require the register herein before mentioned, at any reasonable and convenient time or times, to give them an inspection of the Vestry books, and accounts of all and every such orders and proceedings, and shall and may take copies thereof, (paying a reasonable fee for the same, according to the length thereof, and the trouble of attendance,) and that all and every person or persons whatsoever, who shall find or apprehend him, her or themselves grieved or injured, or that the body of the said parish is injured or oppressed by any acts, orders, rules, accounts, or other proceedings of any such Vestry, the parties so injured, or any others in their behalf, or in the right of the whole body, may from time to time appeal for redress, against all and every such orders, accounts, and other proceedings, to the commissioners above named; which commissioners, or the major part of them, that shall meet as aforesaid, upon public summons, are hereby required and empowered to examine, hear and determine, all and every such appeals and complaints for redress, and to give redress as they in their judgments shall think agreeable to justice and equity; and such their order, judgment and decree shall be final, and bind all parties.

XLI. *And be it further enacted* by the authority aforesaid, That all the fines and forfeitures mentioned in this act, that do not exceed the sum of forty shillings, shall be recovered, prosecuted, adjudged, levied and distrained by any one justice of the peace in this province, as in the act for the trial of small and mean causes is directed; and the same being so recovered, shall be paid to the Churchwardens of that parish where the person inhabits, against whom the forfeiture is recovered, to be disposed of towards the defraying the public charges of the said parish. And all the fines and forfeitures mentioned in this act, exceeding the sum of forty shillings, the half of such fines and forfeitures shall be paid into the hands of the Churchwardens of the parish where the person inhabits against whom the forfeiture is recovered, to be disposed of towards the defraying the public charges of the said parish, as the commissioners above named, or the major part of them, that shall meet upon public summons, shall order and direct; and the other half to him or them that will sue for the same, by action of debt, suit, bill, plaint or information, in any court of record in this province, wherein no essoign, protection, privilege, injunction, or wager of law, or stay of prosecution by *non vult ulterius prosequi*, or otherwise, shall be admitted or allowed.

XLII. *And be it further enacted* by the authority aforesaid, That if any action, plaint, suit or information shall be commenced or prosecuted against any person or persons, for what he or they shall do in pursuance or execution of this act, such person or persons so sued, may plead the general issue of not guilty, and upon issue joined, give this Act and the special matters in evidence; and if the plaintiff or prosecutor shall become nonsuit, or suffer discontinuance, or if a verdict pass against him, the defendant or defendants shall recover his or their treble costs, for which they shall have

the like remedy as in any case where costs by law are given to the defendants.

Read three times, and ratified in open Assembly, this 30th of Nov. 1706.

N. JOHNSON, (L. S.)
THO. BROUGHTON, (L. S.)
NICHOLAS TROTT, (L. S.)
HENRY NOBLE, (L. S.)

His Excellency John Lord Granville, Palatine, the Right Honourable William Lord Craven, the Right Honourable John Lord Carteret, the Honourable Maurice Asshley, Esq. Sir John Colleton, Baronet, John Archdale, Esq. and the rest of the true and absolute Lords Proprietors of the Province of Carolina,

To all to whom it may concern, Greeting:

Whereas an Act, entitled, An Act for the Establishment of Religious Worship in this Province according to the Church of England; and for the erecting of Churches for the public Worship of God; and also for the Maintenance of Ministers, and the building convenient Houses for them, was read three times, and ratified in open Assembly for the South Part of the Province of Carolina, the thirtieth day of November, Anno Domini, one thousand seven hundred and six; and signed and sealed by the Honourable Sir Nathaniel Johnson, Knight, as Governor, Thomas Broughton, Nicholas Trott, and Henry Noble, Esquires, as Deputies; We the said Palatine and Lords Proprietors aforesaid, do hereby approve, and finally Enact, Ratify, and for ever Confirm the said Act; and accordingly the said Act is hereby finally Enacted, Ratified and for ever Confirmed. Given under our Hands, and the Great Seal of our Province, this thirtieth day of July, one thousand seven hundred and seven.

GRANVILLE, Palatine. J. COLLETON. Magnum Sigillum. CRAVEN. GRANVILLE, for Lord CARTERET.

By the Palatine and Lords Proprietors' command,
JAMES GRIFFITHS, *Secretary*.

ART. II.

A further Additional Act to an Act, entitled, "An Act for the Establishment of Religious Worship in this Province, according to the Church of England; and for the Erecting of Churches for the public Worship of God; and also for the Maintenance of Ministers and the Building convenient Houses for them." Passed April 8, 1710.

I. RECITING, that the parochial charges and repairs of the Church were to be paid out of charitable gifts, and out of the fines and mulcts incurred by the recited act, which, if not sufficient, then by assessment of the inhabitants, and the owners of any estates real and personal within the parish; to be levied by warrant of distress; which method being found inconvenient, it is enacted,

that in case the Churchwardens shall not have sufficient effects to pay parochial charges and repairs, it shall be lawful for the Vestry of each parish, to draw upon the public receiver for the same, not exceeding £40 for one year. The account to be annexed to such order that it may appear to be such parish charges as are allowed by this act, and here enumerated. And such order, so drawn and approved of, by the commissioners of the Church Act, the public receiver is required to pay.

IV.–V. No provision being made for repairing the buildings standing on the several glebes, it is enacted, That the Churchwardens, at the request of the Rectors, with the assistance of workmen and other persons, shall view the several houses belonging to the Rectors, and see what repairs are wanting; and shall order the same to be made, and the account of the repairs, being approved of by the Vestries and Church Commissioners, shall be paid out of the public treasury. And after that, the several Rectors shall keep the same in repair.*

VI. "Whereas the Rector of the Parish of St. Philip's, Charles-Town, being allowed a salary of only £150 Carolina money, per ann. but hath nothing allowed him in England, from the Honourable Society for the Propagation of the Gospel in Foreign Parts, by which means the Rector or Minister of the said parish is worse provided than any other of the Rectors or Ministers of the several parishes, who ought to be the best provided for, not only as it is the head or chief place of this province, but also in consideration of the great expenses that must necessarily attend the Rector or Minister of the said parish, by reason of the dearness of all things in Charles-Town: *Be it therefore enacted* by the authority aforesaid, That the present Rector of St. Philip's, Charles-Town, the Rev. Mr. Gideon Johnson, having a numerous family, shall have £50 per ann. added to his salary, for so long a time as he continues Minister of the said parish, to be paid him out of the public treasury of this province, half yearly, as the other salary of £150 is ordered and directed to be paid, by the above recited act for the Establishment of Religious Worship."

VII. The several sums of money appointed by this act to be paid out of the remaining part of the money received for the duties on skins and furrs, and in case that money falls short, out of any other public money.

Art. III.

"*An Act for the Erecting of a new Brick Church at Charles-Town, to be the Parish Church of St. Philip's Charles-Town.*" Passed March 1, 1710–11.

I. "Whereas several persons are desirous to have a new Church built of brick in Charles-Town, to be the parish Church there,

*The Clergy were exempted from this duty by Act of 23d June, 1722.

and a tower or steeple, and a ring of bells therein, together with a Cemetery or Churchyard, to be enclosed with a brick wall for the burial of christian people. And whereas several charitable and well-disposed persons would contribute towards the building of a Church as aforesaid, in case any person or persons were authorized and appointed to receive and take care of all such monies as shall be given and collected for the building of a Church as aforesaid, and would be supervisor or supervisors for the building of the said Church, as also for enclosing of the Cemetery or Churchyard; and also that there was a convenient place appointed upon which to build the same, and for the enclosing of the Cemetery and Churchyard: *Be it therefore enacted, &c.* the Church and Churchyard, when built and enclosed, declared to be the parish Church and Churchyard of St. Philip's, Charles-Town."

II.–III. The Rev. Dr. Gideon Johnson, Col. William Rhett, col. Alexander Parris, Messrs. William Gibbons, John Bee, and Jacob Satur appointed commissioners for building the Church, and for receiving subscriptions and charitable donations; to purchase and to take a grant of a town lot or lots for the Churchyard, and to build the Church of such height, dimensions, materials and form as they shall think fit; as also to enclose the Churchyard, and to procure a ring of bells, of such number, weight and size as they shall think fit.

IV. The Pews to be built by direction of the Commissioners, with the advice of the Vestry; in case of difference, to be decided by the Governor and Council. The Governors' Pew to be built as he shall direct.

VI. "*Whereas* Atkin Williamson, Clerk, is grown so disabled with age, sickness, and other infirmities, that he cannot any longer attend the duty of his Ministerial functions, by which, hitherto, he supported and maintained himself; and is also so very poor, that he cannot maintain himself, unless some public provision be made for his subsistence; Therefore, *Be it enacted* by the authority aforesaid, That the said Atkin Williamson be, and is hereby allowed out of the public treasury, the sum of thirty pounds per annum during his natural life, to be paid him by even and quarterly payments, to commence from the day of the ratification of this act; and the public receiver for the time being, is hereby required and empowered to pay the same."

Art. IV.

"*An Additional Act to the several Acts relating to the Establishment of Religious Worship in this Province, and now in force in the same, and also to the Act for securing the Provincial Library at Charles-Town.*" Passed June 7, 1712.

III. The commissioners of the Church Act, to hear and determine all differences concerning elections of Ministers of the several

parishes, and the rights of the electors, or any other matters relating to such elections. Upon orders given by the commissioners, for the electing any Minister, the electors shall make return of such order in two months; that in case of any disputes, they may determine them. Such return being omitted, the commissioners may declare the election void, and issue orders for another.

IV. In case of death or vacancy of a Minister, the said commissioners to order any person to take charge of the Church, Churchyard, Parsonage-House, and Glebe Lands, and keep the Books, Plate and Utensils. In case any person shall intrude into any the Parsonage-Houses, and take possession of the same, the Governour and Council, by their warrant to the Marshal or Constables, shall remove such persons: And may commit such person, till he give security not to intrude again: And shall also give up the keys, plate, or utensils, belonging to the same, if they have them in custody. Till the said Commissioners shall give such orders, the Churchwardens to take charge of the Church, Churchyard, Parsonage-House, Glebe and Utensils.

V. Any Minister recommended to any of the parishes by the Bishop of London, or the Society for the Propagation of the Gospel in Foreign Parts, being chosen Rector or Minister of any parish, his salary to commence from the day of his arrival. If his testimonials be approved by the said Commissioners, they may order him £25 out of the public treasury. Such person entering into bond in the penal sum of £50, conditioned, that in case he refuse to officiate, being lawfully appointed in any parish, or shall leave his said charge in two years time, to refund the said sum of £25.

VI. In case the parishioners of the several parishes shall omit to meet on Easter Monday, to choose Vestrymen and Churchwardens, they may meet at any other time on public notice. The old Vestrymen and Churchwardens to continue until a new election is held.

VII. In case of the death, or other legal discharge of any of the Churchwardens, the Vestry to choose another to officiate for the remaining time.

VIII. It shall be lawful for the Churchwardens of the several parishes, at any time, with the assistance of workmen, to view the buildings on the several glebes, and in case they want repair, to order the Rector to repair the same. In case the said Rectors neglect, the Commissioners of the Church Act may order the repairs to be made, and order the charges thereof to be stopped out of the Rector's salary. In case of the removal of any Rector or Minister, the Churchwardens may order him first to repair the buildings on the glebe, or may order an estimate to be made of the same, and the said Rector is obliged to pay the same, or secure it to be paid in two months. Or the same to be recovered by action brought by the Churchwardens, on information by the Attorney-General, and the money recovered laid out on such repairs. In case of the death of any Rector, the like remedy against his executors or administrators.*

* The Clergy were relieved from this expense by act of 23d June 1722.

IX. To prevent the buildings on the several glebes falling to decay, during the vacancy of a Rector, or to repair them if they should. During such vacancy, the said commissioners, or the Churchwardens, or Vestry, or both, may permit any person to dwell in the parsonage house, he keeping the buildings in repair. In case a person cannot be procured upon such terms, the Churchwardens to order the buildings to be repaired. And the accounts of such charges of the repairs, being approved by the Vestry and the said Church commissioners, shall be paid by the public receiver out of the public treasury. In case there shall be no Churchwarden or Vestry in that parish that shall be vacant of a Minister, the commissioners aforesaid shall empower one or more persons to take the charge and execute the powers given by this act to the Churchwardens or Vestry.

X. If, notwithstanding the provision and care taken by this act to prevent the buildings on the several glebes falling to decay, the same should happen to be out of repair, *It is enacted*, That upon the election of a new Rector or Minister, upon his request, made within two months after the election, to the Churchwardens, they shall make an estimate of the charges of the repairs, which being approved by the Vestry, and also by the Church commissioners, the same shall be paid out of the public treasury.

XVI. XVII. The clerk of the parish of St. Philip's, Charles-Town, to be paid yearly, not exceeding £20, and the sexton not exceeding £10. Therefore the Vestry of the said parish of St. Philip's, Charles-Town, allowed to draw £55, *per ann.* out of the public treasury for their parish charges.

XVIII. XIX. The Vestry of each parish may draw as often as they think proper upon the public receiver, for their parish charges: Provided, They exceed not in the whole year, for the parish of St. Philip's, Charles-Town, £55, and for the other parishes £40. If any part of the said £55, or £40, allowed for parish charges shall not be expended to the use of the Church, the same shall be applied to the relief of the poor.

XXVI. Parochial Libraries. See page 196.

Art. V.

"*An Act for the better Observation of the Lord's Day, commonly called Sunday.*" Passed Dec. 12, 1712.

I. Whereas there is nothing more acceptable to God, than the true and sincere service and worship of him according to his holy will: and that the holy keeping of the Lord's Day is a principal part of the true service of God, which in many places of this province is too much profaned and neglected by disorderly persons: *Be it therefore enacted*, &c. That all persons on the Lord's Day shall apply themselves to the observation of the same, by exercising

the duties of piety publicly and privately, and shall resort to their parish Church, or some meeting or assembly for religious worship allowed by the laws of this province, under the penalty of five shillings.

II. No person shall exercise any worldly labour or work of their ordinary callings, on the Lord's Day, works of necessity and charity excepted, under the penalty of five shillings.

III. Persons exposing for sale on the Lord's Day, any goods, wares, fruit, &c. shall forfeit the articles so offered for sale.

IV. No person shall travel on the Lord's Day, by land or by water, except to some place of religious worship, or to visit and relieve the sick, unless belated the night before, or on some extraordinary occasion, to be allowed of by a justice of the peace.

V. No sports or pastimes of any kind shall be allowed on the Lord's Day, under a penalty of five shillings for every offence.

VI. No vintner or innholder shall entertain any person in their houses on the Lord's Day, excepting strangers or lodgers, under the like penalty.

VII. The Churchwardens and constables of Charles-Town once in the forenoon, and afternoon, in the time of divine service, shall walk through the town, and apprehend all offenders against this act. They are empowered to enter any public house; and if refused, to break open the doors. All persons are commanded to be aiding to the constables and other officers, under the penalty of ten shillings.

VIII. Penalty of five shillings on any master, mistress or overseer, commanding or encouraging any servant or slaves to work on the Lord's Day.

IX. Justices of the peace to take cognizance of persons offending against this act; to issue warrants for the seizure of goods exposed to sale on the Lord's Day; to levy the fines and forfeitures, and in default of distress or payment to put the offenders in the stocks. Forfeitures for the use of the poor; but informers may receive not exceeding one third of the penalties.

X. This act not to prohibit dressing meat in families, nor dressing and selling it in victualing-houses, or selling milk before nine in the morning, and after four in the afternoon.

XI. No writ, process, warrant, order, judgment or decree, to be served on the Lord's Day; excepting in case of treason, felony, or breach of the peace: But the service of such writ, &c. to be void; and the party serving the same, to answer damages to the persons grieved. In case any person shall be imprisoned or detained by any writ served on the Lord's Day, the Chief Justice authorized to discharge them, &c.

Art. VI.

"*An Act for carrying on the building and for finishing and completing the New Brick Church in Charles-Town, and declaring it to be the Parish Church of St. Philip's, Charles-Town.*" Passed Dec. 9, 1720.

I. "Whereas by storms and tempests part of the Brick Church in Charles-Town has been blown down, which was in a fair way of being built and completed, for which reason that laudable and truly Christian design has been since neglected to the endangering all the rest of the work left standing; and whereas the present parish Church in the said town must inevitably in a very little time fall to the ground, the timbers being rotten, and the whole fabrick entirely decayed, so that the whole town will be left without a fit and convenient place for public divine worship; and whereas several charitable and well-disposed persons are willing to contribute considerable sums of money towards carrying on the said work, if a competent sum of money was appropriated for the said use, to be paid out of the public treasury of this settlement, and proper commissioners appointed and authorized to receive the said subscriptions, and make contracts and agreements with workmen," &c. *Enacted*, That the commissioners shall be empowered to purchase a lot or lots for the use of the Cemetery or Churchyard; and the Church and Churchyard declared to be the Parish Church and Churchyard of St. Philip's, Charles-Town.

II. An additional duty of three pence per gallon to be laid on rum, and five pence per gallon on brandy and other spirits.

III. Every person not resident here, and importing negroes and merchandise for sale, which are not consigned to any other person actually residing in this settlement, shall pay five per cent. to the public receiver, to be computed from the prime cost.

V. The aforesaid duties to be appropriated to the building and completing the Brick Church and Churchyard in St. Philip's, Charles-Town.

VII. Major Thomas Hepworth, Ralph Izard, Esq. Major William Blakeway, Col. Alexander Parris, and Mr. William Gibbon appointed commissioners for completing the Church, enclosing the Churchyard, and receiving subscriptions and donations.

VIII. IX. Commissioners empowered to purchase one or more town lots for a cemetery; and to finish the said Church in such manner, with such materials, and of such dimensions as they shall think fit. To enclose the Cemetery with a wall; to procure a ring of bells, and to contract with workmen for completing the same.

X. That after the said Church is built, the pews in the said Church shall be built by the direction and appointment of the said

commissioners, by and with the advice and consent of the major part of the Vestry of the Parish of St. Philip, Charles-Town, and there shall be a pew built in the said Church for the use of the Governor and Council, in such place of the Church, and of such dimensions and form, as the Governor for the time being shall direct, and likewise one large pew for the members of the house of commons, and also one other large pew for strangers, who shall come to the said Church.

Art. VII.

"*An Act dividing the Parish of St. Philip, Charles-Town, and for establishing another Parish in the said Town by the Name of the Parish of St. Michael, and for appointing Commissioners for the Building of a Church and Parsonage House in the said Parish. And appointing one Member more to represent the Inhabitants of the said Town in the General Assembly of this Province: And for ascertaining the Number of Members to represent the Inhabitants of the said Parishes respectively in the said Assembly: And Providing an Addition to the Salary of the present Rector of the Parish of St. Philip during his Incumbency.*" Passed June 14, 1751.

Whereas the Inhabitants of the parish of St. Philip, Charles-Town, are become so numerous (and being daily increasing) that it is absolutely necessary to divide the said parish: And the present Church being insufficient for accommodating the said Inhabitants, many families (professors of the Church of England) in the said town, are deprived of the benefit of attending divine service for want of seats in the said Church: For remedying which evil, *Be it enacted*, &c. That the Parish of St. Philip, Charles-Town, shall be divided in the following manner, (that is to say) All that part of Charles-Town situate and being to the southward of the middle of Broad-street in the said town, shall be and is hereby declared to be a distinct parish by itself and separate from the other part of the parish of St. Philip; and shall hereafter be called and known by the name of the Parish of St. Michael, any thing contained in the act passed Nov. 30, 1706, entitled, "An Act for the Establishment of Religious Worship in this Province according to the Church of England, and for the erecting of Churches for the Public Worship of God, and also for the Maintenance of Ministers, and the building convenient Houses for them," notwithstanding.

II. *And be it further enacted*, &c. That the Church of the said parish of St. Michael shall be built on or near the place where the old Church of the parish of St. Philip, Charles-Town, formerly stood: and the inhabitants of the said parish of St. Michael shall and may have and enjoy all the rights, privileges and immunities that the inhabitants of the parish of Prince William and the parish

of St. Peter, or of any other parish in this province doth or can have, hold, or enjoy, by any law, usage or custom whatever.

III. The Rector or Minister to be chosen as in other parishes, and receive a salary of £150, Proc. Money; to enjoy the same privileges, and be under the same rules, as the Ministers of other parishes.

IV. The Hon. Charles Pinckney, Messrs. Alexander Vanderdussen, Edward Fenwick, William Bull, jun. Andrew Rutledge, Isaac Mazyck, Benjamin Smith, Jordan Roche and James Irving, were appointed commissioners for building the Church, and Parsonage House, and for receiving subscriptions to the same.

IX. The pews to be erected by direction of the commissioners; and a pew to be set apart for the Governor and Council; two large pews for the members of the Assembly, and another large pew for strangers; the rest to be made equal in size, and the person who shall have contributed most toward the building of the Church, to have the first choice of the pews.

XIII. No person to own a pew in each Church (St. Philip's and St. Michael's) except he owns a house in each parish.

XIV. "*And be it further enacted* by the authority aforesaid, That it shall and may be lawful for the inhabitants of the said parishes, (St. Philip's and St. Michael's) to bury their dead in the Churchyard of the other parish, any usage or custom to the contrary notwithstanding."

Art. VIII.

"And whereas the inhabitants of the Congarees and the inhabitants of the Waterees, have never had any Minister of the Gospel to preach and perform Divine Service among them. *Be it therefore enacted, &c.* That the public treasurer of this Province for the time being, shall pay to such Minister of the Gospel of the established Church, as shall statedly preach and perform divine service at Saxe-Gotha, or such other centrical place in the Congarees, as the Commissioners hereinafter named, shall direct, and six times a year at least, at the most populous place within 40 miles of the same, the sum of £700 cur. per ann. And the like sum of £700 per ann. to such Minister of the Gospel of the established Church, as shall statedly preach and perform divine service, at Fredericksburgh, Pine-Tree-Creek, or such other centrical part in the Waterees as the said Commissioners shall direct and appoint, and six times a year, at least, at the most populous places within 40 miles of the same." Passed Jan. 27, 1756.

Art. IX.

Extracts from "An Act for laying out and establishing several new Streets in the North West Parts of Charles-Town: And for building a new Parsonage-House for the Parish of St. Philip, Charles-Town, and for empowering the Vestry and Church-Wardens of the said Parish for the time being to lay out part of the Glebe Land of the said Parish in Lots, and to let the same out on building Leases, and for other purposes therein mentioned." Passed April 7, 1770.

VI. And whereas by the laying out the Streets aforesaid according to the annexed plan, a great part of the large and ancient Glebe of St. Philip's Parish, Charles-Town, may be divided and put into lots, which may be leased out to great advantage, for the benefit of the Rector or Minister for the time being of the said Parish, and for other purposes herein mentioned, and will still leave a large and commodious piece or parcel of land for the habitation, use and occupation of the said Rector or Minister. And the present Rector or Minister, and the present Vestry and Churchwardens of the said Parish are desirous the same may be so done.

VII. But inasmuch as by laying out the said Streets the present Parsonage will be much confined and made too public and inconvenient, which will be remedied by building a new Parsonage-House on another part of the said Glebe Land, *Be it therefore enacted* by the authority aforesaid, that from and immediately after the passing of this Act, the Vestry and Churchwardens of the said Parish of St. Philip, and their successors in office for the time being, or a majority of them, shall have power and authority, and they or a majority of them are hereby fully authorized, directed and required to lay out a piece or parcel of the said Glebe Land, not exceeding four acres in quantity, bounding to the south on Wentworth-street, and to the eastward on St. Philip's-street, mentioned in the said plan, and to the north and west on other parts of the said Glebe Land, for the building and erecting a new Parsonage-House and proper out-houses, and for the laying out of a garden, orchard, and Pasturage for the habitation, use and occupation of the said Rector or Minister of the said Parish of St. Philip for the time being. And that when the said piece or parcel of the Glebe Land is so laid out and retained for the habitation and use of the said Rector or Minister as aforesaid, that then the said Vestry and Churchwardens for the time being, or a majority of them, shall divide and lay out all the remaining parts of the said Glebe (except such part as is hereinafter particularly specified to be absolutely sold) into such and so many lots, pieces or parcels of land as they in their discretion shall think most proper and advantageous to be let out by them, on written leases, with reserved rents thereon, for the use of the said Rector or Minister for the time being, and such other use as is herein after declared concerning the same, for any term or time not exceeding thirty one years: And that the said Vestry and Churchwardens for the time being, or a majority of them shall for ever hereafter have full power and authority to make and execute such lease or leases, with proper covenants

to be inserted therein, for the better improvement of the said lots of land with buildings thereon, and for the more easy recovery of the rents to be reserved by the said lease or leases: And from time to time, after the expiration of the said leases to renew the same, provided such renewed leases do reserve the same rent, or a greater rent, not exceeding as much again as the first rent reserved by the former lease, and do not exceed the said term of thirty one years, and so on from time to time for ever hereafter, as such renewed leases shall expire: And that on every such renewal of the lease or leases of any of the said lands, the person or persons, lessee or lessees thereof, do pay a fine equal to two years rent reserved on such first made lease or leases, as a further consideration for the renewal of such lease or leases: And provided, that in all cases of renewed leases forever hereafter, the original lessee or lessees of the said land, and their executors, administrators and assigns, shall always have the preference of such renewed leases."

Art. X.

Act of Assembly, 1813. "*And be it further enacted*, That the balance of monies arising from the sale of two acres of land, originally destined as sites for places of public worship, but lately disposed of for the purpose of purchasing land in a situation better adapted for a public burial ground, after completing the payments on said purchase, shall be equally divided between the following four named religious societies, viz: the Protestant Episcopal Church, the Presbyterian, Baptist and Methodist congregations of the town of Columbia, for the benefit and use of the said named congregations forever.

"*And be it further enacted*, That the lots No. 37, 38, 39, and 40, being the one half of the old burying ground in the town of Columbia, be appraised by Col. Thomas Taylor, Judge Gaillard, and Judge Desaussure, and as soon as such appraisement shall be made, the Intendant and Wardens of the said town, are authorized and are hereby required to convey the said lots to the first Presbyterian Church in the town of Columbia, and to the Protestant Episcopal Church in said town, and their successors in office for ever, for the purpose of erecting Churches thereon, and the said appraisors aforesaid, are hereby required to divide the said lots between the said Churches in equal proportions, in such manner as in their opinion will be most advantageous to the said Churches, for the purposes aforesaid: Provided nevertheless, and it is hereby enacted, that before the title shall be executed so as aforesaid, the said first Presbyterian Church, and the said Protestant Episcopal Church, shall pay to the Methodist and Paptist Churches, established in the said town, the one half of the sum to which said lots shall be appraised as aforesaid, to be equally divided between them for the purpose of enabling them to finish and complete their said Churches."

APPENDIX II.

JOURNALS

OF THE

CONVENTION of the PROTESTANT EPISCOPAL CHURCH

IN THE

Diocess of South-Carolina.

A MEETING OF

The Vestries of St. Philip's and St. Michael's Churches.

CHARLESTON, SOUTH-CAROLINA.

At a joint meeting of the Vestries of St. Philip's and St. Michael's Churches, February 8th, 1785:

PRESENT.

Vestry of St. Philip's Church.—The Rev. Robert Smith, Charles Cotesworth Pinckney, Daniel Cannon, Hugh Rutledge, William Hasell Gibbes, William Doughty, and John Splatt Cripps.

Vestry of St. Michael's Church.—The Rev. Henry Purcell, Edward Blake, and William Gibbs.

The Rev. Robert Smith stated, that, he had received a Letter from Dr. William Smith, enclosing recommendations of a Convention of Clergymen and Lay Deputies of the Pro. Epis. Church in U. S. A. which he begged leave now to submit. Agreed that the same be read.

"At a Convention of Clergymen and Lay Deputies of the Pro. Epis. Church in the U. S. A. held in New-York, Oct. 6th and 7th, 1784:

PRESENT AS FOLLOWS:

"*Massachusetts and Rhode Island.*—The Rev. Samuel Parker, A. M.

"*Connecticut.*—The Rev. John R. Marshall, A. M.

"*New-York.*—The Rev. Samuel Provoost, A. M. Rev. Abraham Beach, A. M. Rev. Benjamin Moore, A. M. Rev. Joshua Bloomer, A. M. Rev. Leonard Cutting, A. M. Rev. Thomas Moore, Hon. James Duane, Marinus Willet, Esq. John Alsop, Esq.

"*New-Jersey.*—The Rev. Uzal Ogden, John De Hart, Esq. John Chetwood, Esq. Mr. Samuel Spragg.

"*Pennsylvania.*—The Rev. William White, D. D. Rev. Samuel Magaw, D. D. Rev. Joseph Hutchins, A. M. Matthew Clarkson, Esq. Richard Willing, Esq. Samuel Powell, Esq. Richard Peters, Esq.

"*Delaware.*—The Rev. Sydenham Thorn, Rev. Charles Wharton, Mr. Robert Clay.

"*Maryland.*—The Rev. William Smith, D. D.

"N. B. The Rev. Mr. Griffith, from the State of Virginia, was present by permission. The Clergy of that state being restricted by laws yet in force there, were not at liberty to send delegates, or consent to any alterations in the order, government, doctrine or worship of the Church.

"The Body now assembled, recommend to the Clergy and Congregations of their communion in the States represented as above, and propose to those of the other states not represented, That as soon as they shall have organized or associated themselves in the states to which they respectively belong, agreeably to such rules as they shall think proper, they unite in a general ecclesiastical constitution on the following fundamental principles:

"1. That there shall be a General Convention of the Episcopal Church in the United States of America.

"2. That the Episcopal Church in each State shall send Deputies to the Convention, consisting of Clergy and Laity.

"3. That associated Congregations in two or more States, may send Deputies jointly.

"4. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitution of the respective States.

"5. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered a member of the Convention, *ex officio*.

"6. That the Clergy and Laity assembled in Convention shall deliberate in one body, but shall vote separately; and the concurrence of both shall be necessary to give validity to every measure.

"7. That the first meeting of the Convention shall be at Philadelphia, the Tuesday before the feast of St. Michael, next, to which it is hoped, and earnestly desired, that the Episcopal Churches in the respective States shall send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

"Signed by order of the Convention,

"WILLIAM SMITH, D. D. *President.*"

The foregoing recommendations having been read, *Resolved*, That circular letters be sent to the Vestries of the Pro. Epis. Churches in this State, requesting them to appoint Deputies to meet at the State-House in Charleston, May 12th, next ensuing, to consider and deliberate on the said recommendations.

JOURNAL

OF THE PROCEEDINGS OF THE

FIRST CONVENTION

OF THE

Protestant Episcopal Church in the State of So. Carolina.

HELD AT THE STATE-HOUSE IN CHARLESTON, ON THE 12th MAY, 1785.

CHARLESTON, May 12, 1785.

Agreeably to the Circular Letter of the 10th of February last, transmitted to the Vestries of the Episcopal Churches in the several Parishes of this state; the gentlemen whose names are hereunder written, being duly authorized, met at the State-House in Charleston, to represent the Vestries of their respective Churches, viz.

St. Philip's.—The Rev. Mr. Smith, H. Rutledge, D. Cannon, W. H. Gibbes.

St. Michael's.—The Rev. Mr. Purcell, Roger Smith.

St. James', Goose-Creek.—The Rev. Mr. Ellington, Peter Smith.

St. John's, Berkley.—Blakeley White.

St. Thomas'.—Hopson Pinckney.

St. Helena.—Col. Barnwell.

St. James', Santee.—D. Horry, John Bowman.

St. Stephen's.—Capt. John Palmer.

As many of the Churches were not represented, it was agreed to postpone the consideration of the recommendations of the Convocation held at New-York, until Tuesday the 12th July next; that notice thereof be given to the Vestries of those Churches which are not now represented, and that it be advertized in the Gazettes.

SECOND CONVENTION

Of the Pro. Epis. Church in South-Carolina, held in Charleston, July 12, 1785.

CHARLESTON, July 12th, 1785.

At a Meeting of the following Deputies from the Vestries of the Protestant Episcopal Church in the State of South-Carolina, held at Charleston:

St. Philip's—The Rev. Robert Smith, Hugh Rutledge, Daniel Cannon.

St. Michael's—The Rev. Henry Purcell, Roger Smith.

St. James', Goose-Creek—The Rev. Mr. Ellington, Peter Smith.

St. James', Santee—Daniel Horry.

St. Bartholomew—William Skirving.

St. George, Dorchester—Ralph Izard, Jun.

Prince George, Winyaw—Job Rothmahler.

St. John's, Colleton—William Matthews, Richard Muncreef, Jun.

On Motion, *Resolved*; that a Chairman be appointed; Whereupon, Hugh Rutledge, Esq. was requested to take the Chair.

The recommendations from the Convention of Clergymen and Lay-Deputies of the Pro. Epis. Church in the U. S. A. held in New-York, last October, having been read: It was agreed,

That not more than six Deputies be appointed, to represent the Pro. Epis. Church of this State, at the general Convention of Clergymen and Lay-Deputies of the Pro. Epis. Church in the U. S. A. to be held at Philadelphia, the Tuesday before the feast of St. Michael, next; three of whom may proceed on the business proposed for deliberation in the said Recommendations—That five of them be immediately chosen; one at least to be a Clergyman; and that he be allowed £80, to defray his expenses.

The following Gentlemen were accordingly elected, viz:

The Rev. Robert Smith, the Hon. Jacob Read, the Hon. Charles Pinckney, the Hon. John Bull, the Hon. John Kean.

Agreed, that a sixth person may hereafter be nominated by the chairman, if necessary.

The Rev. Robert Smith stated, that from the peculiar situation of his family, he declined going to Philadelphia, and requested that another person might be elected.

The Rev. Henry Purcell was then elected in his place.

On motion, *Resolved*; That the Deputies be left to act according to their judgement; but they are requested to endeavour to have any future Convention, held in the beginning of August.

THIRD CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, April 26, 1786.

CHARLESTON, April 26, 1786.

At a Meeting of the Deputies from the Vestries of the Pro. Epis. Churches, in the State of So. Ca. held at Charleston;

St. Philip's—The Rev. Robert Smith, the Rev. Thomas Frost, Daniel Cannon, William Hasell Gibbes.

St. Michael's—The Rev. Dr. Purcell, Roger Smith.

St. Paul's—Doctor Haig, William Mell, John Farr.

St. Bartholomew's—William Skirving, John Croskeys.

St. Thomas and St. Dennis—The Rev. William Smith, Dr. John Symes, Hopson Pinckney.

Prince William's—John Lightwood.

St. Mark's—Col. Isha Moore, Col. Singleton.

St. James', Goose-Creek—The Rev. Edward Ellington, Peter Smith.

St. John's, Berkley—Keating Simons, Mr. Gourdin.

On motion, *Resolved*, that a chairman be elected; whereupon, the Rev. Robert Smith, was elected, and took the chair accordingly.

On motion, *Resolved*, that a Secretary be appointed, whereupon William Hasell Gibbes, agreed to act at the present meeting.

On motion, *Resolved*, that a committee be appointed to form a constitution for the Associated Pro. Epis. Churches in this State; whereupon, the following gentlemen were appointed:

The Rev. Dr. Purcell, the Rev. Edward Ellington, Dr. Jones, Roger Smith, William Hasell Gibbes.

On motion, *Resolved*, that the Ecclesiastical Constitution as agreed on at the General Convention, held at Philadelphia, from Sept. 27, to Oct. 7, 1785, be now read; and which is as follows:

"Rule 1. That there shall be a General Convention of the Pro. Epis. Church in the U. S. A. which shall be held in the city of Philadelphia, the third Tuesday in June, in the year of our Lord, 1786; and forever after, once in three years, on the third Tuesday in June, in such place as shall be determined on by the Convention; and special meetings may be held at such other times, and in such other places, as shall be hereafter provided for; and this Church in a majority of the States aforesaid, shall be represented before they proceed to business; except that the representation of this Church from two States, shall be sufficient to adjourn; and in all the business of the Convention, freedom of debate shall be allowed.

"2. There shall be a representation of both Clergy and Laity of the Church in each state, which shall consist of one or more

Deputies, not exceeding four of each Order; and in all questions the said Church in each state, shall have one vote; and a majority of suffrages shall be conclusive.

"3. In the said Church, in every state represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.

"4. The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church of England,' shall be continued to be used in this Church, as the same is altered by this Convention in a certain instrument of writing passed by their authority, entitled, 'Alterations of the Liturgy of the Pro. Epis. Church in the U. S. A. in order to render the same conformable to the American Revolution, and the Constitution of the respective States.'

"5. In every state where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the Articles of this General Ecclesiastical Constitution, he shall be considered as a member of the Convention, *ex officio*.

"6. The Bishop, or Bishops, in every state shall be chosen agreeably to such rules as shall be fixed by the respective Conventions, and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper jurisdiction; unless requested to Ordain or Confirm by any Church destitute of a Bishop.

"7. A Pro. Epis. Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the Articles of this Union.

"8. Every Clergyman, whether Bishop, or Presbyter, or Deacon, shall be amenable to the authority of the Convention in the state to which he belongs, so far as relates to suspension or removal from office; and the Convention in each state, shall institute rules for their conduct and an equitable mode of trial.

"9. And whereas it is represented to this Convention to be the desire of the Pro. Epis. Churches in these states, that there may be no further alterations of the Liturgy than such as are made necessary by the American Revolution—Therefore the Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, as altered by an instrument of writing, passed under the authority of this Convention, entitled, 'Alterations in the Book of Common Prayer and Administrations of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Pro. Epis. Church in the U. S. A.' shall be used in this Church, when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention.

"10. No person shall be Ordained, or permitted to officiate as Minister in this Church, until he shall have subscribed the following Declaration: 'I do believe the Holy Scriptures of the Old and New Testaments, to be the Word of God, and to contain all things necessary to Salvation. And I do solemnly engage to conform to the Doctrines and worship of the Pro. Epis. Church as settled and

determined in the Book of Common Prayer, and Administration of the Sacraments, set forth by the General Convention of the Pro. Epis. Church in these U. S.?

"11. This General Ecclesiastical Constitution, when ratified by the Church in the different states, shall be considered as fundamental; and shall be unalterable by the Convention of the Church in any state."

On motion, the following Resolutions entered into by the Convention held at Philadelphia, were also read:

"1. That the Liturgy shall be used in this Church as accommodated to the Revolution, agreeably to the alterations now approved of and ratified by this Convention.

"2. That the fourth of July shall be observed by this Church for ever, as a day of Thanksgiving to Almighty God for the inestimable blessings of Religious and Civil Liberty vouchsafed to the U. S. A.

"3. That the first Thursday in Nov. in every year for ever, shall be observed by this Church, as a day of General Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his Merciful Providence."

On motion, Resolved, that the above Rules and Resolutions be now taken into consideration.

Rule 1. Agreed to; except as to the time of meeting, which is recommended to be held in July or August.

Rule 2 & 3. Agreed to.

Rule 4. On motion, Resolved, that the further consideration of this Rule be postponed, and that it be referred to a committee, to consider of, and suggest, alterations of the Liturgy to be adopted by the Epis. Churches in the American States, and that they report to the next Convention.

Rule 5. Agreed to.

Rule 6. Objected to; so far as relates to the establishment of a Bishop in South-Carolina. But recommend that the word *State* be inserted between the words *respective* and *Conventions*.

Rule 7. That the words, *consisting of three or more Churches*, be inserted immediately after the words, *Protestant Episcopal Church*, in the first line.

Rule 8. Agreed to.

Rule 9. Referred to the committee on the 4th Rule.

Rule 10. Agreed to. But recommend the following alteration be inserted immediately after the word *Ordained*, in the first line, viz: *until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for two years past, signed by the Minister and three of the Vestry of the Church where he last resided; or permitted to officiate as a Minister in this Church until he has exhibited his letters of Ordination, and have subscribed according to the 10th article.*

Rule 11. Agreed to.

Resolution 1. Suspended for the report of the committee on the 4th and 9th Rules.

Resolution 2 & 3. Agreed to.

On motion, Resolved, that a committee be appointed to consider of, and report on the 4th and 9th Rules, and on the first Resolution.

Whereupon, the Rev. Rob. Smith, Rev. Dr. Purcell, Rev. Ed. Ellington, Dr. Jones, and Roger Smith, were appointed accordingly.

On motion, Resolved, that Deputies be appointed to the General Convention to be held at Philadelphia, on the third Tuesday in June next, on behalf of the several Churches represented in this Convention.

Whereupon, the following gentlemen were appointed: The Rev. Robert Smith, Charles Pinckney, John Parker, John Kean, Esqrs.

On motion, Resolved, that each Church now represented in this Convention, or that may be represented in the next Convention, do provide *eighteen guineas* each, towards defraying any expenses that may be incurred in the prosecution of the business for which this Convention is appointed.

On motion, Resolved, that this Convention will provide *eighty guineas* towards defraying the expenses of the Rev. Robert Smith, appointed to attend the General Convention in Philadelphia.

The Convention adjourned to meet on Monday the 29th day of May next.

FOURTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, May 29, 30 and 31, 1786.

CHARLESTON, May 29, 1786.

At a Meeting of the Deputies from the Vestries of the Pro. Epis: Churches in the State of So. Ca. held this day; the Rev. Robert Smith took the chair; but a sufficient number of Deputies from the respective Churches not being present, to proceed to business, the meeting was, on motion, adjourned until to-morrow.

MAY 30, 1786.

The following Deputies met this day according to adjournment. The Rev. Mr. Smith in the chair.

St. Philip's—The Rev. Robert Smith, the Rev. Thomas Frost, Daniel Cannon, William H. Gibbes.

St. Michael's—The Rev. Dr. Purcell, Roger Smith.

St. Thomas and St. Dennis—The Rev. William Smith, Dr. John Symes, Hopson Pinckney.

Prince William's—Col. Benjamin Garden.

St. James', Goose-Creek—The Rev. Edward Ellington, Peter Smith.

St. Bartholomews'—John Julius Pringle.

On motion, *Resolved*, that the Deputies do produce testimonials of their appointments from their respective Churches; whereupon, satisfactory testimonials were produced.

The committee appointed at the last Convention to draft a Constitution, made a Report, which was ordered for consideration to-morrow.

On motion, *Resolved*, that a committee be appointed to draft a preface to the Rules; whereupon, the Rev. Dr. Purcell, and the Rev. Ed. Ellington were appointed accordingly.

On motion, *Resolved*, that the committee for revising and suggesting alterations of the Liturgy of the Church of England, do now report; which being accordingly read, was taken into consideration; but before it was gone through, the Convention adjourned until to-morrow at 9 o'clock.

MAY 31, 1786.

The Convention met according to adjournment. William Day, Esq. took his seat as a Delegate from St. Bartholomew's.

The Convention resumed the consideration of the Report of the Committee for revising the Liturgy of the Church of England; which being read, is as follows:

"The committee appointed to examine the alteration of the Liturgy, as set forth by the General Convention held at Philadelphia; Report,

"That the punctuation throughout, be critically attended to.

"The first introductory sentence to be adopted, and expunge the rest. And after reading the *first*, proceed to the Apostles' creed, and there leave out the word *again*, between the words *rose* and *from*. But if the whole of the introductory sentences as they now stand, should be approved, the words, *God is*, instead of *He is*, to be used in the concluding one. At the conclusion of the address to the congregation, after the word *saying*, omit the words *after me*. The Declaration to remain as in the original absolution, only expunging the word *power*. The Lord's Prayer to be transposed after the words in the Litany, *neither reward us after our Iniquities*. The sentences after the Lord's Prayer to be expunged, except the *two first*; and the *Venite* to conclude with the *Gloria Patri*. In the *Te Deum*, instead of *pure Virgin*, read *the Blessed*, and add the word *most*, between *thy* and *precious blood*. And instead of *as our Trust*, read *for our Trust*. The *Benedictus* to be omitted. After the *Jubilate* expunge the sentences, *O Lord blesss &c. &c.* and *mercifully hear, &c.* Before the Litany add to the Rubric in Italics, to correspond with our mode of praying for the sick. When the prayers of the congregation are desired for a sick person or persons, the Minister shall say, *The prayers of this Congregation are desired for, &c.* In the Litany expunge after *others in authority*, the words *Legislative, Executive and Judicial*. Instead of *women in childbirth*, read *all women through the Perils of childbirth*. Use the words *young children*, before *all sick persons*; with an asterisk * of accommodation, when any body particularly desires the prayers of the

congregation, and to be printed as in the *prayer for all conditions of men.* In the last response immediately before the prayer, *We humbly beseech thee,* instead of *as we,* read, *for we do put, &c.*

"EVENING SERVICE. The first sentence and Belief as in the Morning Service. The *Magnificat* and *Nunc Dimittis* to be omitted. The *Gloria Patri* to be used at the conclusion of *Deus misereatur.* Then proceed to the versicles before the Lord's Prayer, *The Lord be with you,* and go on with the Lord's Prayer, &c. till you come to *bless and preserve these states,* which omit, but use all the rest, and then begin the prayers with the Collect for the Day, as in the old form, 3d Collect. The Collect in old Liturgy to be retained. Prayer for *Clergy and People,* add after *Bishops,* the word *Priests.* The Prayer for fair weather, to be altered as follows: *O Almighty and Merciful God, although we for our Iniquities have worthily deserved a plague of rain and waters, yet of thy bountiful goodness, send us, we beseech thee, such favourable weather,* &c.

"COMMUNION SERVICE. Part of the Rubrick at the conclusion of this service (as now printed) to be transposed, and make it the first rubric at the beginning of the service. Expunge the word *and,* before *if any of the Consecrated.* In the Exhortation, *Dearly beloved in the Lord,* instead of *Guilty of the blood,* &c. use a Colon after unworthily, and read thus; *for thereby we profane the Body and Blood,* &c.

"PUBLIC BAPTISM. In the four petitions for the Child's sanctification, read thus; *O! merciful God grant that all carnal affections may die in this child, and that all things,* &c. The third wholly approved of. The fourth, omit the words *by our office and ministry.* These alterations will apply to Baptism of such as are of Riper Years. In the consecration of the water, instead of *therein,* read *therewith* (in Italicks). In Rubrick, expunge, *and warily.*

"CATECHISM. Make this alteration in explication of Lord's Prayer. Instead of words *Ghostly and Bodily,* read *dangers spiritual and temporal*; and expunge, *from our Ghostly enemy.* To preserve the analogy in the answer, *of what is the outward visible sign or form in Baptism,* read, *water wherewith,* instead of *water wherein.*

"CONFIRMATION. Omit the word *Ghostly.*

"MATRIMONY. After the words, *Dearly beloved* in the Exhortation, read as follows, *the holy Estate of Matrimony instituted of God, is not by any to be entered into unadvisedly or lightly, but reverently and discreetly, in the fear of God. I therefore require and charge,* &c. till you come to the word *coupled,* which read *united otherwise than God's word doth allow, their marriage is not lawful.* Expunge the Rubrick, between the mutual stipulation of the Man and Woman. For if the man with his right hand takes the woman by her right hand, they have consequently a mutual hold on each other. On putting the ring on the woman's finger, say, *with this Ring I thee wed, in the Name of the Father, and of the Son and of the Holy Ghost.*

"BURIAL. That the Lesson is not printed at large; recommend that it be.

"Expunge in the Interment, *lying before us.* Quere? Whether the words, *as our Hope is this our Brother doth,* is not a typographical omission.

"FOURTH OF JULY. Expunge the words in the Collect, *all Churches of the Saints.*

"SERVICE AT SEA. Last Collect; instead of, *in our lives,* read thus, *such as may appear by an humble, holy and obedient life, before thee all our days.*

"ART. 1. Expunge the word *both,* before *visible*; ditto after *man's nature* read thus, *by humbling himself to be born of the blessed Virgin, and thereby became God and Man in one Christ.*

"ART. 2. At the conclusion, omit the word *of,* and read *was never doubted in the Church.*

"ART. 3. Add the words *though and,* after mankind.

"ART. 16. Instead of *Christian men,* read *Christians.*

Signed, "HENRY PURCELL,
"Rector of St. Michael's.
"EDWARD ELLINGTON,
"Rector of St. James', Goose-Creek.
"ROBERT SMITH."

The Report being gone through, and the alterations suggested being approved, the Deputies to the General Convention are desired to use their endeavours to get them adopted, at the next meeting, on the 3d Tuesday in June.

On motion, Resolved, that the Liturgy, as altered by the Convention held at Philadelphia in September last, be used in the Pro. Epis. Church in this state, on Sunday next, being Whitsunday.

The committee appointed to draft a Preface to the Constitution, made a report; which was read, and agreed to.

The Convention then proceeded to the consideration of the Constitution; which being read by paragraphs, was unanimously agreed to, as follows:

"WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and of deriving his blessing upon the community at large: AND WHEREAS agreeably to the constitution of this state, 'all persons or religious societies who acknowledge that there is one God and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated:'

"WE, the subscribers, by virtue of the commission and powers to us duly delegated by the Vestries of our respective Protestant Episcopal Churches, do, on behalf of the said Churches associate and obligate ourselves to an observance of the following Articles as fundamental and essential:

"ART. 1. That the Pro. Epis. Church in these states is, and ought to be, independent of all foreign authority, Ecclesiastical or Civil.

"ART. 2. That it hath, and ought to have, in common with all other religious societies, full and exclusive powers to regulate the concerns of its own communion.

"ART. 3. That the doctrines of the Gospel be maintained as now professed by the Church of England, and uniformity of worship be continued, as near as may be, to the Liturgy of the said Church.

"ART. 4. That the succession of the Ministry be agreeable to the usage which requireth the three Orders of Bishops, Priests and Deacons (with an exception however to the establishing of Bishops in this state,)* that the rights and powers of the same be respectively ascertained, and that they be exercised according to reasonable laws to be duly made.

"ART. 5. That to make Regulations, Rules and Laws, there be no other authority than that of a Representative Body of Clergy and Laity conjointly.

"ART. 6. That no power be delegated to a General Ecclesiastical Government, except such, as cannot be exercised by the Clergy and Vestries, in their respective Congregations.

"Done in the City of Charleston, the 31st day of May, 1786.

"Witness our hands.

	"ROBERT SMITH, Rector of St. Philip's Church,	Deputies for St. Philip's Church, Charleston.
	"THOMAS FROST,	
	"DANIEL CANNON,	
"1786. May 31.	HENRY PURCELL, Rector of St. Michael's Church,	Deputies for St. Michael's Church.
	ROGER SMITH,	
"1795. Feb. 10.	HUGH FRASER,	Deputies from Prince Frederick.
	ANTHONY WHITE,	
	"JAMES CONNOR, Deputy from Edisto Island.	
"1786. May 31.	EDWARD ELLINGTON, Rector of St. James', G. Ck.	Deputies from St. James' Church, Goose-Creek.
	PETER SMITH,	
	"WILLIAM SMITH, Rector of St. Thomas and St. Dennis,	Deputies for St. Thomas' Church.
	"JOHN SYME,	
	"HOPSON PINCKNEY,	
	"JOHN J. PRINGLE,	Deputies from St. Bartholomew's Church.
	"WILLIAM DAY,	
	"BENJAMIN GARDEN,	Deputy from Prince William's Church.
"1787. Feb. 22.	THOMAS MILLS, Rector of St. Andrew's Parish,	Deputies for St. Andrew's Church.
	JAMES LADSON,	
	"STEPHEN C. LEWIS, Rector of St. Helena,	Deputy for the Parish of St. Helena.
"1789. May 8.	CHRISTOPHER GADSDEN,	For the Church of Prince George, Winyaw.

* See Journal of February 10, 1795.

" JOHN GIBBS, } For St. John's Parish,
" WILLIAM BRISBANE, } Colleton County.

" JOHN SANDFORD DART, } For the Epis. Church of Chr. Church Parish.

Resolved, that in case of absence of any of the Deputies appointed to the General Convention in Philadelphia, the Deputy or Deputies there appearing, shall have full power and authority to nominate and appoint any citizen or citizens of this state to sit in Convention.

On motion, *Resolved*, that a Committee be appointed to form such Rules and Regulations as may be necessary for the government of the Episcopal Church in this State, this day associated; and to report at the next Convention.

Whereupon, the following gentlemen were appointed: Dr. Purcell, Rev. Mr. Ellington, Roger Smith, Dr. Jones, John Julius Pringle, and William Hasell Gibbes.

Adjourned to the third Tuesday in February next.

FIFTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, Feb. 20, 21, 22, 1787.

CHARLESTON, Feb. 20, 1787.

The Convention met according to adjournment.

St. Philip's Church.—The Rev. Robert Smith.

St. Michael's.—The Rev. Dr. Purcell.

St. James', Goose-Creek.—The Rev. Edward Ellington.

St. Helena.—The Rev. S. C. Lewis.

St. Andrew's.—The Rev. Thomas Mills.

The Lay-Deputies of these Churches not appearing, in consequence of their indispensable attendance in the Legislature, adjourned until to-morrow, at 12'oclock.

February 21, 1787.

The Convention met according to adjournment. The members not yet being able to attend, the Convention adjourned until to-morrow at 8 o'clock.

February 22, 1787.

The Convention met according to adjournment, and the Rev. Robert Smith took the chair.

William Day, Esq. took his seat as a Deputy for St. Bartholomew's.

The Journals of the General Conventions held at Philadelphia, June 20, 1786; and at Wilmington, October 10, 1786, were read.

The Rev. Robert Smith stated, that in consequence of Mr. Pinckney and Mr. Kean, not attending the General Convention, Mr. Parker and himself, agreeably to the power given May 31, 1786, appointed Robert Herriott and John Mitchell in their place. And at the Convention at Wilmington, the Rev. Mr. Smith appointed John Rutledge, jun. by virtue of the same authority.

Resolved, unanimously, that the thanks of this Convention be given to the Rev. Robert Smith, for his assiduity and attention in the Conventions at Philadelphia and Wilmington.

The Committee appointed to draft Rules for the order, government and discipline of the Pro. Epis. Church in So. Ca. made report.*

Adjourned to Thursday Oct. 18.

SIXTH CONVENTION

Of the Pro. Epis. Church in the State of So. Ca. held in Charleston the 18th Oct. 1787.

CHARLESTON, Oct. 18, 1787.

The Delegates of the undermentioned Parishes met this day agreeably to adjournment:

St. Philip's—The Rev. Mr. Smith, the Rev. Mr. Frost.

St. Michael's—The Rev. Dr. Purcell, Roger Smith, Esq.

St. Thomas'—The Rev. William Smith, Hopson Pinckney, Esq. Dr. Syme.

St. James', Goose-Creek—The Rev. Mr. Ellington, Peter Smith, Esq.

Deputies from a majority of the Parishes Associated, not appearing, the above Gentlemen adjourned, *sine die*.

SEVENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston on the 6th, 7th and 8th May, 1789.

CHARLESTON, May 6, 1789.

The Convention met, viz:

St. Philip's—The Rov. Robert Smith, Daniel Cannon.

* Copies of this Report were ordered to be sent to the different Vestries for their opinions thereon; but as it was not afterwards acted upon by the Convention, it is here omitted.

St. Michael's—The Rev. Dr. Purcell.
Christ-Church—Arnoldus Vanderhorst, John Dart.
St John's, Colleton—John Gibbs, William Brisbane.
Adjourned until to-morrow at 10 o'clock.

MAY 7, 1789.

The Convention met according to adjournment, viz:
St. Philip's—The Rev. Robert Smith, Daniel Cannon.
St. Michael's—The Rev. Dr. Purcell, Roger Smith.
Christ-Church—John Dart.
Prince-George, Winyaw—General Gadsden.
St. John's, Colleton—John Gibbs, William Brisbane.
St. James', Goose-Creek—Peter Smith.
General Gadsden in the chair. Adjourned until to-morrow at 9 o'clock.

MAY 8, 1789.

The Convention met according to adjournment, viz:
St. Philip's—The Rev. Robert Smith, Daniel Cannon.
St. Michael's—The Rev. Dr. Purcell, Roger Smith.
Christ-Church—John Dart.
St. John's, Colleton—John Gibbs, William Brisbane.
Prince-George, Winyaw—General Gadsden.
St. James', Goose-Creek—The Rev. Ed. Ellington, Peter Smith.
The Rev. Robert Smith in the chair.

The above Gentlemen produced appointments from their several Vestries, except from St. James', Goose-Creek, who are requested to send them to the chairman, at a future day.

On motion, *Resolved*, that Deputies be elected to the General Convention to be held at Philadelphia, the last Tuesday in July next. Whereupon, the following Gentlemen were unanimously elected:

The Rev. Robert Smith, William Smith, Col. Lewis Morris, William Ward Burrows, William Brisbane.

Resolved, that in case any of the Deputies should not attend the General Convention, the Deputies present shall have authority to appoint any citizen or citizens of this State in their place.

Adjourned, *sine die*.

EIGHTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Philip's Church, in Charleston, Oct. 19, 1790

CHARLESTON, Oct. 19, 1790.

Agreeably to notice given in the Gazettes, for the respective Vestries of the Pro. Epis. Churches, to meet at St. Philip's Church, this day, the following Deputies appeared:

St. Philip's—Rev. Dr. Smith, the Rev. Thomas Frost,* Mr. Corbett,* Mr. Cannon, Mr. Manigault, Mr. Villepontoux.

St. Michael's—Rev. Dr. Purcell,* Roger Smith,* Mr. Dawson, Mr. Loocock, Mr. Waring, Mr. Greenland.

St. James', Goose-Creek—Rev. Ed. Ellington,* Peter Smith.*

St. Thomas and St. Dennis—Dr. Syme,* Mr. Bryan, Mr. Pinckney.

St. Paul—Col. Skirving.*

St. John's, Colleton—Mr. Gibbs, Mr. Brisbane.*

Prince George—Rev. Andrew McCulley, Mr. Kinloch,* General Gadsden.

St. Stephen's—Peter Porcher, Philip Porcher.*

St. Mark—Rev. Matthew Tate.

St. Helena—Rev. Stephen C. Lewis.

St. Bartholomew—Dr. Pringle.*

The Rev. Dr. Smith in the chair.

The General Constitution and Canons being read, were unanimously agreed to.

The Liturgy next coming under consideration, the question was put; whether it should be adopted? and it passed unanimously in the affirmative.

On the appointment of a Standing Committee, Resolved, that in those parishes where a Clergyman is resident, he shall be received at this Board with one Lay-Delegate; and where that is not the case, one Lay-Delegate only shall appear. Any two of the said Committee shall have power to adjourn from day to day, and any seven of them to form a quorum.

The following gentlemen were accordingly appointed: (Vide names of Deputies.)

St. Mark.—The resident Clergyman and Mr. Guignard.

St. Helena.—The resident Clergyman and Col. Barnwell.

Any Clergyman thinking himself aggrieved by his Vestry, in being discharged from his cure, or otherwise, in order that the matter may be fully and candidly investigated, and his character placed in that point of view the case requires, may make an appeal to the aforesaid committee; who shall sit in judgement on the same. Provided always, that no gentleman of the parish, where the Clergyman was formerly resident, shall sit as a member in said committee.

On motion, Resolved unanimously, that the thanks of this Convention be given to the Rev. Dr. Smith, the Hon. William Smith, and William Brisbane, Esq. (their Delegates in a General Convention of the Pro. Epis. Churches held in Philadelphia,) for their great zeal, strict attention and services in the same.

Resolved, that the annual meeting of this Convention shall be always holden on the third Tuesday in October; being the day preceding the Anniversary of the Society for the Benefit of the Widows and Orphans of the Clergy of the Pro. Epis. Church.

Adjourned accordingly to said day.

Those marked thus * are Members of the Standing Committee.

NINTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, Oct. 18 *&* 20, 1791.

CHARLESTON, October 18, 1791.

Agreeably to a Resolution entered into on the 19th day of October 1790, the following gentlemen, Delegates from the undermentioned Parishes, met at St. Michael's Church, this day.

St. Philip's.—The Rev. Mr. Frost, Mr. Corbett, Mr. Radcliffe.

St. Michael's.—The Rev. Dr. Purcell, Mr. Dawson, Mr. Loocock, Mr. Greenland.

St. Stephen's.—Peter Porcher, Robert Marion.

St. Luke's.—The Rev. Mr. M'Culley, Mr. Hort.

St. Thomas'.—Mr. Bryan.

St. Paul's.—Col. Skirving.

St. John's, Colleton.—Mr. Brisbane.

Dr. Purcell in the chair.

Adjourned to Thursday the 20th inst. at ten o'clock.

October 20, 1791.

The Convention met according to adjournment.

PRESENT:

St. Philip's.—The Rev. Dr. Smith, the Rev. Mr. Frost, Mr. Cannon, Mr. Radcliffe, Mr. Corbett.

St. Michael's.—The Rev. Dr. Purcell, Mr. Loocock, Mr. Waring, Mr. Greenland.

St. Thomas'.—Mr. Pinckney, Mr. Bryan.

St. Paul's.—Col. Skirving.

St. Stephen's.—Peter Porcher, Robert Marion.

St. Luke's.—The Rev. Mr. M'Cully, Mr. Hort.

St. James', Goose-Creek.—The Rev. Mr. Ellington, Peter Smith.

St. John's, Colleton.—Mr. Brisbane.

Dr. Smith in the chair.

On motion, Resolved, that the annual meeting of this Convention shall be held the day subsequent to the Anniversary of the Society for the Relief of the Widows and Orphans of the Pro. Epis. Clergy, instead of the day preceding.

Resolved, that any member of this Convention, going from this state to the Northward, be entitled to sit in the General Convention, to be held at New-York, in September 1792.

The Rev. Mr. Frost was elected to represent the Church in this state in the General Convention.

The Standing Committee is continued.

TENTH CONVENTION

Of the Pro. Epis. Church of So. Ca. held in St. Michael's Church, Charleston, on the 18th Oct. 1792.

CHARLESTON, October 18, 1792.

At the Annual Meeting of the Deputies of the Associate Parishes held at St. Michael's Church, this day, viz:

The Rev. Dr. Smith; Mr. Cannon; Mr. Folker; Dr. Purcell; Mr. Loccock; Mr. Waring; Rev. Mr. Ellington; Peter Smith; Col. Skirving; Rev. Mr. M'Culley; Mr. Bryan; Mr. Pinckney.

No business being brought before the Convention, they adjourned.

There was no Meeting in October, 1793.

ELEVENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, on the 16th Oct. 1794.

CHARLESTON, October 16, 1794.

At the Annual Meeting of the Convention of the Pro. Epis. Church, held at St. Michael's Church this day, viz:

St. Philip's—The Rev. Dr. Smith, Major Lining, the Rev. Mr. Frost.

St. Michael's—The Rev. Dr. Purcell, Col. Vanderhorst, John Huger.

St. Andrew's—The Rev. Mr. Mills.

St. Bartholomew's—The Rev. Mr. Blackwall.

St. Helena, Beaufort—The Rev. Mr. Tate.

St. Stephen's—Philip Porcher.

St. James', Goose-Creek—Peter Smith.

The subject of the Bishops claiming a negative on all the Proceedings of the Clergy and Laity in Convention assembled, came before them; and the unanimous opinion was, that no such power should be granted.

It was then suggested, that as such an opposition would probably occasion a schism, and that we should be separated from the general Association, as no other State, except Virginia, seemed united with us in such a resolve, whether it would not be expedient, prior to any secession taking place, to delegate some person from this place to obtain the Episcopate; in order to accommodate persons

desirous of becoming Ministers in our Church, and to keep up a regular supply. The above Gentlemen conceiving. from the smallness of the representation, they were not competent to enter on so momentous a business, appointed a committee to draw out a plan of what was intended, and that it should be sent to all the Associated Parishes, and a day appointed to discuss and conclude the business.

The committee were, Col. Vanderhorst, Major Lining, Rev. Dr. Purcell, Rev. Mr. Frost.

Adjourned to February 10, 1795.

TWELFTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, February 10, 1795.

Charleston, February 10, 1795.

The Convention met agreeably to adjournment, viz:

The Rev. Dr. Smith, Rev. Mr. Frost, James Smith, Mr. Folker.

The Rev. Dr. Purcell, Mr. Roger Smith, Mr. Waring, Mr. Greenland.

Peter Smith, Dr. Syme, Mr. Bryan, Philip Porcher, Mr. Gaillard, the Rev. Mr. Blackwall, Mr. Pendarvis, Mr. Shackleford, Mr. Tucker, the Rev. Mr. Fraser,* Captain White, the Rev. Mr. Connor, William H. Capers, Charles Capers.

The Circular Letter of the committee being taken into consideration, Resolved, that a Clergyman be nominated and appointed for Consecration as Bishop of this state.

Whereupon the Rev. Robert Smith, D. D. Rector of St. Philip's Church, and Principal of Charleston College, was unanimously elected; and the Secretary was requested to draw out Testimonials correspondent with the Canons, in order to his Consecration at the General Convention to be held at Philadelphia, next September.

Resolved, that Delegates be appointed to represent the Churches of this state in the ensuing General Convention: Whereupon the Rev. Dr. Purcell was unanimously elected, and, in conjunction with Dr. Smith, invested with powers to nominate and appoint any citizens of this state, and of the Episcopal Church, who might then be in the said city of Philadelphia, at the time of the Convention's sittting.

Mr. Milward Pogson, a candidate for Orders, laid his Testimonials before the Convention; and the same being deemed valid, Resolved, that the secretary be requested to draw out the necessary

* The Rev. Mr. Fraser exhibited his Letters of Orders, which were found valid.

Forms for signing; which, being completed, were delivered to Mr. Pogson.

The Convention adjourned *sine die*.

THIRTEENTH CONVENTION

Of the Prö. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, Feb. 16, 1796.

CHARLESTON, Feb. 16, 1796.

At a meeting of the Convention held this day at St. Michael's Church, viz:

Bishop Smith, the Rev. Mr. Frost, Major Lining, Peter Smith, Dr. Purcell, Mr. Corbett, Roger Smith, Mr. Cannon.

A majority of the Parishes not being represented, adjourned to Monday, August 15, at 12 o'clock; after recommending that the Committee transmit two copies of the Journal of the General Convention, to each Church, acquainting the Vestries of the adjournment, and requesting, if any of the members thereof cannot attend on that day, that they would delegate any person of the Episcopal Church, whether a parishioner or not.

CHARLESTON, Monday August 15, 1796.

An alarming and mortal Fever prevailing in Charleston, at this period, the foregoing recommendation failed of its effect, and there was no meeting.

FOURTEENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, October 20th & 21st, 1796.

CHARLESTON, October 20, 1796.

At a Meeting of the following Deputies from the Pro. Epis. Churches, in the State held this day;

St. Philip's—Bishop Smith, Thomas Radcliffe, John Teasdale.

St. Michael's—Dr. Purcell, Col. John Huger, Mr. Greenland, Mr. Waring.

St. Thomas'—The Rev. Mr. Thompson, Mr. Bryan.

St. John's, Berkley—The Rev. P. M. Parker, Henry Laurens, Edward Harleston, Samuel Gourdin.

St. Paul's—William Skirving.

St. Bartholomew's—The Rev. Mr. Blackwall, Mr. Frazer, Mr. Bellinger.

St. James', Goose-Creek—The Rev. M. Pogson.

Prince George—The Rev. Thomas Frost.

The Right Rev. Bishop Smith in the chair. The Journals of the last General Convention were read.

On motion, *Resolved*, that a committee be appointed to form a Constitution and Rules for the government of the Episcopal Church in this State, to be laid before the Convention at their next meeting in October, 1797.

The following Gentlemen were accordingly appointed: Bishop Smith; Dr. Purcell; the Rev. Mr. Mills; the Rev. Mr. Frost; Col. Huger; Roger Smith; Peter Smith.

Resolved, that the committee be empowered to appoint others in case of death, absence from the State, or declining to act, of any member or members: And that the Constitution and Rules be formed, printed, and sent to the Episcopal Churches in this State, on, or before, the last day of March, next, for their consideration; and for them to send Deputies to the next Convention.

FIFTEENTH CONVENTION,

Of the Pro. Epis. Church in So. Ca. held in Charleston, Oct. 19, 1797.

CHARLESTON, Oct. 19, 1797.

The Convention met this day, viz:

St. Philip's—Bishop Smith, Thomas Corbett, the Rev. Thomas Frost.

St. Michael's—Dr. Purcell, Roger Smith, Arnoldus Vanderhorst, John Huger, Joshua Ward.

St. James', Goose-Creek—Peter Smith.

St. Bartholomew's—The Rev. Mr. Blackwall.

On motion, Resolved, that Delegates be appointed to the ensuing General Convention

Whereupon, the Rev. P. M. Parker was elected; and likewise the Senators and Delegates of this State in Congress; or as many of them as may be in Philadelphia, at the sitting of the Convention.

The Committee appointed at the last Convention to draw up a form of Constitution and Rules, reported that they had performed that duty.*

Resolved, that as four Churches only are represented, it be recommended to the several Vestries in this State, to convene

* The Report is not on Record, nor does it appear that it was acted upon afterwards.

their respective Congregations, and elect three deputies from each Church, to meet the Convention, on the Thursday after the third Wednesday in October 1798, to form a Constitution for the government of the aforesaid Churches.

The former Standing Committee, was appointed for the ensuing year.

Resolved, that Bishop Smith, do appoint a special committee of four members, to inform the Vestries of the several Churches in this state, of the foregoing Resolve, for forming a Constitution.

Whereupon, the following gentlemen were appointed: Thomas Corbett, Roger Smith, John Huger, Peter Smith.

SIXTEENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, Oct. 18 *&* 23, 1798.

CHARLESTON, Oct. 18, 1798.

The annual meeting of the Convention was held this day. Present:

St. Philip's—Bishop Smith, Thomas Corbett, Mr. Teasdale.

St. James', Goose-Creek—The Rev. Mr. Pogson, Peter Smith.

St. George's, Dorchester—William Wragg.

There being but three Churches represented, adjourned until Tuesday 23d inst.

October 23, 1798.

St. Philip's—Bishop Smith, Thomas Corbett, Charles Lining, Mr. Teasdale.

St. James', Goose-Creek—The Rev. Mr. Pogson, Peter Smith.

St. George's, Dorchester—William Wragg.

Three Churches only being represented, no other business was done, but appointing the following Standing Committee:

Thomas Corbett, Charles Lining, William Wragg, Peter Smith, Dr. Purcell, Rev. T. Frost, Rev. M. Pogson.

[It does not apppear that Conventions of the Church in this Diocess, were held from October 23d, 1798, until February 20th, 1804; when Delegates from the several Churches assembled in Charleston in consequence of the following]

CIRCULAR.

Whereas, in all Societies, professing Christianity, the promotion of Religion should *primarily* engage their sincere attention; as being the most likely means of rendering them acceptable to Al-

mighty God, and calling down his blessings upon them: And being fully persuaded, that the *Interests of Religion*, and *practical Godliness*, may be greatly promoted in this State, by a union of all the Protestant Episcopal Churches therein:

And, whereas, by the General Conventions, of the Protestant Episcopal Churches, in the United States of America, a Constitution and Canons were formed, and ratified, by the Convention of this State, for the government of the same:

And whereas for the promotion of union, and to *prevent* candidates for Holy Orders, from being partially or improperly recommended to Bishops for Ordination, thereby admitting improper persons into so sacred an office; it is *necessary* that the said constitution and canons, should be *observed*, as *far* as the local situations, and particular circumstances of the said respective Churches will admit:

Therefore, for the promotion of these good purposes, the Vestries of the Churches of St. Michael and St. Philip, in this city, have met together, and the following is a copy of their proceedings, viz:

"At a Meeting of the Vestries of St. Michael's and St. Philip's Churches, held at St. Michael's Church on Monday the 8th of August, 1803, in consequence of a communication of the latter to the former, the following persons attending from each Vestry:

St. Michael's Vestry—Gen. A. Vanderhorst, Micah Jenkins, Robert Hazlehurst, John Julius Pringle, David Alexander.

Churchwarden—George Reid.

St. Philip's Vestry—Thomas Corbett, Thomas Radcliffe, Doctor T. Harris, Charles Lining, John Teasdale.

Churchwardens—Lewis Ogier, William Logan.

"After deciding that they should vote, as separate Vestries, and not blended, they proceeded to choose a chairman, and John Julius Pringle, Esq. was chosen.

"The communication from the Vestry of St. Philip's to the Vestry of St. Michael's, was then read for discussion, and is as follows, viz.

'The Clergy and Vestry of St. Philip's, request a joint meeting of the Clergy and Vestry of St. Michael's, in either of the Churches, at any time that may be appointed by the latter, for the particular and express purpose of procuring an Episcopal State Convention to carry into effect the Canons for regular and proper Ordination of *fit persons*, to serve in the different Churches in this State, conformable to the constitution of the Protestant Episcopal Churches of the United States of America.'

"General Vanderhorst moved the following amendment: That in place of a State Convention being called, the Vestries of the several Churches should be requested to appoint one or two members from each, to form a standing committee, for the purposes expressed in the communication.

After a considerable debate, each Vestry retired, and on again joining, it appeared, that a majority of the Vestry of St. Michael's, had rejected the amendment, and were for adopting the motion as it originally stood.

That the Vestry of St. Philip's had also disagreed to the amendment, and were unanimously for a Convention, for the particular and express purpose of appointing a standing committee, conformable to the Constitution of the Protestant Episcopal Churches of the United States of America.

A Motion was made; that, the following words be added in the invitation for a convention, "and for any other purpose that may appear proper to the convention to be adopted, for the further advancement of our Holy Religion and the promotion of practical Godliness"; But, these words not being in the original communication, were rejected.

Major Lining then moved that the Convention be instructed to take into consideration the propriety of the nomination of a Bishop for this State, of which he had before given notice, it was therefore agreed, that the same be taken up on Sunday next, and that the meeting be adjourned to that day, then to meet at St. Michael's Church, immediately after Divine Service in the morning.

The Members of the two Vestries accordingly met at St. Michael's Church, immediately after Divine Service.

St. Michael's Vestry—Gen. A. Vanderhorst, Robert Hazlehurst, Micah Jenkins, John Julius Pringle, David Alexander, John Dawson, jun.

Churchwarden—George Reid.

St. Philip's Vestry—Thomas Corbett, Thomas Radcliffe, Charles Lining, John Teasdale, Keating Simons, Thomas Simons.

Churchwardens—Lewis Ogier, William Logan.

The Minutes of the last meeting were read.

A motion was made by Major Lining, that the Convention be instructed to take into consideration the propriety of the nomination of a Bishop. The motion was seconded by Mr. Thomas Corbett, and after some debate, it was proposed to adjourn to meet on Thursday at 11 o'clock at the same place.

The Members of St. Michael's and St. Philip's of the two Vestries, met at St. Michael's Church, according to adjournment, the following members present:

St. Michael's Vestry—Gen. A. Vanderhorst, Micah Jenkins, Robert Hazlehurst, David Alexander, John Julius Pringle, John Dawson, jun.

Churchwarden—George Reid.

St. Philip's Vestry—Thomas Corbett, Thomas Radcliffe, Charles Lining, Thomas Simons, John Teasdale.

Churchwarden—Lewis Ogier.

The Minutes of the last meeting were read.

After considerable debate, the question was put by the separate Vestries, the propriety of recommending to the Convention to appoint a Bishop. Both Vestries divided to vote, when the question was lost; the members of St. Philip's, were unanimously for it, and a majority in the Vestry of St. Michael's against it.

A Committee was appointed, to inform the different Vestries of the Protestant Episcopal Churches in this state of the above invitation for a Convention to be held for the particular and express pur-

pose of appointing a Standing Committee, conformable to the Constitution of the Protestant Episcopal Churches in the United States of America.

The following gentlemen were appointed:

For St. Michael's—John Julius Pringle, David Alexander.

For St. Philip's—Major Lining, Thomas Corbett.

We therefore, their Committee, in behalf of the said two Vestries, Do INVITE the different Vestries of the Protestant Episcopal Churches in this state, or their Delegates, either Lay or Clerical, to be by them appointed, to meet in Convention, at St. Michael's Church, Charleston, on Monday, the 20th of February, at 10 o'clock, to carry into effect, the purposes set forth in the aforementioned copy of their proceedings.

JOHN JULIUS PRINGLE, } Committee from St.
DAVID ALEXANDER, } Michael's Vestry.
CHARLES LINING, } Committee from St.
THOMAS CORBETT, } Philip's Vestry.

Charleston, (S. C.) *Jan.* 9, 1804.

SEVENTEENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, on 20th and 21st Feb. 1804.

At a meeting of Clerical and Lay Delegates of the Pro. Epis. Churches of So. Ca. in Convention in St. Michael's Church, Charleston, on Monday, February 20, 1804, agreeably to a Circular Letter of Jan. 9th, 1804, from the Committees of the Vestries of St. Philip and St. Michael, duly appointed by their Vestries for the particular and express purpose of appointing a Standing Committee conformable to the constitution of the Pro. Epis. Churches of the U. S. A.

St. Philip's Parish—The Rev. Mr. Frost, Thomas Corbett, Dr. Tucker Harris, Thomas Radcliffe, Charles Lining, Lewis Ogier, Keating Simons, John Teasdale, Thomas Simons.

St. Michael's Parish—The Rev. Dr. Jenkins, the Rev. Mr. Bowen, John Julius Pringle, John Blake, John Dawson, jun. David Alexander, Thomas Parker, George Reid, Robert Hazlehurst.

St. Andrew's Parish—Simon Magwood, John S. Cripps.

St. John's, Colleton—John Ward.

Georgetown—Benjamin Trapier.

Beaufort—The Rev. Mr. Hicks, John M. Verdier.

St. Thomas'—Robert Quash, John E. Moore.

Edisto—Joseph Jenkins, Benjamin Seabrook.

St. John's, Berkley—E. Harleston, P. Broughton, Henry Laurens.

St. Stephen's—Charles Sinkler.

St. James', Goose-Creek—The Rev. Mr. Pogson, Peter Smith.

John J. Pringle, Esq. was called to the chair, and George Reid, appointed Secretary.

The Delegates verified their appointment from their respective Vestries.

The chairman submitted to the Convention, whether on the business which should come before them, the Convention would vote individually and promiscuously, or by Parishes; when it was unanimously Resolved, to vote by Parishes.

The chairman submitted as the first business properly in order, for the consideration of the convention, as mentioned in the said circular letter, "the appointment of a Standing Committee conformably to the constitution of the Pro. Epis. Churches of the U. S. for the recommendation of fit and proper persons for Ordination, or admission to Holy Orders, and to serve as Ministers in the different Episcopal Churches of this state."

The question was thereupon put, whether such a Standing Committee shall be appointed? and carried unanimously in the affirmative.

It was moved by Mr. Ward, that the Ministers and chairmen of the Vestries of Episcopal Churches of the following parishes, for the time being, be, and they are hereby appointed a Standing Committee, for recommending fit and proper persons for Ordination, or admission to Holy Orders, conformably to the canons and constitution of the Episcopal Churches of the U. S. in such case made and provided, to act as such until the next meeting. It was then moved by Mr. Lining, that instead of "the Ministers and chairmen of the Vestries of the following parishes," the motion be amended by the words, "Ministers and chairmen of the Vestries for the time being, of the Episcopal Churches within twenty miles of Charleston."

The question being taken upon the motion as amended, it was carried; and the Rev. Dr. Jenkins was appointed chairman of the committee.

On motion, Resolved, that a special committee be appointed to frame rules and regulations for the government of the Episcopal Churches of this state, and to report to the next convention on the third Monday in February next, for the purpose of deliberating and adopting the same, and that the said convention be convened by letter from the chairman of this convention.

Whereupon the following committee were appointed: the Rev. Dr. Jenkins, chairman, Messrs. Parker, Corbett, Lining, Pringle, Quash, Laurens, Dr. Harris and Alexander, together with the Ministers, for the time being, of all the Episcopal Churches in this state. It was Resolved, that three Ministers, and two Laymen, form a quorum.

Major Lining then moved, that this convention do forthwith proceed to the nomination and election of a Bishop of this state.

It was then moved to postpone the consideration of electing a Bishop, until the third Monday in February next, when the con-

vention was to meet. The question being taken on the postponement, it was lost.

The motion of Mr. Lining being then put, was carried unanimously.

The convention then proceeded to the election of a Bishop, when it appeared that the Rev. Edward Jenkins, D. D. was unanimously elected.

Resolved, that a committee be appointed to wait on Dr. Jenkins, and to inform him of his election to the Episcopate.

Whereupon, the following gentlemen were appointed: Messrs. Quash, Pringle, Jenkins, Laurens, Hicks, Ed. Harleston, Trapier, Sinclair, Peter Smith.

Adjourned until to-morrow.

February 21, 1804.

The convention met according to adjournment.

Mr. Pringle in the name of the committee reported, that in pursuance of the resolution of the convention, they had waited on the Rev. Dr. Jenkins, to notify his election, and to request his acceptance of the appointment of Bishop: That Dr. Jenkins had expressed a lively sense of the honour done him, by electing him Bishop, but on weighing the importance and extent of the duties of the Episcopal office, he was persuaded that, at his time of life, he could not fully and faithfully discharge them, and therefore declined.

The convention then adjourned.

EIGHTEENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, Feb. 18, 1805.

At a meeting of the Clerical and Lay-Delegates of the Pro. Epis. Churches of So. Ca. in convention in St. Michael's Church, Charleston, on Monday Feb. 18, 1805.

St. Philip's—The Rev. Dr. Jenkins, the Rev. Mr. Percy, Thomas Corbett, Dr. Harris, Thomas Radcliffe, Charles Lining, Keating Simons, Thomas Simons, John Teasdale, Lewis Ogier.

St. Michael's—John J. Pringle, Thomas Parker, John Dawson, David Alexander, Robert Hazlehurst, George Reid, James M. Ward, John Potter.

St. Andrew's—The Rev. Mr. Mills.

Georgetown—Benjamin Trapier.

Beaufort—John Rhodes, Ralph Elliott.

St. John's, Berkley—Henry Laurens, Edward Harleston.

St. Thomas'—Robert Quash, John Moore.

St. James', Goose-Creek—Peter Smith, the Rev. M. Pogson.

Trinity Church—The Rev. Philip Mathews, John C. Folker,

John J. Pringle, Esq. being called to the chair, Mr. Alexander was appointed Secretary, who accepted of it conditionally, that the Rev. Mr. Bowen did not accept it, who had been appointed to that office, while absent.

The chairman then called the attention of the Convention to the following resolution, passed at the last session:

"That a special committee be appointed to frame rules and regulations for the government of the Episcopal Churches of this State, and to report to the next Convention, for the purpose of deliberating on, and adopting the same."

The President having called on the committee to report, Mr. James M. Ward moved that the report be postponed, that he might present a memorial from Thomas Roper, and other members of the Episcopal Churches of St. Philip and St. Michael, remonstrating against any proceedings of the present Convention, as self created and incompetent to the purposes for which it was convened. The memorial was then read, and is as follows:

"*State of South-Carolina.*

"To John Julius Pringle, Esq. chairman, and the other Members and Delegates of Vestries of certain of the Pro. Epis. Churches in this State, assembled as a Convention:

"The memorial of sundry persons, members of the said Churches.

"Your Memorialists having understood, that the Vestries of the several Pro. Epis. Churches in the lower parts of the State, by themselves, or by a deputation of such persons as they should respectively think proper to represent them in a state convention; are to assemble for the purpose of organizing a constitution, whereby the said Churches are to be governed: Your memorialists are thence induced to submit to the consideration of the convention, thus constituted, reasons why they conceive them utterly incompetent to the performance of the purposes for which they have been appointed.

"Most, if not all of the Pro. Epis. Churches of this state, have, at various periods, been incorporated; their charters limit their several powers, and define their respective rights. These, for the most part, are such as have been usually given to Religious associations, viz. the right of perpetual succession; to sue and be sued; to purchase and hold property to a certain extent; to have a common seal; to assess pews, and hire out those of defaulters. Some have been specially empowered to make bye-laws, whilst from others, pa rticularly those of St. Philip's and St. Michael's in Charleston, this power has been withheld. But admitting that ecclesiastical corporations, like some of those erected for civil purposes, had tacitly acquired this capacity by the intendment of law, still, they were competent to impose only such restrictions, as were binding upon themselves. For is it not stipulated by an article in the constitution of the U. S. that power not delegated is withheld? And is not this salutary provision known to be more especially restrictive on all corporations, they being limitted to the

definite powers prescribed to them, at, or after their creation? To evince this principle to be a correct one, and that it has been acted upon by the legislature of our country, we beg leave to cite a recent fact. The Vestry of St. Philip's, presuming that as a corporate body they were incidentally authorized to make laws, which should be binding upon the congregation, entered into fifteen rules, which they entitled, "The Constitutional form of Government of the Episcopal Church of St. Philip's, Charleston," these, though thereafter confirmed in a Church meeting, were nevertheless considered by many of its members, as originating in an act of usurpation; inasmuch as the Vestry had been entrusted with no such authority, being chosen but for the especial purposes enumerated in their charter. To remove the disquiet this procedure occasioned, the Vestry, Wardens and Members of the said Church, joined in a petition to the Legislature, praying them to give a legal sanction to such constitution. An act was accordingly passed on the 18th December, 1802, for giving validity to the same. It further provided, that the spiritual and temporal interests of the said Church, should thereafter be *regulated** by the Vestry, Wardens and Members of the same, collectively. And that no alteration should take place therein, which should not obtain their joint concurrence: the Vestry being in the words of the act, restricted to the management of the "ordinary concerns of the said Church;" whence it is evident, their powers are merely executive. If this be so, (and that it is, we need only refer you to the act in question) it of consequence follows, that neither the Vestry of that, or any other Church similarly consituted, can impose articles of discipline, upon its members, or alter or subvert those, they may have conjointly approved.

"Your Memorialists are not opposed to a constitution formed upon general principles, for connecting by closer ties, the several Pro. Epis. Churches in this state. They do but contend, that in a country where the civil and religious immunities of the citizens are equal, the constitution as well in Church as in State, should be formed by a representation specially deputed for the purpose, by and from amongst those, whom it is intended to govern; and that the provisions of such general convention should be assented to by each several congregation, being a component part of such federate association. Our state constitution declares the general consent to be the necessary origin of government; no partial procurement of it then, however obtained, can be regarded as a base whereon to found a valid system of rule. This first principle, has in fact been variously recognised throughout the U. S. and we confidently trust, it will be adhered to by the characters that compose the present meeting. Indignant would be their feelings, as well as those of their fellow-citizens at large, if the members of the federal or state legislature, should by themselves, or by a deputation of their body;

* This appears to be a mistake. The words of the Act are, "*and such new bye-laws to make in the place of the same, as may best* CONDUCE *to the spiritual and temporal interest of the said Church*;" and the Vestry and Wardens are authorized "to *regulate* the *ordinary* concerns of the said Church."

or what would be yet more humiliating, by a substitution of such persons, as they might think proper to represent them, transcend their delegated powers, and impose upon their constituents a form of government, or alter or subvert that already established. In fine, your Memorialists hesitate not to avow, that they hold themselves justified to pursue every warrantable expedient that will secure to them their fundamental right of suffrage, as a deprivation of such right, would degrade them to a level with the freedmen of the state.

"Thomas Roper, John Geyer, Seth Lothrop, Sylvanus Keith, Samuel H. Lothrop, P. Moser, Tho. W. Bacot, Robert Dewar, Sam. Prioleau, John Cordes Prioleau, Thomas G. Prioleau, William Pritchard, sen. Chris. Fitzsimons, Tho. Winstanley, John Cart, Isaac Edwards, Peter Croft, Wm. Dewees, Tho. Somarsall, Sam. Beekman, Tho. Foster, James Thompson, John Johnson, jun. Thomas Hall, William Hall, Henry H. Bacot, Thomas Elliott, Jos. Johnson, J. M'Call, Joseph Kirkland, Rich. Wrainch, John Vicars, G. Greenland, George Wagner, Jos. P. Purcell, Tho. Waring, sen. John Blake, William Johnson, Daniel Hall, Robert Wainwright, Ch. Kershaw, John White, Daniel Mazyck, Ch. B. Cochran, Daniel O'Hara, Henry Baily, Philip G. Prioleau, John E. Poyas."

Mr. Parker thereupon moved, that the convention be adjourned until Monday, to consider of this Memorial, but not being seconded, Mr. Corbett moved that a committee be appointed for that purpose. The Memorial was then discussed; and being followed by some remarks from the chair, tending to show that the memorialists had misconceived the real object and intention of the convention, Mr. Corbett withdrew his motion, and the convention proceeded to the order of the day.

Whereupon, the Rev. Dr. Jenkins, from the committee appointed to frame Rules and Regulations for the government of the Episcopal Churches in So. Ca. made a Report.*

It was moved by Major Lining, that the Ministers and Chairmen of the Vestries of the Episcopal Churches for the time being, be appointed a Standing Committee for recommending fit persons for Ordination or admission to Holy Orders, according to the canons and constitution of the Episcopal Churches in such case made and provided; to act as such until the next convention. And that three Ministers and two Laymen form a quorum; and that the Rev. Dr. Jenkins be Chairman thereof.

On motion, Resolved, that this convention do adjourn; and that a convention be called on the third Monday in February next, by letter from the Chairman.

* The Rules underwent considerable discussion, alterations and amendments, and finally, were ordered to be printed at the expense of the different Parishes, and referred to the next convention. See page 495.

NINETEENTH CONVENTION

Of the Pro. Epis. Church in the State of So. Ca. held in Charleston, from Feb. 17 *to Feb.* 20, 1806, *both days inclusive.*

At a meeting of the Clerical and Lay-Delegates in convention, held in St. Michael's Church, on Monday, Feb. 17, 1806.

St. Philip's—Rev. Dr. Jenkins, Keating Simons, Thomas Roper, Robert Dewar, Charles Cochran, Wm. Loughton Smith.

St. Michael's—Rev. Wm. Percy, Rev. N. Bowen, Tho. Parker, John Dawson, jun. Wm. H. Gibbes, Geo. Reid, John Potter, J. M. Ward, Rob. Hazlehurst, David Alexander, Tho. Waring, sen.

St. James', Goose-Creek—Rev. M. Pogson, David Deas, Peter Smith.

St. Andrew's—Simon Magwood.

St. John's, Berkley—Henry Laurens, Peter Broughton.

St. Helena, Beaufort—Robert Barnwell, Wm. Robertson.

St. Bartholomew's—Rich. Singleton, Dr. John Bellinger.

Prince George's, Winyaw—Samuel Wragg, Paul Trapier.

William Loughton Smith, Esq. was called to the chair.

On motion of Mr. Barnwell, Resolved unanimously, that during the sitting of the convention, prayers shall be read every day, before any business be transacted. The Clergy were requested to perform this duty in rotation, according to seniority.

The Secretary submitted the following resolution: "Whereas the glory of God in the promotion of Christian faith and piety, unity and zeal among the members of his Church, ought to be the sole purpose of all ecclesiastical councils or conventions: and whereas it has been universally customary, and is in itself highly proper, to open all such assemblies with appropriate religious solemnities; therefore Resolved, that at the next, and every future convention, no business shall be taken up until prayers have been read, and a sermon delivered, adapted to the occasion. And further, that the Rev. Dr. Jenkins be requested to prepare a discourse for the occasion of the next annual meeting of this convention; and that in case of his failure, the Rev. Mr. Percy be requested to prepare for that duty."

On motion, Resolved, that a committee of one be appointed from each Church represented in convention, to report, in writing, to-morrow, the situation and circumstances of the Churches which they severally represent.

Whereupon, the following gentlemen were appointed: Keating Simons, George Reid, Henry Laurens, Samuel Wragg, Rich. Singleton, David Deas, Rob. Barnwell, and Simon Magwood.

Adjourned until to-morrow 10 o'clock.

February 18, 1806.

The convention met, and prayers were read by the Rev. Mr. Percy.

Mr. Barnwell from the committee appointed to inquire into the state of the Churches, made the following report:

"The committee who were directed to lay before the convention such information, as their present situation might enable them to procure, of the state of the respective Churches now represented in convention; beg permission to lay before the convention, the attending papers, as best calculated to bring to their view, the objects committed to their charge," viz:

"The committee appointed by the Pro. Epis. Convention assembled in St. Michael's Church, this day, to report the state of the Church in St. Philip's parish, Charleston; Report, that the Church is in good order, and that the funds of the same are sufficient for the support of its Ministers, who now regularly officiate in it. *Keating Simons.* Feb. 18, 1806."

"Agreeably to the recommendation of the convention of the Pro. Epis. Churches assembled in St. Michael's Church this day, the committee appointed to report the state of St. Michael's Church in Charleston, Report, that the Church is in good repair; and the funds adequate to the disbursements and to the regular payment of the salary of its Ministers and other officers. *G. Reid.* 18th Feb. 1806."

"The Delegates appointed to inquire into the state of the Church in the Parish of St. James', Goose-Creek; Report: that the Church wants but little repair; that there is a glebe attached to it, fit for the residence of a Minister; who is supported by the voluntary contributions of the members of the Church, but which are not at present, adequate to the proper support of the Minister. The Church has a Rector. *David Deas.* 18th Feb. 1806."

"Agreeably to the recommendation of the convention assembled in St. Michael's Church, Charleston, the committee appointed to report the state of the Church in St. John's Parish, Berkley; Report: that the Parish Church is entirely in ruins; that the Chapel at Childsbury is in good repair, and was put into its present situation at the expense of Elias Ball, Esq. The committee further report, that the profits arising from the lease of the glebe lands, are totally inadequate to the support of a Clergyman to officiate in the upper, middle and lower parts of the parish; the deficiency being made up by voluntary contributions, Lastly, that to the present day, it has not been in the power of the Vestry and Churchwardens, to provide a fixed residence for a Minister. *Henry Laurens.* Feb. 18, 1806."

"The Delegate from the Episcopal Church in St. Bartholomew's parish, appointed to represent the situation of the Churches in that parish; Reports: that Pon Pon Church is burnt down; but there remain a sufficient number of bricks to rebuild at least one half of the Church; and a subscription is now handing about for that purpose, and in a fair way of succeeding. Edmundsbury Chapel is in a ruinous situation; the roof is sunk, the wall cracked,

and the floor and pews are rotten. A subscription is also on foot for the purpose of rebuilding the same, and in a good way. I am happy to say that every thing at present bears a flattering prospect of success in so desirable an object; with few exceptions in respect to the particular places at which the Churches ought to be placed, which no doubt will be obviated when a serious reflection is given to the subject. A fund sufficient to support a Minister in a genteel manner, and a house with every necessary out building. *Richard Singleton.*"

"The representatives from St. Andrew's report, that they have got a Church and a Minister who is provided for. *Simon Magwood.* Feb. 18, 1806."

"The Delegates appointed to inquire into the state of the Church in Georgetown, Report: that the Church is in good repair, but has been without a Clergyman for two or three years past, although the Vestry have used exertions to procure one. They are enabled by the liberal subscriptions of the congregation, to assure any gentleman whom they approve, the receipt of $1300, per ann. together with a house, or $200, with which according to the usual rents paid for houses in that place, he may obtain a suitable one, and they can with tolerable confidence, likewise guarantee $200, as the annual Clerical perquisites of the parish. *Samuel Wragg.*"

"The Delegate from the Episcopal Church in Beaufort, appointed to represent the situation of the Church in that place, Reports; that the funds of that Church are sufficient to the support of a Minister, and they are at present supplied with a Rector. *R. Barnwell.*"

[The Convention then proceeded to the consideration of the "Rules and Regulations for the Government of the Pro. Epis. Churches in this State," which had been referred to them by the last convention. Considerable discussion took place, which occupied the remainder of Tuesday, Wednesday, and Thursday, when they were finally passed, with various alterations and amendments. They are as follow:]

Rules and Regulations for the Government of the Pro. Epis. Church in the State of South-Carolina.

Whereas in all societies, professing Christianity, the promotion of Religion, should primarily engage their sincere attention; as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessing upon them—And,

Whereas, by General Conventions of the Pro. Epis. Churches in the U. S. A. a constitution and canons have been formed for the government and discipline of the same:—

Be it therefore Resolved, That the following rules be agreed to, adopted and observed by the Pro. Epis. Churches in this state, for the local government of the same, which rules shall be considered binding upon all the Pro. Epis. Churches in this state, which shall

not within six months after the first day of March, 1806, notify to the standing committee, their dissent therefrom.

Rule I. A stated convention shall be held annually, in Charleston, on the third Monday in every February; or at such time, and in such place, as shall have been determined upon by the preceding convention: But if a sufficient number of the Churches associated, do not attend on the same day, the representatives, whether Clergy or Laity, of any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed; which shall consist of at least seven Churches.

Rule II. Delegates shall be elected by the respective Episcopal Churches throughout the state, to represent them in the state convention: The Delegates to be elected in such manner, time and numbers, as each Church may deem proper, to serve twelve months from the time of election; who shall, before they are permitted to take their seats in convention, produce written testimonials of their election.

Rule III. The officiating Clergy of the Pro. Epis. Churches of this state, shall be deemed, *ex officio*, members of this convention.

Rule IV. When a sufficient number of Members have assembled, to form a convention, they shall elect a President from among themselves.

Rule V. A secretary and treasurer shall be annually chosen, who shall keep a true and correct journal of the proceedings, and regular accounts of any money transactions, to be annually laid before the convention: It shall, also, be his duty to give notice to each Minister and Vestry, of the time and place appointed, for any extra or special convention.

Rule. VI. A standing committee, consisting of such a number of clergymen and lay-men, as the convention may think proper, shall be annually elected, for the purposes expressed in the constitution and canons: Provided, the committee so appointed, have no power to act in any cases which require the operation of any canons repugnant to the charters of any of the Pro. Epis. Churches of the state. Vacancies in the committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members.

Rule VII. It shall be the business of the standing committee, when informed by the Vestry of either of the Churches in this state, that such Church is not provided with a Minister, (in which information, the means which the Church has of supporting a Minister shall be stated) diligently to inquire for and recommend to the Vestry, giving such information, a proper person to officiate in the said Church, and they shall report to the convention, at each annual meeting, what information of vacancies they have received and their proceedings thereon.

Rule VIII. In all matters requiring the suffrages of the convention, the representatives of each Church shall vote conjointly; each Church having one vote, and a majority of votes shall be decisive.

Rule IX. The approving, or receiving any clergyman into a Church, shall be vested in the vestry of the Church, (or the vestry

and churchwardens as the case may be) having authority so to do; and where there is no vestry, or vestry and churchwardens, having such authority, in the congregation that supports him, and receives the benefit of his ministry. Provided that no clergyman shall be admitted to the pastoral charge of any Church of this association, unless he first produces to the vestry, having such authority, or the vestry and churchwardens, as the case may be, sufficient and approved testimonials of his having received full Orders from a Bishop of the Pro. Epis. Church.

Rule X. Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a clergyman, to the state convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath, duly administered, in the convention, or by a commission to take such evidence, duly executed, such clergyman shall be excluded the convention; and the convention shall request of the vestry or congregation of the Church, in which he officiates at the time, to dismiss him from the charge of their church, for the reasons before mentioned; and also to inform the Bishop, and if there be no Bishop, the standing committee; which Bishop, or standing committee shall inform the House of Bishops of the Pro. Epis. Church in the U. S. A. that such clergyman is an improper person to officiate in the sacred order of Priest, or Deacon, in any Pro. Epis Church.

Rule XI. Every Minister of the Pro. Epis. Church in this state, shall keep a register of births, baptisms, marriages and funerals; and shall likewise, every year, deliver in the state convention, a fair and correct copy of the register of the Church wherein he officiates, to the president, in order that it may be recorded in the secretary of state's office, for the further safety and preservation of the same.

Rule XII. It shall be the business of the standing committee to call a meeting of the convention whenever they shall deem it necessary; and they shall report their proceedings to the succeeding convention to be confirmed or rescinded.

Rule XIII. The Delegates of the several Churches to the state convention, shall, during the intervals of the convention, be corresponding committees, intrusted with the duty of informing the standing committee of the situation of their respective Churches; and, generally such other things as may relate to the temporal and spiritual interests of the Pro. Epis. Church in this state.

Rule XIV. No article, canon, rule or other regulation, of any general or state convention, shall be obligatory on any Epis. Church within this state, where the same shall be found to infringe on any of its chartered rights.

Rule XV. To the intent, that the Church in this state, may not be unrepresented in general convention, the clerical and lay-delegate, or delegates, who may be hereafter nominated thereto, shall, on the absence of one or more of their colleagues, be empowered to nominate and appoint in place of such absent delegate or delegates, any citizen or citizens of this state; provided that such citi-

zen or citizens, is, or are a member, or members, of the Pro. Epis. Church in this state.

Rule XVI. The book of common prayer, and administration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Pro. Epis. Church, in the U. S. A. shall be used in all the Churches of this association.

Rule XVII. None of the foregoing rules shall be altered, nor shall any new rule be adopted, unless the alterations, or new rule or rules proposed, shall be concurred in by two thirds of the Churches in convention; seven, at least, of the Churches of this state, by their delegates, being present.

The following resolutions were passed unanimously:

Resolved, That the standing committee be directed to open a correspondence with the several Churches throughout the state, which may be destitute of Ministers, offering them their advice and assistance in pursuit of such measures as may conduce to promote the interests of such Churches.

Resolved, That the several officiating Ministers of the Episcopal Churches throughout this state, be earnestly requested to visit from time to time, and as often as circumstances may admit, and hold divine service in such Churches as may be destitute of Ministers.

Resolved, That the standing committee, take proper measures to notify each Episcopal Church in this state, of the time and place of holding the next convention, and transmit the rules concurred in by the convention of this state, now assembled, when printed, to the several Churches.

The convention then elected the following gentlemen as the standing committee, until the next annual convention, viz: The Rev. Dr. Jenkins, Rev. Mr. Percy, Rev. Mr. Pogson, Rev. Mr. Bowen, Tho. Roper, Peter Smith, David Alexander, William Doughty and John Dawson, jun.

The convention then adjourned to the third Monday in February next.

TWENTIETH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, on the 16th, 17th & 18th February 1807.

List of the Clergy and Lay-Delegates, who attended the convention.

CLERGY.

The Rev. Edward Jenkins, D. D. Rector of St. Philip's, Rev. N. Bowen, Rector of St. Michael's, Rev. W. Percy, Officiating Minister in St. Philip's and St. Michael's, Rev. S. Lilly, Rector of Prince George, Winyaw, Rev. Galen Hickes, Rector of Beaufort, Rev. Geo. T. Nankivel, Rector of St. Thomas' and St. Dennis'.

LAY-DELEGATES.

St. Philip's—John Parker, Wm. Loughton Smith, Charles B. Cochran, Thomas Roper, Robert Dewar.

Prince George, Winyaw—Francis Kinloch, Benjamin F. Trapier, John M. Taylor.

Beaufort—Robert Barnwell, Thomas Deveaux.

St. Thomas' and St. Dennis'—John Moore.

St. Bartholomew's—Richard Singelton, George Bellinger.

St. James', Goose-Creek—Peter Smith.

Clermont—Hon. Thomas Waties.

St. Helena—Benjamin Jenkins.

St. George's, Dorchester—Dr. Joor.

The following Clergymen, entitled to seats in the convention, did not appear: The Rev. Hugh Fraser, Rector of Prince Frederick's, Rev. Thomas Mills, Rector of St. Andrew's.

CHARLESTON, Monday, February 16, 1807.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in this state, several of the Clergy and Lay Delegates attended in St. Michael's Church, where prayers were read by the Rev. Mr. Percy, and a sermon delivered by the Rev. Dr. Jenkins.

After divine service, a sufficient number of parishes to form a quorum, having appeared, by their delegates, and presented their certificates, which were read and approved, the convention proceeded to business.

The Rev. Dr. Jenkins was appointed president, and the Rev. Mr. Bowen, secretary.

The Rev. Dr. Jenkins, the Rev. Mr. Percy, and the Rev. Mr. Bowen, reported the visits made by them to vacant congregations, pursuant to the request of the last convention.

Registries of Baptisms, Marriages and Funerals, were delivered in, agreeably to the 11th rule.

On motion, *Resolved*, That a committee be appointed to inquire and ascertain, whether the constitution and canons of the Protestant Episcopal Church of the United States of America, have been adopted by the Protestant Episcopal Church in the state of South-Carolina? Whereupon the following persons were appointed a committee, viz. The Hon. Tho. Waties, the Rev. Mr. Lilly, the Rev. Mr. Bowen, Thomas Parker, Robert Barnwell, Wm. L. Smith, Francis Kinloch, Thomas Roper and Peter Smith, Esqrs.

The committee to report to-morrow morning, at 10 o'clock; to which time the convention then adjourned.

Tuesday, 17th February 1807.

The convention met, pursuant to adjournment. The Rev. Mr. Lilly read prayers:—The committee appointed yesterday, then reported in writing, as follows:

The committee appointed to examine and report, Whether the constitution and canons of the Protestant Episcopal Church in the United States of America, have been adopted by the Protestant Episcopal Church in this state, report,

"That they have examined, and find, that, according to the Journals of a state convention, held in the City of Charleston, 8th

May 1789, the Rev. Dr. Robert Smith, William Smith, Esq. Col. Lewis Morris, William Ward Burrows, and William Brisbane, Esqrs. were duly elected delegates to the general convention, which was to be held in Philadelphia, in July of the same year:

"That, agreeably to the Journals of the general convention, three of the above-named delegates, viz. the Rev. Dr. Smith, William Smith, and William Brisbane, Esqrs. attended the convention, and, on the behalf of the Protestant Episcopal Church of this state, subscribed the constitution:

"That on the 19th of October 1790, a convention of the Episcopal Churches of this state, was held in Charleston, consisting of Clerical and Lay-Delegates from eleven parishes; at which convention the general constitution and canons were unanimously agreed to." And that, at the same convention, an unanimous vote of "Thanks was passed to the Rev. Dr. Smith, the Hon. William Smith, and William Brisbane, Esq. their delegates in a general convention of the Protestant Episcopal Churches, held in Philadelphia, for their great zeal, strict attention, and services in the same:"

"Your committee, therefore, are unanimously* of opinion, that the constitution and canons of the Protestant Episcopal Church in the United States of America, have been adopted by the Protestant Episcopal Church in the state of South-Carolina."

Which report being read, was, on motion, ordered to lie on the table.

On motion, a report of the proceedings of the standing committee of the last year, was read and approved.

On motion, *Resolved*, That a committee be appointed to inquire, What constitutes the right of officiating Clergymen to vote in this convention? Whereupon, Judge Waties, Mr. Barnwell, Mr. W. L. Smith, Mr. Roper, and Mr. Dewar were appointed—to report in half an hour. The convention then adjourned to 12 o'clock.

Twelve o'clock.—The President having resumed his seat, the committee reported as follows, viz.

"That on examining the rules and regulations adopted at the last convention of this state, they are of opinion, that the said rules give no right to the officiating Clergy to vote in any case whatever; but the committee recommend to the convention, to amend the third rule as follows:

"The officiating Clergy of the Protestant Episcopal Churches of this state shall be deemed, *ex officio*, members of this convention, with a right to vote with the Lay-Delegates, provided that such right shall not appertain to the officiating Clergyman of any particular Church, in cases where Lay-Delegates have not been appointed, or shall not attend the convention from such Church."

Which report being read and received, was ordered to lie on the table.

It was then moved and agreed to, that the report of the committee to examine and inquire as to the adoption of the constitution and canons be now considered.

* Unanimously, as to those who attended the meeting of the committee: W. L. Smith, Thomas Parker, Thomas Roper, Esqrs. not having been present.

Whereupon, it was resolved, on motion of W. L. Smith, that the matter of the report be divided, and the sense of the convention taken thereon:

1. So far as it relates to the adoption of the constitution and the canons of 1789, and

2. As it relates to the canons passed subsequent to that period.

As to the first point, it was unanimously determined, after debate on Mr. W. L. Smith's motion, to that effect, That the general constitution and the canons of 1789, had been adopted by the convention of this state. Judge Waties then moved, That the report be agreed to by the convention, with respect to the canons passed subsequent to 1789. Mr. Barnwell then moved an amendment to the motion, by adding thereto, "Provided such canons be not repugnant to the constitutions," which amendment was adopted by the house. The original motion, so amended, was then proceeded upon; but without coming to a decision thereon, the convention adjourned to 9 o'clock to-morrow morning.

Wednesday, 18th Feb. 1807.

The convention met pursuant to adjournment. The Rev. Mr. Nankivel read prayers. It was then moved by Mr. Barnwell, to postpone the further consideration of the report to the next annual convention, which being seconded, Mr. W. L. Smith moved, that Judge Waties be requested to withdraw his amended motion of yesterday; to which the Judge having assented, Mr. Smith moved to amend the report, by adding thereto

"So far as relates to the constitution and the canons of 1789. But with respect to the subsequent canons, your committee think it unnecessary to declare, at this time, how far the same may be constitutional and binding on this convention; but, inasmuch, as some of the said canons, and, in particular, the 2d and 4th of 1804, are obnoxious to several of the Churches in this state, your committee earnestly recommend, that the earliest opportunity be embraced by this convention, to communicate to the general convention their anxious wishes that the said canons may be repealed or modified, and to instruct the delegates from this state to the next ensuing general convention, to use their utmost endeavours to obtain such repeal or modification."

Which motion, being seconded, was unanimously agreed to. It was then moved, that the report of the committee appointed to inquire what constitutes the right of officiating clergymen to vote in this convention, be taken up and considered. The motion being seconded, the report was ordered to be read; and the sense of the convention being taken thereon, it was unanimously agreed to.

On motion made and seconded, that rule the third, of the rules and regulations passed at the last convention, be altered agreeably to the above report; it was determined in the affirmative, unanimously.

The rule, so altered, being then read, it was moved by the secretary and was seconded, that the same be amended by striking out the words—"*or shall not attend the Convention.*"

The question being taken, was determined in the affirmative.

The rule, thus amended, being then read—It was moved that the same be adopted; and on the question being put, it was determined in the affirmative.

On motion, that the convention do proceed to the election of a standing committee, a previous question arose—whether the said committee should consist of members of the convention only, or of members of the Protestant Episcopal Church within the state, indiscriminately. It was determined by a majority of the parishes represented, that it should consist of members of the Pro. Epis. Church indiscriminately.

The following persons were then elected as the standing committee for the ensuing year:

Clergy—The Rev. Dr. Jenkins, Rev. W. Percy, Rev. Mr. Pogson, Rev. T. Mills, and Rev. N. Bowen.

Laity—John Dawson, jun. D. Alexander, John Parker, Wm. Doughty, and Peter Smith, Esqrs.

The convention adjourned.

TWENTY-FIRST CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, Feb. 15 *&* 16, 1808.

CHARLESTON, Monday, Feb. 15, 1808.

This being the day for holding the annual convention of the Pro. Epis. Church in this state, several members attended in St. Michael's Church; viz:

St. Philip's—Rev. Mr. Percy, Rev. Mr. Simons, Thomas Roper, and Robert Dewar.

St. Michael's—Rev. Mr. Bowen, J. J. Pringle, John Dawson, jun. David Alexander, John Robertson, Charles Kershaw.

St. James', Goose-Creek—Peter Smith.

St. Thomas and St. Dennis—Hugh Rose, John Elias Moore.

Edisto Island—Benjamin Seabrook.

Georgetown—Benjamin Trapier.

Prayers being read by the Rev. Mr. Bowen, and a Sermon delivered by the Rev. Dr. Percy, Mr. Pringle was requested to take the chair, when the Delegates presented testimonials of their appointment, which were read and approved.

Henry M. Rutledge appearing as a lay-delegate from St. George's parish, a quorum was formed, and the chairman called the attention of the convention to the election of a president and secretary, agreeably to the 4th and 5th rules. Mr. Pringle was then elected president, and the Rev. Mr. Bowen, secretary.

On motion, *Resolved*, that the delegates be requested to submit to the convention a statement of the circumstances of their several

parishes, whereupon, the delegates being called upon by parishes, severally reported as follows:

St. Philip's—The Church in perfect repair, its funds more than adequate to the disbursements of the Vestry, and the services regularly administered by a Rector and Assistant.

St. Michael's—The same report as from St. Philip's, with the exception as to the funds of the Church, they not being more than equal to the disbursements.

St. James', Goose-Creek—The Church a little out of repair, the Minister maintained by subscription, at present without a Minister.

St. Thomas and St. Dennis—The Church and Chapel in tolerable repair, the funds adequate to the expenses of the parish, and which is at present supplied by the Rev. G. T. Nankivel.

Edisto—The Church in good repair; ample funds; at present no Minister; although exertions have been made to obtain one.

Georgetown—The Church in good repair; funds ample, and the Rectorship vacant by the death of the Rev. Samuel Lilly.

St. George's—The Church lately partially repaired; the expenses defrayed by subscription; at present without a Minister.

On motion, the convention adjourned until to-morrow morning 10 o'clock.

Tuesday, February 16, 1808.

The convention met, and prayers were read by the Rev. Dr. Percy.

Wm. L. Smith, and Charles Cochran, delegates from St. Philip's Church, Rev. Mr. Fowler, Rector of St. Bartholomew's; Rev. Mr. Nankivel, Rector of St. Thomas; George Reid, from St. Michael's, and Tho. Deveaux, from Beaufor appeared and took their seats.

The minutes of yesterday were read. The Secretary delivered to the President, a letter addressed to him by the chairman of the Vestry of St. Philip's Church, which being read, was ordered to be entered on the minutes, and is as follows:

"*Charleston, Feb. 6*, 1808.

"DEAR SIR,

"I am instructed to inform you, that the members of St. Philip's Church, at their annual meeting on the 20th July last, disagreed to the third rule of the convention of the Pro. Epis. Church in So. Ca. as amended by them at their last meeting, and which is in the following words, to wit: "The officiating Clergy of the Pro. Epis. Churches of this state, shall be deemed, *ex officio*, members of this convention, with a right to vote with the Lay-Delegates, provided that such right shall not appertain to the officiating Clergyman of any particular Church, in cases where Lay-Delegates have not been appointed, or shall not attend the convention from said Church." These last words "or shall not attend the convention from said Churches, being stricken out on motion of the Secretary of said convention, seconded and agreed to." Upon taking up the question, (by the members of St. Philip's Church) the third rule of the convention, thus amended as above, was unani-

mously disagreed to; and, therefore, is not to be considered as binding on this congregation.

"I have the honour to be, with much respect and esteem, Dear Sir, your most obd't. Serv't.

"KEATING SIMONS,
"*Chairman of the Vestry of St. Philip.*

"Rev. NATH. BOWEN,
"*Secretary of Convention.*"

It was moved, that the 3d rule be amended, by inserting between the words "appointed," and "from such Church," the words "or having been appointed," shall not attend the convention." After some debate, this motion was withdrawn, when it was moved by Mr. Gaillard,* to amend the said rule as follows: "the officiating Clergy of the Pro. Epis. Churches in this state, shall be deemed *ex officio* members of this convention, with a right to vote with the Lay Delegates, *and such right shall appertain*, &c. This motion being also withdrawn, Mr. Smith from St. Philip's, asked and obtained leave to read instructions of a meeting of the congregation of St. Philip's to the Lay Delegates in state convention, requiring them to use their endeavours, to obtain an amendment of the 3d rule, by restoring the words "or shall not attend," which were struck out by the last convention. Mr. Smith then moved that those words be restored. After considerable debate, the question was taken on restoring the words, and was lost.

The convention then proceeded to the election of delegates to the general convention; whereupon, the following persons were elected: Rev. Mr. Fowler, Rev. Mr. Bowen, R. J. Turnbull, Dr. Campbell, David Alexander.

On motion, Resolved, that in case all, or any of the persons so elected to represent the Churches of this state in general convention, should not be able to attend the same, the standing committee should appoint one or more persons in the room of him or them as the case may require.

It was moved and agreed to, that the delegates be furnished by the Secretary with instructions to endeavour to obtain a repeal or modification of the 2d and 4th of the canons passed in the year 1804.

It was then Resolved, that the convention proceed to the election of the standing committee.

On motion of Mr. Wm. L. Smith, Resolved, that this committee consist of members of the convention, and not, as heretofore, of members of the Episcopal Church, indiscriminately.

Whereupon the following persons were elected for the ensuing year: Rev. Edward Jenkins, D. D. Rev. William Percy, D. D. Rev. Nath. Bowen, Rev. J. D. Simons, Rev. G. T. Nankivel, J. J. Pringle, John Dawson, jun. David Alexander, John Parker, Peter Smith.

The convention adjourned.

* It does not appear what Church this gentlemen represented.

TWENTY-SECOND CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, Feb. 20 & 21, 1809.

List of the Clergy and Lay-Delegates who composed the convention.

CLERGY.

The Rev. W. Percy, Officiating in St. Philip's and St. Michael's Churches; The Rev. Thomas Mills, Rector of St. Andrew's; The Rev. Andrew Fowler, Rector of St. Bartholomew's; The Rev. G. T. Nankivel, Rector of St. Thomas'; The Rev. Nathaniel Bowen, Rector of St. Michael's; The Rev. James D. Simons, Minister of St. Philip's; The Rev. J. J. Tschudy, Minister of Claremont; The Rev. Christopher E. Gadsden, Rector of St. John's, Berkley.

LAY DELEGATES.

St. Michael's—J. J. Pringle, J. Dawson, jun. David Alexander, Robert Hazlehurst.
Dorchester—Henry Middleton.
St. Andrew's—Charles Lining.
St. James', Goose-Creek—Peter Smith.
St. Bartholomew's—D. S. Bellinger.
Beaufort—Stephen Elliot.
Prince George, Winyaw—J. M. Taylor.
Edisto—Benjamin Seabrook.
Claremont—Thomas Waties, Cleland Kinloch.

The following Clergymen, entitled to seats in the convention, did not appear: The Rev. Hugh Frazer, Rector of Prince Frederick's; the Rev. Galen Hicks, Rector of St. Helena's Church, Beaufort.

CHARLESTON, Monday, Feb. 20, 1809.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Churches, in this state, several of the Clergy and Lay Delegates, attended at half past 10 o'clock, A. M. in St. Michael's Church, where prayers were read by the Rev. Mr. Bowen, and a sermon delivered by the Rev. Dr. Percy.

After divine service, Judge Waties being called to the chair, the Lay Delegates presented the certificates of their election, by the several parishes; and a sufficient number of parishes being present by their delegates, to form a quorum, the convention proceeded to business.

The Rev. Dr. Percy was elected President, and the Rev. Mr. Bowen, Secretary.

On motion, the report of the Rev. Andrew Fowler, Rev. Mr. Bowen, David Alexander, and R. J. Turnbull, delegates from this

convention to the late general convention was read.* Whereupon it appearing that the object of the instructions of this convention to their delegates had been fully effected, the thanks of the convention were, on motion, unanimously returned to them for their faithful execution of the duties of their appointment.

On motion, a report of the proceedings of the standing committee for the last year, was read, whereupon it was moved and agreed to, that sundry resolutions of a meeting of the congregation of St. Philip's Church, referred to in that report, as delivered to the committee, to be by them submitted to the convention, be read—which having been done, it was moved by Major Lining, that a committee of five be appointed to consider and report, whether any, and if any, what alterations are necessary in the rule, of the Pro. Episcopal Churches in this state, referred to in the resolutions of St. Philip's congregation, and what modification has been made by the general convention of the canons referred to, in the same resolutions: which motion being agreed to, Judge Waties, Stephen Elliott, Cleland Kinloch, John Dawson, jun Esq. and the Rev. Mr. Bowen, were then appointed a committee, in conformity thereto. It was then moved, that the convention do adjourn until half past 10 o'clock, to-morrow, to receive the report of the committee, which being agreed to, the convention accordingly adjourned.

Tuesday, February 21.

The convention met pursuant to adjournment. Present as yesterday, and Rev. Mr. Nankivel, Rector of St. Thomas's Parish, and Peter Smith, Esq. Lay Delegate from Goose-Creek Church, who having presented the credentials of his appointment, took his seat in the convention. The Rev. Mr. Fowler read prayers.

Judge Waties, as chairman of the committee to whom were referred the resolutions of St. Philip's Church, reported as follows:

The committee to whom was referred the resolutions of a meeting of the congregation of St. Philip's Church, expressive of their disapprobation of the 3d of the rules adopted by the convention of the Churches of this state, for the government of the same, and of certain canons passed in the general convention, held in the year 1804—Beg leave respectfully to Report:—That having taken the said resolutions into their serious consideration, after mature deliberation thereon, they have unanimously agreed to recommend, and do recommend, to the convention, that in the place of the above mentioned 3d rule,† the following be substituted, viz.

* This Report informed the convention, that the delegates appointed, having been unable to attend the general convention, they had forwarded a memorial to that body, praying a repeal, or modification, of canons 1, 2, and 3, of those passed in the year 1804, and that the wishes of the Churches of this state, as expressed by the delegates, having been complied with, the object of their instructions had been fully effected.

† The third rule was as follows: "The officiating Clergy of the Pro Epis. Churches of this state, shall be deemed, *ex officio* members of the convention, with a right to vote with the Lay Delegates: Provided this right shall not appertain to the Minister of any particular Church, in cases where Lay Delegates have not been appointed from such Church.

"The Minister or Ministers of every Church, which shall have acceded to these rules, shall always be *ex officio* a member or members of this convention, with a right to vote in all matters requiring the suffrages thereof: and this right of voting shall always appertain to the Minister or Ministers of every Church from which lay delegates may not be appointed; or having been appointed, may not attend the convention; provided a certificate be produced by said Minister or Ministers, to the convention, signed by a majority of the Vestry of the Church, with which he or they may be connected, expressive of their wish or consent, that he or they should exercise such right in the absence of lay delegates."

Your committee beg leave further to report, that the objections stated in the same resolutions, to the 1st, 2d and 4th of the canons passed in general convention in the year 1804, being the 29th, 30th and 32d canons, have, in their opinion, been removed by the modification of those canons, which was made by the late general convention, held on the 3d Tuesday in May 1808.

The committee respectfully recommend to this convention, that a committee be appointed from their body, to communicate to the Vestry of St. Philip's Church, the result of their deliberations, on the objects of the resolutions of the meeting of the people of said Church, and to explain to them the principles on which the above alterations in the rules, if agreed to, was adopted by the convention. It is also recommended, that the committee so appointed, be instructed to refer the Vestry of St. Philip's Church to the alterations which have been made by the late general convention, in those canons* to which the meeting of said Church objected, in the resolutions communicated by said meeting, to the convention.

It was then moved that the convention proceed to the consideration of the report; whereupon it was moved, that the words *ex officio* be struck out from the first part of the rule recommended in the report, to be substituted in the place of the 3d rule—the question was taken and lost, 7 Churches voting in the negative, and 3 in the affirmative.

It was then moved, that the sense of the convention be taken on the whole report, which motion being agreed to, the question was accordingly put, on agreeing to the whole report, and passed unanimously in the affirmative.

It was then moved that a committee be appointed, agreeably to the last clause of the above report, which motion being agreed to, without debate, the President and Secretary of the convention, and John Julius Pringle, Esq. were accordingly appointed that committee.

It was moved, that the stated meeting of the annual convention of the Churches of this state, be in future, on the 3d Tuesday, in-

* The canons objected to were, 1st, concerning the election and induction of Ministers into Parishes or Churches; 2d, respecting the dissolution of all Pastoral connection, between Ministers and their Congregations: and 3d, respecting differences between Ministers and their Congregations: which canons were altered by the addition of the following clause to each of them, viz. This canon shall not be obligatory upon the Church, in those States or Dioceses with whose usages, laws or charters it interferes.

stead of the 3d Monday, in February, and that the 1st rule of the convention be altered accordingly; which was agreed to without opposition.

It was moved, to amend the 6th rule by striking out the first clause, and inserting in its stead, *a standing committee, consisting of an equal number of Clergymen and Laymen, shall be elected from among the members of the convention, at every stated meeting of the same, for the purposes*, &c. which amendment was agreed to without opposition.

The following resolutions were moved, and passed without opposition:

Resolved, That no person residing in this state, as a candidate for Deacon's orders, shall be recommended as such to any Bishop, unless his intention to apply for holy orders, had been made known to the standing committee, at least one year prior to the time at which he makes application to them for testimonials; nor unless he has been examined by a majority of the clerical members of the standing committee, agreeably to the requisitions of the 10th canon of the general convention.

Resolved, As the sense of this convention, that a fund ought to be raised among the Churches of this state, for the maintenance of Missionaries to preach the Gospel in the remoter parts of the state, and visit and hold divine service in all such parishes as may be destitute of Ministers, and that the standing committee be instructed to consider and prepare a plan for raising such a fund, which may be submitted to the next regular convention of this Church.

The delegates being called upon, reported the state of their several parishes.

The following were reported by their delegates to be still without Ministers—*Georgetown, Dorchester, Edisto* and *Goose-Creek*.

It was moved to amend the 11th rule by striking out the words, "*a fair and correct copy of the Register of the Church, in which he officiates, in order that it may be recorded in the secretary of state's office, for the further safety and preservation of the same*," and introducing after the words *Funerals* "*and Communicants*"—"*and shall deliver to the State Convention, a correct statement of the number of each, to be published in the Journals of the Convention.*" The motion for this amendment was carried without opposition.

The clerical members being called upon to inform the convention of visits made by them to vacant Churches, in the course of the past year, agreeably to a standing resolution of the convention: Dr. Percy reported, that he had visited, and held divine service in *St. Luke's Parish, Hilton Head*, and *St. Helena*; Rev. Mr. Bowen, in *St. Stephen's Parish, at the Black Oak Chapel, St. John's*, and at *Georgetown*; Rev. Mr. Simons, *in St. Stephen's, and the new Chapel at the Rocks in St. John's*; Rev. Mr. Gadsden, *in St. Stephen's, and the Chapel at Black Oak*—All of whom assured the convention, that they had found in these vacant Churches, a sincere desire for the establishment of a regular ministry among them, in the most respectable manner possible.

The convention having, on motion, proceeded to the election of a standing committee for the ensuing year, the following persons

were duly elected: Rev. Dr. Percy, Rev. Mr. Mills, Rev. Mr. Fowler, Rev. Mr. Nankivel, Rev. Mr. Bowen, Rev. Mr. Simons, J. J. Pringle, J. Dawson, jun. David Alexander, Charles Lining, Thomas Corbett, Peter Smith.

The Secretary was instructed to apply to the delegates of the several parishes for their respective contributions, towards the expenses of the convention.

The convention then rose.

TWENTY-THIRD CONVENTION

Of the Pro. Epis. Church in So. Ca. held in St. Michael's Church, Charleston, Feb. 20 *&* 21, 1810.

List of the Clergy and Lay-Delegates, Members of the Convention.

CLERGY.

The Rev. William Percy, D. D. Rector of the third Episcopal Church; The Rev. Thomas Mills, D. D. Rector of St. Andrew's; The Rev. Andrew Fowler, Rector of St. Bartholomew's; The Rev. Solomon Halling, Rector of Prince George's, Winyaw; The Rev. Hugh Fraser, Rector of Prince Frederick's; The Rev. Joseph Warren, Rector of Edisto Island Church; The Rev. John Jacob Tschudy, Rector of Claremont; The Rev. James Dewar Simons, Rector of St. Philip's, Charleston; The Rev. Christopher Edwards Gadsden, Assistant Minister of St. Philip's, Charleston.

LAY-DELEGATES.

St. Philip's—Thomas Corbett, sen. Thomas Roper, William Loughton Smith, Charles B. Cochran.

St. Michael's—John J. Pringle, Judge Gaillard, John Dawson, jun. David Alexander, Robert Hazlehurst, John Potter.

Third Episcopal Church—Judge Grimke, Major Haskell.

St. Andrew's—Charles Lining, John S. Cripps.

St. James', Goose-Creek—Peter Smith.

St. Bartholomew's—William Lowndes.

Edisto Island—Benjamin Seabrook.

Prince William's—John Ward.

Prince George's, Winyaw—Samuel Wragg, Benjamin F. Trapier, John M. Taylor.

Prince Frederick's—Thomas Scott.

Claremont—Judge Waties, Cleland Kinloch, Dr. Brownfield.

The following Clergymen, entitled to a seat in the Convention, did not appear: The Rev. Galen Hicks, Rector of St. Helena Church, Beaufort; The Rev. Theodore Dehon, D. D. Rector of St. Michael's, declined taking his seat this year, as a Member of the Convention.

The following Churches were not represented in this Convention: Christ Church, St. Thomas and St. Dennis, St. John's,

Berkley, St. Stephen's, Santee, St. James', Santee, All-Saints, Waccamaw, St. Luke's, St. John's, Colleton, St. Helena, on the Island of St. Helena, St. Helena's Church, Beaufort, St. Matthew's, St. Peter's, St. Paul's, St. George, Dorchester.

CHARLESTON, Tuesday, 20th February, 1810.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in the state of South-Carolina, several of the Clergy and Lay-Delegates, attended in St. Michael's, at half past ten o'clock, when Divine Service was performed by the Rev. Solomon Halling, Rector of Prince George's, Winyaw, and a Sermon, suitable to the occasion, preached by the Rev. Andrew Fowler, Rector of St. Bartholomew's.

After Divine Service, the Convention assembled, and the Rev. Dr. Percy being called to the chair, the following Clergy, *ex officio* members of the Convention appeared, and the Lay-Delegates presented the certificates of their appointment, which were read, and severally approved; and the following Clergy and Lay-Delegates took their seats:

St. Philip's—Rev. James Dewar Simons, Rector, Rev. Christopher E. Gadsden, Assistant Minister, Thomas Corbett, sen. Thos. Roper, Wm. Loughton Smith, Charles B. Cochran.

St. Michael's—John J. Pringle, Judge Gaillard, John Dawson, jun. David Alexander, Robert Hazlehurst, John Potter.

Third Episcopal Church—Rev. William Percy, D. D. Rector, Judge Grimke.

St. Andrew's—Rev. Thomas Mills, D. D. Rector, Charles Lining, John Splatt Cripps.

St. James', Goose-Creek—Peter Smith.

St. Bartholomew's—Rev. Andrew Fowler, Rector, William Lowndes.

Prince George, Winyaw—Rev. Solomon Halling, Rector, S. Wragg, Benjamin F. Trapier, John M. Taylor.

Edisto Island—Rev. Joseph Warren, Rector, Benj. Seabrook,

Prince William's—John Ward.

Prince Frederick's—Rev. Hugh Fraser, Rector, Thomas Scott.

Claremont, St. Mark's—Rev. John J. Tschudy, Rector, Judge Waties, Dr. Brownfield, Cleland Kinloch.

The Convention then proceeded to the election by ballot, of a president, secretary and treasurer, when the Rev. Dr. Percy was duly elected president, and the Rev. James D. Simons, secretary and treasurer.

On motion, *Resolved*, That the Rev. Dr. Dehon, Rev. Nathaniel Bowen, Rev. Milward Pogson, and Rev. Paul T. Gervais, be admitted to the sittings of this convention.

The journals of the last convention, and of the standing committee for the last year, were read.

In conformity with the forty-sixth canon of the general convention, the secretary proceeded to read the constitution and canons of the Church; but on motion, it was resolved, after some debate, that the reading be postponed.

Mr. Wm. Loughton Smith offered to the Convention the following motion, the consideration of which was postponed until to-morrow;

"The officiating clergy of the Pro. Epis. Church, in this state, shall be deemed *ex officio*, members of this convention, with a right to vote with the lay-delegates; provided, that such right shall not appertain to the officiating clergy of any particular Church, in cases where lay-delegates have not been appointed, *or shall not attend* the convention from such Church."

The convention adjourned until ten o'clock to-morrow morning.

Wednesday, 21st February, 1810—10 o'clock, A. M.

The Convention met, and Prayers were read by the Rev. Dr. Mills.

Major Haskell, a Delegate from the Third Episcopal Church appeared and took his seat.

Mr. Wm. Loughton Smith's motion, which was postponed for consideration until this day, was brought forward, and after much debate, upon the question being taken it was passed in the negative.

The Clergy were called on by the president, to submit the parochial reports required by the 11th rule of the convention, which were rendered in, and inserted on the journals, agreeably to the forty-fifth canon of the general convention.

"Reports of the state of the congregations of the Pro. Epis. Church in the state of South-Carolina, from February 1809, to February, 1810.

St. Philip's Church—Rev. James Dewar Simons, Rector; Baptisms, 106; Marriages, 19; Funerals, 52; Communicants, 190 White, 120 Persons of Colour.

St. Michael's Church—Rev. Theodore Dehon, D. D. Rector; the Churchwardens report, (Rector having just assumed his charge) Baptisms, 52; Marriages, 13; Funerals, 8; Communicants, 147 Whites, 73 Persons of Colour.

Rev. Dr. Percy, (late officiating in St. Philip's and St. Michael's, now Rector of the Third Pro. Epis. Church,) reports, Baptisms, 15; Marriages, 6; Funerals, 11.

Rev. Christopher Edwards Gadsden, late Minister of St. John's, Berkley, (now Assistant Minister of St. Philip's, Charleston,) reports, Baptisms, 26; Marriages, 5; Funerals, 7; Communicants, 9.

St. Andrew's—Rev. Thomas Mills, Rector; Baptisms, 5; Marriages, 5, Funerals, —; Communicants, —.

Prince George's, Winyaw—Rev. Solomon Halling, Rector; Baptisms 3; Marriages 2; Funerals 4; Communicants, 34 whites, 6 persons of colour.

St. Bartholomew's—Rev. Andrew Fowler, Rector; Baptisms 13; Marriages 6; Funerals 7; Communicants 40.

Prince Frederick's—Rev. Hugh Fraser, Rector; Baptisms 10. Marriages 5; Funerals 4; Communicants 18.

Claremont, St. Mark's—Rev. J. J. Tschudy, Rector; Baptisms 28; Marriages —; Funerals 7; Communicants —.

Edisto Island—Rev. Joseph Warren, Rector; Baptisms 5; Marriage 1; Funerals 5; Communicants 6.

The standing committee, appointed at the last convention, to report a plan for raising a fund to defray the expenses of Missionaries, to preach the Gospel in the vacant parishes of this state, submitted the following Report:

"That it be recommended to the convention to appoint an anniversary day, on which a sermon shall be preached in each of the Episcopal Churches, associated in the convention, and a collection be made for the above mentioned purpose: *And moreover*, That each Clergyman of this Church, be requested by the convention, to obtain private contributions for the same purpose, among the members of his parish," which, upon being amended as follows, was agreed to: "And that the Vestry of each parish should appoint such day, as they deemed most convenient, and that the standing committee be trustees for the disposal of this money."

The following gentlemen were appointed members of the standing committee for the ensuing year: Rev. William Percy, D. D. Rev. Thomas Mills, D. D. Rev. Theodore Dehon, D. D. Rev. Andrew Fowler, Rev. James Dewar Simons, Rev. Christopher E. Gadsden, T. Corbett, sen. John J. Pringle, Charles Lining, John Dawson, jun. David Alexander, Peter Smith, Esqrs.

On motion of the Rev. Christopher E. Gadsden, unanimously resolved, "That the Secretary of this convention do tender to the Rev. NATHANIEL BOWEN, late Secretary, their thanks for his services to them and the Church; and do enter on their journals, this expression of regret at the loss which the Church in South-Carolina has sustained in his removal from this state; and of anxious desire that the blessing of *Heaven* may attend him through life, and for ever.

On motion, Resolved, That the Secretary, as Treasurer of the convention, do apply to the delegates of the several parishes, for their respective contributions towards defraying the expenses of the convention.

Mr. Wm. Loughton Smith moved, That the third rule of the Convention, viz. "The Minister or Ministers of every Church, which shall have acceded to these rules, shall always be *ex officio*, a member or members, of the convention, with a right to vote in all matters requiring the suffrages thereof; and this right of voting shall appertain to the Minister or Ministers of any Church from which Lay Delegates may not be appointed, or having been appointed, may not attend the convention—Provided a certificate be produced by him or them, to the convention, signed by a majority of the Vestry of the Church with which he or they may be connected, expressive of their wish or assent, that he or they should exercise such right in the absence of Lay Delegates," be expunged; which motion, after some debate, was postponed for consideration, until the next meeting of the convention.

The convention adjourned.

TWENTY-FOURTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, 18th, 19th, 20th and 22d Feb. 1812.

List of the Clergy and Lay-Deputies, who composed the Convention.

CLERGY.

The Rev. William Percy, D. D. Rector of the Third Episcopal Church, Charleston; Rev. Theodore Dehon, D. D. Rector of St. Michael's Church; Rev. Thomas Mills, D. D. Rector of St. Andrew's; Rev. Solomon Halling, Rector of Prince George's, Winyaw; Rev. Joseph Warren, Rector of St. Thomas and St. Dennis; Rev. John J. Tschudy, Rector of St. John's, Berkley, lower division; Rev. Charles B. Snowden, Rector of St. Stephen's and of the Churches near Black Oak and the Rocks, in St. John's Parish, upper division.

LAY-DELEGATES.

St. Philip's—Keating Simons, William Drayton, William L. Smith, Charles B. Cochran, Thomas Roper.

St. Michael's—John Dawson, jun. Hon. Theodore Gaillard, Jacob Read, David Alexander, Micah Jenkins.

St. James', Goose-Creek—Peter Smith.

Third Episcopal Church—Robert Gibbes, Major Haskell, Solomon Legare, Thomas S. Grimke.

St. Andrew's—Charles Lining.

Prince George's, Winyaw—Major Thomas Carr, F. A. Deliesseline, Matthew I. Keith.

Edisto Island—Edward Bailey.

St. Helena Island—John Rhodes.

Christ-Church—Clement L. Prince.

St. John's, Berkley—John Ball.

St. Thomas and St. Dennis—Hugh Rose, Thomas Wigfall.

Claremont—Hon. Thomas Waties, Cleland Kinloch.

CHARLESTON, Tuesday, Feb. 18, 1812.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in the state of South-Carolina, several of the Clergy and Lay-Delegates, attended in St. Michael's Church, at half past ten o'clock, A. M. when Divine Service was performed by the Rev. Dr. Mills, and a Sermon suitable to the occasion, preached by the Rev. Andrew Fowler, late Rector of St. Bartholomew's.

After Divine Service, the Rev. Dr. Percy was called to the chair; and the Rev. C. B. Snowden was requested to act as secretary pro. tem.

The following Clergy, members of the convention, appeared, and the following Lay-Delegates presented the certificates of their appointment, which were read and severally approved.

St. Philip's—Keating Simons, Thomas Roper, Wm. Drayton, C. B. Cochran, William L. Smith.

St. Michael's—Rev. Theodore Dehon, D. D. John Dawson, jun. Hon. Theodore Gaillard, Jacob Read, David Alexander, Micah Jenkins.

Third Episcopal Church—Rev. William Percy, D. D. Peter Smith, Robert Gibbes, Major Haskell.

St. Andrew's—Rev. Thomas Mills, D. D. Charles Lining.

Prince George's, Winyaw—Rev. Solomon Halling, Major Thos. Carr, Francis A. Delieseline, Matthew I. Keith.

Edisto Island—Edward Bailey.

St Helena, Beaufort—John Rhodes.

Christ Church—Clement L. Prince.

St. John's, Berkley—John Ball.

St. Thomas and St. Dennis—Rev. Joseph Warren.

St. Stephen's—Rev. Charles B. Snowden.

It appearing that a quorum was assembled, the convention proceeded to the election of a president and secretary, by ballot, when it was found that the Rev. Dr. Percy was chosen president, and the Rev. C. B. Snowden, secretary.

Mr. John Rhodes, the Lay-Delegate from St. Helena, Beaufort, offered in behalf the Rev. John B. Campbell, of that Church, an apology for his absence from the convention.

The convention then adjourned until to-morrow, at ten o'clock, A. M.

Wednesday, 19th Feb. 1812.

The Convention met and Divine Service was performed by the Rev. C. B. Snowden.

The following gentlemen presented the certificates of their appointment as Lay-Delegates, which being read and approved, they took their seats.

Claremont—Hon. Thomas Waties, Cleland Kinloch.

St. Thomas and St. Dennis—Thomas Wigfall, Hugh Rose.

St. James', Goose-Creek—Peter Smith, he having relinquished his seat as a Delegate from the Third Episcopal Church.

Third Episcopal Church—Solomon Legare.

On motion, *Resolved*, That the Rev. A. Fowler, be invited to attend the sittings of this convention.

The journals of the convention of 1810 were read.*

On motion of William L. Smith, Esq. the concluding paragraph of those journals was read as follows:

"Mr. William Loughton Smith moved, that the third rule of the convention, viz:—The Minister or Ministers of every Church, which shall have acceded to these rules, shall always be *ex officio*,

* No Convention was held in 1811.

a member or members of the convention, with a right to vote in all matters requiring the suffrages thereof; and this right of voting shall appertain to the Minister or Ministers of any Church from which Lay-Delegates may not be appointed, or having been appointed, may not attend the convention—*Provided*, a certificate be produced by him or them, to the convention, signed by a majority of the Vestry of the Church, with which he or they may be connected, expressive of their wish or assent that he or they should exercise such right in the absence of Lay-Delegates, be expunged: which motion being seconded, after some debate, was postponed for consideration until the next meeting of the convention."

Whereupon Mr. Smith moved that this convention do now proceed to the consideration of the motion submitted by him to the convention of 1810.

On motion, *Resolved*, That Mr. Smith's motion be postponed for consideration until to-morrow.

A letter was received from the Rev. Andrew Fowler, and on motion, referred to the standing committee.

The Clergy were called on by the president to submit the parochial reports, required by the 11th rule of the convention.

Reports of the state of the Congregations of the Pro. Epis. Church in the state of South-Carolina, from February 1811, to February, 1812.

St. Philip's Church—The Rector being seriously indisposed, made no report. The Rev. C. E. Gadsden, Assistant Minister, sent to the convention his report as follows: Marriages, 11; Baptisms, 71; Funerals, 55; Communicants, about 200 white persons, 125 persons of colour.

St. Michael's—Rev. Theodore Dehon, D. D. Rector; Marriages, 6; Baptisms, 53; Funerals, 29; Communicants, 203 white persons, 79 persons of colour.

Third Episcopal Church—Rev. William Percy, D. D. Rector; Marriages, 6; Baptisms, 19; Communicants between 40 and 50.

St. Andrew's—Rev. Thomas Mills, D. D. Rector; Marriages, 4; Baptisms, 5; Funerals, 4; Communicants, 7.

Prince George, Winyaw—Rev. Solomon Halling, Rector; Marriages, 2; Baptisms, 9; Funerals, 8; Communicants, 38 white persons, 8 persons of colour.

St. Bartholomew's—Rev. Andrew Fowler, late Rector; Marriages, 11; Baptisms, 39; Funerals, 16.

Edisto Island—Rev. Joseph Warren, late Rector; Marriages, 5; Baptisms, 4; Funerals, 2; Communicants, 12 white persons, 3 persons of colour.

St. Stephen's, and the two upper churches in St. John's Parish, Berkley—Rev. Charles Snowden, Rector; Marriages 3; Baptisms 24; Funerals 5; Communicants 16.

On motion of the Rev. Dr. Dehon, Resolved unanimously, That the gentleman who shall officiate as the chaplain of the convention to-morrow, be directed in behalf of the convention, to offer prayers

to Almighty God for the Rector of St. Philip's, labouring under an afflictive indisposition; and that all the Clergy of the Church in this state, be requested to offer their prayers for him, in their respective parishes, on the Sunday immediately following the adjournment of this convention.

On motion of the Rev. Dr. Dehon, Resolved unanimously, That at the next convention of the Church in this state, and at all future conventions of the same, the session shall be opened with prayers and a sermon, and the celebration of the Lord's supper; and that for the greater certainty of having a preacher, there shall always be appointment made of two gentlemen to that office, the person last named to officiate in case of the failure of the first.

The Rev. Solomon Halling offered to the convention the following motion, the consideration whereof was postponed until to-morrow. Resolved, That in the opinion of this convention, it is expedient to elect a Bishop, and that they do immediately proceed to such election.

The convention adjourned until 10 o'clock to-morrow.

Thursday, February 20, 1812.

The convention met and prayers were read by the Rev. Mr. Tschudy.

Mr. William Loughton Smith's motion which was postponed for consideration until this day, was taken up, and on motion, was indefinitely postponed.

The hon. Thomas Waties offered to the convention the following motion. Resolved, That all the words after the word *thereof*, in the third rule of the convention, be expunged; the said rule after which alteration will stand thus: "The Minister, or Ministers, of every Church which shall have acceded to these rules, shall always be, *ex officio*, a member or members of the convention, with a right to vote in all matters requiring the suffrages thereof."

Upon the question being taken, the motion was carried.

The motion of the Rev. Solomon Halling, which was postponed for consideration until this day, was taken up, and unanimously agreed to. The convention then proceeded to the election of a Bishop, and on counting the ballots, it appeared that the Rev. Theodore Dehon, D. D. Rector of St. Michael's, in Charleston, was elected.

On motion, Resolved, That the Rev. Mr. Halling and the Rev. Mr. Tschudy, do wait upon the Rev. Dr. Dehon, and inform him of his election.

The Rev. Mr. Tschudy, in the name of the committee appointed to wait on the Bishop elect, reported, That they had performed this duty, and were requested by the Rev. Dr. Dehon, to inform the convention, that he is deeply sensible of the honor conferred on him by this appointment; that under the apprehensions he has of the responsibility which will be connected with his decision, he could wish, before he makes up his mind upon the subject, to have an interview with his Brethren of the Clergy; and that he must

therefore crave the indulgence of the convention in deferring his answer until Saturday morning.

To-morrow being set apart by the honourable the city council, as a day of public fasting, humiliation and prayer, the convention adjourned until Saturday morning, ten o'clock.

Saturday, February 22, 1812.

The convention met and prayers were read by the Rev. Mr. Warren.

A letter was received from the Rev. Christopher E. Gadsden, stating that he was prevented from attending the convention by indisposition, and expressing his desire to sign the testimonial of the Bishop elect. Whereupon the convention resolved that the Rev. Mr. Gadsden, not having been present at the election of the Bishop, ought not to sign his testimonial.

On motion, Resolved, That for the removal of all doubt respecting the validity of the late Episcopal Election, it is expedient to proceed to the re-election of a Bishop for the Church in this state. The convention accordingly proceeded to the re-election of a Bishop, and on counting the votes, it appeared, that the Rev. Theodore Dehon, D. D. was unanimously re-elected.

On motion, Resolved, That the Rev. Mr. Halling, the Rev. Dr. Mills, and the Rev. Mr. Tschudy, do inform the Rev. Dr. Dehon, of his being unanimously called to the Episcopate.

A letter was received from the Rev. Dr. Dehon, on the subject of the communication made to him by the committee from the convention, as follows:

Brethren of the Clergy and Laity of the Church in South-Carolina, in convention assembled,

The information I have received, through the committee appointed by you to communicate it, of your election of me to the Episcopate of the Church in this state, has very deeply affected me —whether I consider the greatness of the honour you have thereby done me, or the solemn responsibility attached to the answer, which I am now called upon to give.

With trembling anxiety I have deliberated upon the subject, and my reply is now dictated under the influence of feelings which are constantly impelling me to ask "Who is sufficient for these things?"

There are, however, considerations numerous and weighty, arising in my own mind from divers views of the subject; and urged also upon me with affectionate and pious concern, from several quarters, by those whose opinions I ought to respect, and whose wishes I ought to regard, which seem hardly to leave me at liberty (even if I wished to do so) to decline the acceptance of this appointment.

Depending, therefore, upon the promised support and co-operation of my brethren in the ministry, encouraged by the pleasing evidence which has been exhibited at this convention, of the lively interest which the laity will take in the principles and welfare of

the Church: impressed with the testimony, which the examples of the first apostles furnish of the sufficiency of God's power to use, with good effect, the humblest instrument in the cause of his truth; and relying, above all, upon the promise left graciously with the Church by its blessed head, that he will be with his ministering servants always, even unto the end of the world, I now give you my consent, with the favour of God, to be placed in the office to which you have appointed me—persuaded that of this convention I shall have every assistance in the discharge of its duties, which they can give, and commending myself humbly to your candor and prayers.

In order to carry your wishes into effect, it will be necessary, that the testimonial from the convention of the state, required in this case by the third canon of the general convention, should be prepared and signed before you adjourn; and that the standing committee should be directed by the convention to take the necessary steps for convening a college of Bishops, at such time as shall be found proper. Of the testimonial some measure will, I presume, be taken to furnish in behalf of the convention as many attested copies as the occasion may require.

In looking forward, gentlemen, to the yet distant entrance upon the duties of this office, my heart is full with emotions, which my words cannot express. God grant that it may be the means, under his blessing, of our growing up into HIM *in all things, who is the head, even Christ; and that from him the whole body, fitly joined together, and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love.*

(Signed) THEODORE DEHON.

CHARLESTON, Feb. 22, 1812.

The secretary prepared the Testimonial required by the canons, in the case of the Bishop elect; and it was signed by the members of the convention.

Major Carr offered to the consideration of the convention, the following motion, which was negatived:—Resolved, That the standing committee be requested to reconsider their proceedings in the case of Mr. Philips, an applicant, for testimonials for ordination.

On motion, Resolved unanimously, That this convention behold with satisfaction the establishment and progress of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina;* and that every member of this convention will make such exertions, as may be in his power, for the increase of its funds, and extension of its usefulness; and that as the laudable object of the resolution of the last convention, respecting Missionaries, is likely to be with more certainty accomplished by that Society, the resolution aforesaid be rescinded.

The standing committee, appointed at the last convention, submitted the journal of their proceedings during the two years last past, which were approved and confirmed by the convention.

On motion, Resolved unanimously, That the standing committee be requested to take such steps as shall be necessary to comply

with all the terms of the canons, respecting the consecration of the Bishop elect.

The Rev. Dr. Dehon, was appointed to preach the sermon at the opening of the next convention. and in the event of his failure, the Rev. Dr. Mills was appointed to perform that service.

The following gentlemen were appointed members of the standing committee, for the ensuing year: The Rev. Wm. Percy. D. D. Rev. Tho. Mills, D. D. Rev. James D. Simons, Rev. C. E. Gadsden, Rev. Joseph Warren, Rev. J. J. Tschudy, Hon. John F. Grimke, Charles Liuing, J. Dawson, jun. D. Alexander, P. Smith, and John Ball, Esqrs.

On motion, Resolved, That the Secretary as Treasurer of the convention, do apply to the delegates of the several parishes for their respective contributions towards defraying the expenses of the convention.

The convention adjourned.

TWENTY-FIFTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, on the 16th, 17th. 18th & 19th February 1813.

List of the Clergy and Lay-Delegates, who attended the convention.

CLERGY.

The Right Rev. Theodore Dehon, D. D. Bishop of the Pro. Epis. Church in So. Ca. Rev. John B. Campbell, Rector of St. Helena's, Beaufort; Rev. Christopher E. Gadsden, Assistant Minister of St. Philip's; Rev. Solomon Halling, D. D. Rector of Prince George's, Winyaw; Rev. Thomas Mills, D. D. Rector of St. Andrew's; Rev. William Percy, D. D. Rector of the Third Episcopal Church, Charleston; Rev. James D. Simons, Rector of St. Philip's; Rev. Charles B. Snowden, Rector of St. Stephen's, and Minister of the Churches near Black Oak and the Rocks, in St. John's parish; Rev. John Jacob Tschudy, Rector of St. John's Berkley.

The following Clergy, not entitled to seats, were admitted to the sittings of the convention: The Rev. Andrew Fowler, late Rector of St. Bartholomew's; Rev. Paul T. Gervais, residing on John's Island; Rev. M. Pogson, formerly Rector of St. James', Goose-Creek, now residing in Charleston.

The following Clergy, entitled to seats, did not attend: The Rev. Hugh Fraser, Rector of All Saints, Waccamaw; Rev. Joseph Warren, Rector of St. Thomas and St. Dennis.

LAY-DELEGATES.

St. Michael's—Jacob Read, John Dawson, David Alexander.
St. Philip's—Charles B. Cochran, Henry H. Bacot.

Third Episcopal Church, Charleston—Solomon Legare.
Prince George's, Winyaw—Samuel Wragg, Thomas R. Mitchell, Samuel Smith, Francis Kinloch.
St. Helena, Beaufort—John Rhodes, Collin Campbell.
St. Andrew's—Charles Lining, Daniel E. Huger.
St. Thomas and St. Dennis—Hugh Rose, Thomas Wigfall.
Edisto Island—Thomas B. Seabrook.
St. Helena Island—Benjamin Jenkins.
St James', Goose-Creek—Peter Smith.
Christ Church—John Geyer, Clement L. Prince.
All-Saints—Dr. J. O. Watson.
St. Paul's Church, St. Paul's Parish—Dr. Haig, Wm. Washington.
Columbia—Charles Kershaw, Robert Hazlehurst.

CHARLESTON, Tuesday, February 16, 1813.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in So. Ca. several of the Clergy and Lay Delegates attended in St. Michael's Church, at half past 10 o'clock; when divine service was performed by the Right Rev. Theodore Dehon, D. D. and the Rev. William Percy, D. D. and a sermon, suitable to the occasion, preached by the Bishop. To these usual solemnities was added the celebration of the Lord's supper, according to a standing rule of the convention.

After divine service, the Right Rev. Theodore Dehon, D. D. was called to the chair; and the Rev. Mr. Snowden was requested to act as secretary, pro. tem.

The following Clergy, members of the convention, appeared, and the following Lay Delegates presented certificates of their appointment, which were read and severally approved.

St. Philip's—Rev. James D. Simons, Rev. Christopher E. Gadsden, Henry H. Bacot.
St. Michael's—Right Rev. Theodore Dehon, D. D. Jacob Read, John Dawson.
Third Episcopal Church—Rev. William Percy, D. D. Solomon Legare.
Prince George's, Winyaw—Rev. Solomon Halling, D. D. Samuel Wragg, Thomas R. Mitchell, Samuel Smith.
St. Helena's, Beaufort—Rev. John B. Campbell, John Rhodes, Collin Campbell.
St. John's, Berkley—Rev. John J. Tschudy.
St. Andrew's—Rev. Tho. Mills, D. D. Charles Lining, Daniel E. Huger.
St. Stephen's—Rev. C. B. Snowden.
St. Thomas and St. Dennis—Hugh Rose, Thomas Wigfall.
Edisto Island—Thomas B. Seabrook.
St. Helena Island—Benjamin Jenkins.
St James', Goose-Creek—Peter Smith.
Christ Church—John Geyer, Clement L. Prince.

It appearing that a quorum was assembled, the convention proceeded to the election of a president and secretary, by ballot;

when it was found, that the Right Rev. Theodore Dehon, D. D. was unanimously elected president, and the Rev. Mr. Tschudy was duly elected secretary and treasurer.

The Journals of the last convention were read.

The convention then adjourned until to-morrow at 10 o'clock.

Wednesday, 17th Feb. 1813.

The convention met; and divine service was performed by the Rev. Thomas Mills, D. D.

Dr. Haig and Wm. Washington, appeared, and presented the certificate of their appointment as lay delegates, from St. Paul's Church, in St. Paul's parish; which being read and approved of, they took their seats.

On motion of Major Wragg, *Resolved*, That a committee be appointed to consider the pecuniary concerns of the Church, and to report thereon.

On motion of Mr. Huger, *Resolved*, That the committee consist of five, and be appointed by the president.

The Rev. C. B. Snowden, the Rev. J. J. Tschudy, Major S. Wragg, D. E. Huger, and T. R. Mitchell, Esqrs. were accordingly appointed the committee.

The following gentlemen appeared, and presented the certificates of their appointment as lay delegates; which being read and approved of, they took their seats:—Charles Kershaw and Robert Hazlehurst, from the Pro. Epis. Church in Columbia; Col. C. B. Cochran, from St. Philip's; Dr. J. O. Watson from All-Saints, Waccamaw; David Alexander, from St. Michael's; and Francis Kinloch, from Prince George's, Winyaw.

The following parochial reports, required by the 45th canon of the general convention, were presented by the Clergy, and read.

St. Michael's—Right Rev. Theodore Dehon, D. D. Rector; Baptisms 56; Marriages 12; Funerals 22; Communicants, 230 whites, 90 persons of colour.

St. Philip's—Rev. James D. Simons, Rector, and Rev. C. E. Gadsden, Assistant Minister; Baptisms, 24 adults, 89 infants; Marriages 15; Funerals 88; Communicants, about 200 white, 150 persons of colour.

Third Episcopal Church, Charleston—Rev. Wm. Percy, D. D. Rector; Baptisms 6; Marriages 2; Funerals —; Communicants, from 40 to 50.

Prince George's, Winyaw—Rev. Solomon Halling, D. D. Rector; Baptisms 3; Marriages 2; Funerals 5; Communicants, 32 whites, 8 persons of colour.

St. Helena's, Beaufort—Rev. John B. Campbell, Rector; Baptisms 10; Marriages 7; Funerals 8; Communicants 56.

Pineville Church, and the upper Churches in St. John's—Rev. Charles B. Snowden, Rector; Baptisms 10; Marriages 2; Funerals 2; Communicants 20.

St. John's, Berkley—Rev. John Jacob Tschudy, Rector; Baptisms 8 infants, 2 adult slaves; Marriage 1; Funerals 3; Communicants 12 white, 3 persons of colour.

St. Andrew's—Rev. Thomas Mills, D. D. Rector; Baptisms 13; Marriages 4; Funerals 2; Communicants, as before.

St. Helena Church, Island of St. Helena—Reported by the Rev. J. B. Campbell, Visitor; Baptisms 3; Marriages 2; Funerals 1; Communicants 12.

Rev. Andrew Fowler, Missionary from the *Pro. Epis. Soc. for the advancement of Christianity in So. Ca.*—At *Columbia*, Baptisms 1 adult, 3 children; Communicants 11—At *Camden*, Baptisms, 1 adult, 7 children; Communicants 4—At *Stateburg*, Baptism 1 child—Total Marriages 3.

The report of the standing committee, for the last year, was then read.

An explanation of this minute of the standing committee, on the 29th of September last, viz: "on the question being put, six gentlemen voted in the affirmative, and three in the negative," was requested by Mr. Huger, and readily given.

The following amendment to the report was then moved by Mr. Huger, and unanimously adopted:

"The gentlemen, voting in the negative, were influenced by no objection to the character of Mr Dalcho, but solely from an impression that he had acted irregularly in having read prayers, without a license a few days before."

The report of the standing committee, thus amended, was then approved of and confirmed.*

It was moved by the Rev. Mr. Snowden, that the following amendment be added to the 3d rule.

"Provided these matters shall, in no case, affect the temporal concerns of the Church, or of any particular parish, or congregation."

After considerable debate, the further consideration of the proposed amendment was, on motion of Major Wragg, postponed until to-morrow.

The convention then adjourned until to-morrow at ten o'clock.

Thursday, February 18, 1813.

The convention met, and divine service was performed by the Rev. Andrew Fowler.

The minutes of yesterday were read.

The Rev. Mr. Snowden, as chairman of the committee, appointed yesterday, laid before the convention the following report:

The committee, who were charged to inquire into the pecuniary concerns of the convention, report as follows:

They find, that the debts of the convention amount to $220 75. And, for the purpose of discharging this debt, they recommend, that the several churches in the state be requested to make a collection, as soon after the adjournment of the convention as convenient, to be forwarded to the treasurer.

They also recommend, that the secretary and treasurer be directed to have number of copies of the canons of the Church

* F. D. having read prayers by written directions from Dr. Percy, President of the standing committee, Bishop Dehon held him excused.

printed, in case the fund to be raised be sufficient for that purpose; and that two copies be sent to each Church.

The convention having proceeded to the consideration of the report, it was approved of and confirmed.

On motion of Gen. Read, *Resolved*, That the president appoint two Clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Dr. Mills, to preach the sermon, and the Rev. Mr. Gadsden, in the case of his failure.

The report of the committee, appointed to inquire into the pecuniary concerns of the convention, was, on motion of Major Wragg, amended as follows: after the word "printed" was inserted "or purchased."

On motion of Mr. Dawson, the blank in said report was filled up with 500.

The amendment to the 3d rule, which was proposed yesterday, and postponed until to-day, was now called up by the Rev. Mr. Snowden, for consideration.

After considerable debate, it was moved by the Rev. Mr. Tschudy, to strike out the words "of the church or," and decided in the negative.

The main question was likewise decided in the negative.

On motion of the Rev. Mr. Gadsden, *Resolved*, that the gentleman, who shall officiate as chaplain during the continuance of this convention, be requested, in behalf of this convention, to return thanks to Almighty God for the recovery from afflictive indisposition of the Rector of St. Philip's, in whose behalf the prayers of this convention were offered at its last annual meeting; and that all the clergy of the Church, in this state, be also requested to return thanksgiving for the same mercy, in their respective parishes, on Sunday, 28th day of February, or on some other Sunday, near the adjournment of this convention; and that the Right Rev. Bishop be respectfully requested by the secretary in behalf this convention, to prepare a form of thanksgiving for the occasion.

The convention then adjourned until to-morrow at ten o'clock, A. M.

Friday, February 19, 1813.

The convention met, and Divine Service was performed by the Rev. Dr. Halling; when the following form of thanksgiviug was used prepared by the Bishop agreeably to the resolution of yesterday:

O most gracious God, who art the giver of life, of health, and of safety, the author and preserver of all the faculties of our bodies and of our minds, we bless thy name, that thou hast been pleased to deliver, from his afflictive indisposition, thy ministering servant, for whom aforetime thou didst permit us to offer unto thee our prayers and supplications; and for whose restoration through thy Almighty goodness we desire now to offer and present unto thee, with holy gladness, the oblations of our gratitude and praise. O

what troubles and adversities hast thou showed him! And yet didst thou turn and refresh him; yea, and broughtest him from the deep of the earth again! Therefore do we praise thee and thy faithfulness, O God; unto thee do we give thanks, O thou Worship of the faithful—Confirm unto him his recovery, most merciful Father; and preserve him evermore, we beseech thee, by thy favour and help—that being restored to health of body, vigour of mind, and cheerfulness of spirit, he may be able to go successfully from thee to thy people with the messages of thy will and peace: and come acceptably unto thee from them with their homage, and supplications, and other bounden duty and service—Grant that his own heart, and the hearts of thy people, may be duly impressed with a sense of thy merciful goodness; and may he devote the residue of his days to an humble, holy and obedient walking before thee, through Jesus Christ our Lord. Amen.

The minutes of yesterday were read.

On motion of the Rev. Mr. Gadsden, *Resolved*, that the report of the committee, appointed to inquire into the pecuniary concerns of the convention, be reconsidered.

It was then moved by the Rev. Mr. Gadsden, and carried unanimouly, that the report be so amended as to read thus:

The committee, who were charged to inquire into the pecuniary concerns of the convention, report as follows:

They find, that the debts of the convention amount to $220 75. And whereas it is expedient to discharge the necessary expenses of the convention; and whereas this body, not possessing any control over the funds of the individual churches or parishes, is solicitous of raising the sum which may be necessary for the aforesaid purpose, in a way as little inconvenient, as possible, to the different churches.

They, therefore, recommend, that the several churches in the state be requested, as soon after the adjournment of the convention as convenient, to contribute towards the payment of the debts of the convention, such sums as they may think proper; and that these sums be forwarded to the treasurer.

They also recommend that the secretary and treasurer be directed to have 500 number of copies of the Canons of the Church printed, or purchased, in case the fund to be raised be sufficient for that purpose, and that two copies be presented to each church.

On motion of Major Wragg, the words "number of" were struck out.

The report, thus amended, was approved of and confirmed.

On motion of the Rev. Mr Gadsden, Ordered, that the secretary transmit a copy of this report to every church.

The Rev. Mr. Tschudy moved, that the following be adopted as a new rule:

The Bishop of the Protestant Episcopal Church, in the state of South-Carolina, shall always be *ex officio* chairman, or president of this convention; and in case of his absence, one shall be elected pro. tem. from among the clerical members attending; and the 4th rule is hereby repealed.

The words "chairman or" were on motion of J. Dawson, Esq. struck out; and also the word "clerical," on motion of the Rev. Mr. Gadsden.

The new rule proposed was then unanimously adopted, as amended.

The convention having determined to proceed to the election of a standing committee for the ensuing year, it was resolved, on motion of the Rev. Dr. Percy, that the president appoint the same in conformity with the 6th rule.

Whereupon the following gentlemen were declared the standing committee for the ensuing year:

The Rev. William Percy, D. D. Rev. Thomas Mills, D. D. Rev. James D. Simons, Rev. C. E. Gadsden, Rev. J. J. Tschudy, Rev. C. B. Snowden, Charles B. Cochran, John Dawson, David Alexander, Charles Lining, Peter Smith, Wm. Washington.

Agreeably to the 45th canon of the general convention "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop delivered the following address:

Brethren, the Clergy and Laity of the Convention,

The short time which has elapsed since I entered into the relation to you, in which I now stand, affords me little matter to communicate to you, while I discharge the duty required of me by the 45th canon of the general convention. That canon enjoins, that, "*at every annual State or Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the Diocess since the last meeting of the Convention, the names of the Churches he has visited, the number of persons confirmed, the names of those who have been received as candidates for Orders, and of those who have been ordained, suspended or degraded, the changes by death, removal or otherwise, which have taken place among the Clergy, and in general all matters tending to throw light on the affairs of the Diocess, which address shall be inserted on the journals.*"—There has been one Episcopal visitation made to the parish of St. Paul's, Stono; where was consecrated, according to the rites of our Church, a building, newly erected by the inhabitants of the parish, for the christian worship of God; and in which prayers and a sermon are now statedly read by a lay-reader. As yet it has not been found convenient, to administer confirmation in any parish; but measures are taken to provide that instruction on the subject, which may, in due time, under the favour of Heaven, render the administration of it pleasant and beneficial. Dr. Frederick Dalcho, of this city, has been received as a candidate for Holy Orders; and the Rev. Christian Hanckell, late of Burlington, in New-Jersey, has been admitted to the order of Deacons. This latter gentleman purposes to reside in this state. It will, I am persuaded, give the convention pleasure to learn, that there have been collected, and organized, two new Episcopal Congregations, in the Diocess—one at Columbia, and one at Camden—for the former of which a lay-reader has been provided by the Protestant Episcopal Society for the advancement of Christianity in South-Carolina; of whose efforts to extend the interests of the Church by

sending out Missionaries, the establishment and organization of these congregations are the first fruits.

This brief statement, brethren, is made, that the very useful canon, for providing an accurate view of the state of the Church, from time to time, might not seem at any time, to have been disregarded; and in the hope, humbly entertained, that future years may, through the blessing of God, exhibit a greater progress of prosperity in the affairs of the Diocess.

THEODORE DEHON.

The convention having determined, on motion of the Rev. Dr. Halling, to proceed to the election of delegates to the next general convention, it was resolved, on motion of Peter Smith, Esq. that the president appoint the same. Whereupon the following gentlemen were appointed: The Rev. J. J. Tschudy, Rev. C. E. Gadsden, Rev. Hugh Fraser, Rev. J. B. Campbell, Col. Lewis Morris, Hon. Wm. Lowndes, Charles Rutledge, Esq. Hon. Theo. Gourdin.

The convention adjourned.

The following Address was presented, during the present session of the convention of the Pro. Epis. Church of So. Ca. to Bishop DEHON, to which he was pleased to return the answer annexed:

To the Right Rev. THEODORE DEHON, D. D. *Bishop of the Pro. Epis. Church in So. Ca.*

RIGHT REV. SIR,

WE the Clergy of your Diocess, should not do justice to the tender and affectionate sentiments of our hearts towards you, if we were longer to delay the expressions of these emotions.

When we take a view of the declining state of the Church of So. Ca. for some years past, for the want of a visible head, to whom we might with confidence look up, for advice in our difficulties, consolation under our trials and sorrows, and to animate and quicken our zeal. This address to you, through which we desire to give utterance to our attachment to you, personally, seems naturally, to become an act of humble, and we hope, sincere gratitude to the bountiful giver of all goodness; that HE has been pleased, in his wise and gracious providence, to direct us to select you, from among your Clerical Brethren, to preside over the concerns of our Church. We, therefore, Dearest and Right Rev. Sir, congratulate you, we congratulate ourselves, we congratulate the flocks under our particular charge, and who are near and dear to our souls, that we have one appointed to the episcopal office among us, whom they and we so highly esteem, respect and love. We flatter ourselves, with the pleasing expectation, that whatever you may propose for the extension of true and vital religion, amongst all those with whom we may individually have any concern, you will find us willing and cheerful to obey, and ardent and zealous to execute. We cannot take our leave of you at this time, without offering up our fervent supplications, to the all gracious and merciful Father of men, to grant you a full portion of his divine Spirit, that you may be enabled faithfully

to discharge the great, the important duties with which you are entrusted; and when you shall be called from your terrestrial labours, you may be admitted among the Saints and Priests of the Most High God, in the celestial world; amid the plaudits of angels, and the whole hosts of heaven, with "well done thou good and faithful servant, enter thou into the joy of thy Lord."

This is the sincere wish, the ardent prayer of, Right Rev. Sir, your sons, your brothers, your fellow labourers, in the vineyard of our most blessed Lord and master.

Signed W. Percy, D. D. Rector of the 3d Epis. Church,
T. Mills, D. D. Rector of St. Andrew's,
S. Halling, D. D. Rector of Prince George, Winyaw,
Andrew Fowler, late Rector of St. Bartholomew's,
James Dewar Simons, Rector of St. Philip's,
C. E. Gadsden, Assistant Minister of do.
J. J. Tschudy, Rector of St. John's, Berkley,
C. Snowden, Rector of St. Stephen's,
J. Campbell, Rector of St. Helena, Beaufort.

Charleston, (S. C.) Feb. 16, 1813.

Bishop Dehon's Answer to the Address from the Clergy of his Diocess.

To the Clergy of the Pro. Epis. Church in the state of So. Ca.

REVEREND BRETHREN,

The address presented to me, by your committee, in your behalf, is received by me with sentiments tender and affectionate, as those by which it was dictated. The feelings it has added to emotions which had already been excited in me, by the new circumstances, under which we have in this week been assembled, I should in vain attempt to describe.

That the declining state of the Church in South-Carolina, for some years past, has been partly owing to its want of all the orders of the ministry, I do not doubt. So far as it respects the restoration to the Church of the episcopal office, I can partake of your joy; and have only to regret, that he who has been called to that office, has not more of those qualities which should prepare men for it, to entitle him to the flattering expressions of your satisfaction and good will. I shall often need, Brethren, your advice and co-operation. I shall always need your prayers.

Among the grounds, on which I congratulate myself, (for some such grounds there are,) it is not the least that I behold around me a body of Clergy, however small, among whom may be found piety and knowledge, regularity, brotherly kindness and peace, of whom I indulge the hope, that it shall be said, as of the earlier disciples of our Master, "see how they love one another."

The declaration of your readiness to co-operate with me in any measure, that may be proposed for "the extension of true and vital religion," among the people of your respective cures, is to me a source of pleasure and hope; and I pray you to be assured, that any information or suggestions concerning the interests of the

Church, which in your individual, or joint capacities, you may at any time be able to give me, will be received by me with thankfulness, and weighed with attention.

Nothing of this world should be more encouraging to the minister of the Redeemer, than to know that they have the prayers of each other. For your affectionate supplications in my behalf, I render you my thanks. On the promised constancy of them I place a solicitous dependence. And while, brethren, beloved and reverend, I thank my God for all the good gifts of grace, or of nature, which he hath bestowed, or shall bestow on you, for the benefit of his Church, it is, and often will be my earnest prayer, that you may be happy and successful, each of you, in his ministry here—and that when the Chief Shepherd shall appear, you also may appear with him in glory.

THEODORE DEHON.

Charleston, February 17, 1813.

TWENTY-SIXTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, Feb. 15, 16 *&* 17, 1814.

List of the Clergy and Lay-Deputies who attended the convention.

CLERGY.

The Right Rev. Theodore Dehon, D. D. Bishop of the Pro. Epis. Church in So. Ca.; Rev. John B. Campbell, Rector of the Pro. Epis. Church in Beaufort; Rev. Andrew Fowler, Rector of the Pro. Epis. Church on Edisto Island; Rev. Hugh Fraser, Rector of All-Saints, Waccamaw; Rev. Christopher E. Gadsden, Assistant Minister of St. Philip's, Charleston; Rev. Philip Mathews, Rector of St. Helena Church, on St. Helena Island; Rev. Thomas Mills, D. D. Rector of St. Andrew's; Rev. William Percy, D. D. Rector of the third Episcopal Church, Charleston; Rev. James D. Simons, Rector of St. Philip's Church; Rev. Charles B. Snowden, Rector of St. Stephen's, and Minister of the Churches near Black Oak and the Rocks, in St. John's Parish; Rev. John J. Tschudy, Rector of St. John's, Berkley; Rev. Joseph Warren, Rector of St. Thomas and St. Dennis.

LAY-DEPUTIES.

St. Michael's—John Dawson, David Alexander, John Potter.

St. Philip's—Henry H. Bacot, Joseph Johnson, Thomas Roper, Robert Howard.

Third Episcopal Church—William Brisbane, Solomon Legare.

Prince George's, Winyaw—Thomas R. Mitchell, William W. Trapier.

St. Helena's, Beaufort—John Rhodes, Stephen Elliott.

St. John's, Berkley—John Ball.
St. Andrew's—Daniel E. Huger, Ralph Steed Izard.
St. James', Goose-Creek—Peter Smith.
St. Helena Island—Major John Jenkins.
Columbia—Robert Hazlehurst.
St. John's, Colleton—John Ward.

CHARLESTON, Tuesday, 15th February, 1814.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in the state of So. Ca. several of the Clergy and Lay-Deputies, attended in St. Michael's Church, at half past ten o'clock, when Divine Service was performed by the Rev. William Percy, D. D. and a sermon, suitable to the occasion, preached by the Rev. Thomas Mills, D. D. To these usual solemnities was added by the Bishop, the admission of Dr. Frederick Dalcho to the order of Deacons, and at the same time, according to a standing rule of the convention, the celebration of the Lord's Supper.

After divine service, the Bishop took the chair, *ex officio*.

The following Clergy, members of the convention, appeared, and the following lay deputies presented certificates of their appointment, which were read and severally approved.

St. Michael's—Right Rev. Theodore Dehon, D. D. John Dawson, David Alexander.
St. Philip's—Rev. James D. Simons, Rev. C. E. Gadsden.
Third Episcopal Church—Rev. William Percy, D. D. William Brisbane, Solomon Legare.
Prince George's—Thomas R. Mitchell, William W. Trapier.
St. Helena's, Beaufort—Rev. John B. Campbell, John Rhodes.
St. John's, Berkley—Rev. John J. Tschudy.
St. Andrew's—Rev. Thomas Mills, D. D. Daniel E. Huger, Ralph Steed Izard.
St. Thomas and St. Dennis—Rev. Joseph Warren.
Edisto Island—Rev. Andrew Fowler.
St. James', Goose-Creek—Peter Smith.
All-Saints—Rev. Hugh Fraser.

It appearing that a quorum was assembled, the convention proceeded to the election of a Secretary and Treasurer by ballot; when it was found, that the Rev. Mr. Tschudy was unanimously elected.

The journal of the last convention was read.

The convention adjourned until to-morrow at ten o'clock.

Wednesday, February 16, 1814.

The convention met, and prayers were read by the Rev. Mr. Fowler.

The following gentlemen appeared, and presented the certificates of their appointment, as lay deputies; which being read and approved of, they took their seats: Henry H. Bacot, Joseph Johnson, Thomas Roper and Robert Howard, from St. Philip's; John Jenkins, from St. Helena's Church, on St. Helena Island; John Ball, from St. John's, Berkley; and Robert Hazlehurst, from the Pro. Epis. Church in Columbia.

The Rev. Philip Mathews appeared, and took his seat, as Rector of St. Helena's Church on St. Helena Island; also the Rev. Charles B. Snowden, as Rector of St. Stephen's.

The minutes of yesterday were read.

The report of the standing committee, for the last year, was then read, approved of, and confirmed.

It was moved by the Rev. Mr. Simons, that the third rule of this convention be so amended, as to read thus:

"The Minister or Ministers of every Church, who shall accede to these rules, shall always be *ex officio* a member or members of the convention, with a right to vote on all matters requiring the suffrages thereof, so as they do not involve the temporal concerns of the Church; but this right to vote on matters, which do involve the temporal concerns of the Church, shall nevertheless appertain to such clerical member or members, provided a certificate be produced by him or them to the convention, on its annual or other meetings, signed by a majority of the Vestry of a Church, or other authority of a congregation, with which he or they may be connected, expressive of such their wish or assent, and that he, or they, in their behalf, exercise such right in the absence of their lay-delegate or delegates."

It was moved by Daniel E. Huger, that the consideration of this amendment be postponed until to-morrow; which was carried in the affirmative.

The following parochial reports, required by the 45th canon of the general convention, were presented by the clergy, and read:

St. Michael's Church—Right Rev. Theodore Dehon, D. D. Rector; Baptisms, 46; Marriages, 6; Funerals, 22; Communicants, about 240 whites, and 95 blacks.

St. Philip's—Rev. James D. Simons, Rector, and Rev. C. E. Gadsden, Assistant Minister; Baptisms, 19 adults, 124 infants, 143 total; Marriages, 41; Funerals, 80; Communicants, about 240 white, 130 persons of colour.

Third Episcopal Church—Rev. William Percy, D. D. Rector; Baptisms, 4; Funerals 10; Communicants from 40 to 50.

St. Helena's, Beaufort—Rev. John B. Campbell, Rector; Baptisms, 7; Marriages, 3; Funerals, 6; Communicants, 58.

St. Stephen's, and the upper churches in St. John's—Rev. Charles B. Snowden, Rector; Baptisms, 3; Funerals 2; Communicants, about 30.

St. John's Berkley—Rev. John Jacob Tschudy, Rector; Baptisms, 4 adult slaves; Funeral, 1; Communicants, 19 whites, and 4 blacks.

St. Thomas and St. Dennis—Rev. Joseph Warren, Rector; Baptisms, 2 infants; Marriages 2; Funerals, 3; Communicants, one residing the whole year in the parish; besides several who spend the winter in the parish, but communicate in Charleston.

St. Andrew's—Rev. Thomas Mills, D. D. Rector; Baptisms, 5; Funerals, 4; Communicants, as before.

Edisto Island—Rev. Andrew Fowler, Rector; Baptisms, 11 infants, 2 adult blacks; Marriages, 1; Funerals, 2 children; Communicants, 18 whites and 5 blacks.

All-Saints, Waccamaw—Rev. Hugh Fraser, Rector; Marriages, 2; Funerals, 5; Communicants, 15.

St. Helena Island—Rev. Philip Mathews, Rector; Baptisms, 5; Funerals, 7; Communicants, 9.

Hilton Head—Rev. Philip Mathews, rector; Baptisms, 4; Funerals, 3; Communicants, 3.

St. Bartholomew's—Reported by the Rev. Andrew Fowler, Visitor; Baptisms, 3; Funeral, 1; Communicants, 30.

St. Paul's, Stono—Reported by the Rev. Andrew Fowler, Visitor; Baptism, 1.

The convention having determined to proceed to the election of a standing committee, it was resolved, on motion of Peter Smith, that the president appoint the same in conformity with the 6th rule.

Whereupon the following gentlemen were declared the standing committee: The Rev. Wm. Percy, D. D. Rev. Tho. Mills, D. D. Rev. James D. Simons, Rev. C. E. Gadsden, Rev. J. J. Tschudy, Rev. C. B. Snowden, Dr. Joseph Johnson, J. Dawson, D. Alexander, John Ball, P. Smith, D. E. Huger.

[The treasurer made a report, by which it appeared, that he had received $248; viz: from St. Michael's, $100; St. John's, Berkley, $30 37½; St. Helena, Beaufort, $30, St. Paul's, Stono, $30; Edisto Island, 20; St. Helena Island, 20; Prince George, Winyaw, $12 62½; and St. Andrew's, $5. The accounts against the Convention, for printing, &c. amounted to $282 50.]

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint a committee of two, to examine the report and documents, and report thereon to-morrow.

David Alexander and Peter Smith were accordingly appointed the committee.

On motion of the Rev. Mr. Gadsden, *Resolved*, unanimously, that this convention do sincerely sympathize with their brethren of the Parish of Prince George, Winyaw, in the dispensation of Providence, which has deprived them, by death, of the services of their rector, the Rev. Dr. Halling; and that this convention, in testimony of their sense of the loss, which the Church in general has sustained, by the removal of a faithful minister, and a punctual and zealous member of this body, will wear crape during their present session.

The Rev. Mr. Fowler proposed the following resolution; which, after some little debate, was negatived:

Resolved, that the money raised at the administration of the Lord's Supper, in this Church, at the meeting of the Convention, be appropriated to the use of the convention; first defraying the expenses arising from the purchase of the elements.

Resolved, on motion of the Rev. Mr. Fowler, that it is proper for the convention to go into an election of delegates to the general convention.

It was then moved by the Rev. Mr. Tschudy, and unanimously carried, that the president appoint the same.

Whereupon the following gentlemen were appointed: The Rev. J. J. Tschudy, Rev. C. E. Gadsden, Rev. Hugh Fraser, Rev. Andrew Fowler, Lewis Morris, Wm. Lowndes, Charles Rutledge, Theodore Gourdin.

Resolved, on motion of the Rev. Mr. Simons, that the president appoint two clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Mr. Gadsden to preach the sermon, and the Rev. Mr. Fraser, in the case of his failure.

The convention adjourned until to-morrow at ten o'clock.

Thursday, February 17, 1814.

The convention met and prayers were read by the Rev. Mr. Fraser.

The following gentlemen appeared, and presented the certificates of their appointment, as lay deputies; which being read and approved of, they took their seats;—Stephen Elliott, from St. Helena's, Beaufort; John Ward, from St. John's, Colleton; and John Potter, from St. Michael's.

The minutes of yesterday were read.

David Alexander, from the committee appointed to examine the treasurer's report and documents, and to report thereon, reported, "that they had examined the several accounts, exhibited to them for printing, advertising, &c. and found them correct, amounting together to the sum of $282 50; for the payment of which it appeared by the treasurer's report, that he had received from the contributions, made by different churches, the sum of $248—leaving a balance due from the convention of $34 50 short of what was requisite to discharge the present demands against the convention."

This report of the committee was approved of and confirmed.

Resolved, on motion of Peter Smith, that the treasurer be authorized to pay the several accounts, referred to in the report of the committee, as far as his funds will permit.

The convention, on motion of Peter Smith, proceeded to the order of the day on the amendment to the third rule, proposed yesterday by the Rev. Mr. Simons.

It was moved by the Rev. Mr. Snowden, and carried without a dissenting voice, to amend the amendment by striking out the word "Church" in the two places, where it occurs, and to substitute "Churches."

The question was then taken on the resolution, proposed by the Rev. Mr. Simons, and thus amended was carried, all the Churches voting in the affirmative, with the exception of the Third Episcopal Church, which was opposed to it.

Resolved, unanimously, on motion of the Rev. Mr. Gadsden, that the representatives of this Church, in the next general convention, be requested to use their endeavours, that there be established in

some central situation, under the auspices of the church in general, a theological seminary, in which young men of genius and piety may be trained for the sacred office.

Resolved, on motion of the Rev. Mr. Snowden, that the Journal and Rules of the convention be printed.

The Rev. Mr. Fraser moved, that the following resolution be adopted by the convention:

Resolved, that the money hereafter raised at the administration of the Lord's Supper, at the meetings of this convention, after defraying the expenses arising from the purchase of the elements, belong to the convention, and be placed in the hands of the treasurer; and that the treasurer pay it over, on behalf of this convention, to the treasurer of the Pro. Epis. Soc. for the advancement of Christianity in So. Ca. in order to promote the benevolent objects of that society.

It was then moved by Daniel E. Huger, and carried, that the foregoing resolution be divided, and the sense of the convention taken upon each clause separately.

Whereupon the question was taken upon the former clause, and decided in the affirmative.

The question was then taken upon the latter clause, and decided in the negative.

The following resolution was then offered by the Rev. Mr. Simons:

Resolved, that the money, contemplated in the foregoing resolution, be paid over by the treasurer to the Bishop, to be by him applied, as he shall see good.

Mr. Brisbane moved to postpone the further consideration of this resolution indefinitely; which motion was carried.

Agreeably to the 45th canon of the general convention, "providing for an accurate view of the state of the church, from time to time," the Right Rev. Bishop delivered the following address:

Brethren, the Clergy and Laity of the Convention,

In the view which I am required, by an useful canon of the church, to give you, "of the affairs of the Diocess," since the last meeting of the convention, it will fall within the scope of the regulation to congratulate you on the degree of concord and christian fellowship, with which our churches are blessed. It is hardly possible, that in any society, composed of many parts, and all the parts of frail and fallible beings, there should exist such an entire unity of opinion and community of feelings, as to produce always a perfectly harmonious co-operation towards the accomplishment of the same ends. As near an approach to this happy state, as is compatible with the condition and infirmities of man, is, through the good blessing of GOD, at present enjoyed by us in this Diocess. In a degree, which it is gratifying to me to remark, as it has doubtless been pleasing to you to notice, the Clergy of the Diocess are kindly affectioned, one to another, with brotherly love; and their respective parishes being knit together, and compacted by that which every joint supplieth, are, it is humbly hoped, mak-

ing some increase of the body to the edifying of itself in love. Thus far there is unity, and all will ever be concerned for the interests and feelings of all, if we be actuated by the genuine spirit of the religion of Jesus Christ.

During the year which has elapsed, since the churches last met together in this place, as many of the episcopal visitations, required by the canon, have been made, as could be rendered consistent with the circumstances of him, of whom they are required, and especially with his peculiar obligations to the parish with which he is more particularly connected. In conformity with the canon under which he now addresses you, it is made his duty to state, that such visitations have been made twice to the Parish of Prince George's, Winyaw, twice to the Church on Edisto Island, once to Prince William's Parish, once to Claremont, once to St. John's, Berkley, once to St. Helena's Church, Beaufort, once to St. Paul's, Stono, once to St. Matthews, once to the Church in Camden, twice to the Church in Columbia, once to St. Stephen's Parish, including Black Oak Church, and the Church at the Rocks. In all these Parishes, but two, and also in the three Episcopal Churches in this city, confirmation has been administered according to the order prescribed, and received with much solemnity; good preparation, and apparent satisfaction. The number of those who have been confirmed in the last year, is 516. In the parishes of St. Paul's and St. Matthew's, which have been without rectors for many years, no subjects for this rite were prepared; and the administration of it was deferred to a further opportunity.

Mr. Maurice Harvey Lance, and Mr. Albert A. Muller, both of this city, have been received as Candidates for Holy Orders, and the former gentleman is engaged as a lay-reader for the Episcopal Congregation in Columbia, under the patronage of the Pro. Epis. Soc. for the advancement of Christianity in this State. Dr. Frederick Dalcho, who was mentioned last year, as having been received as a Candidate for Holy Orders, has, at the opening of the present convention, been admitted to the order of Deacons. I have also had notice from the vestry and wardens of the Church on the Island of St. Helena, that the Rev. Philip Mathews has been elected to the rectorship of their Church, of which the secretary of the convention has been duly informed.

In adverting to the Clergy of the Diocess, we are painfully reminded of the removal of one of them by death, whom we were accustomed to see among us, on these annual occasions, filled with love for his brethren, and zeal for the church. You need not be told that I allude to the reverend and much lamented Dr. Halling. It pleased the Almighty, on the eve of the last celebration of the nativity of our blessed Lord, to permit his course on earth to be finished in the fifty-ninth year of his age. Though we trust he is gone to the reward of his labours, we cannot refrain, under the recollection of the qualities, by which he was so much endeared to us, from sorrowing that we shall see his face no more. While we all sympathize with that part of the flock of Christ, which is hereby bereaved of its Pastor, my brethren of the Clergy will

allow me to apply to them the admonition to increased vigilance and fidelity, which this event has brought to my own mind. It solemnly proclaims how rapidly upon us the night approaches, in which no man can work.

Among the means, which would be most likely, under the blessing of God, to increase the prosperity of the Diocess, are the services of Missionaries. There are in the state many vacant parishes, and other places in which the Episcopal population seems too small for the support of the ministrations of the Church, but where are found many families, who, when they hear of the faith and worship of their fathers, express a desire to have them re-established, and would, with happiness, and in all probability with improvement, welcome the occasional services of clergymen, who were not stationary among them. It comes within the design of this address to state, that the sending of Missionaries is one object of "the Protestant Episcopal Society for the advancement of Christianity in South-Carolina;" and that the importance of this object, may well claim, for that institution, the exertions of all the friends of the Church, that its funds may be more proportioned than they at present are, to the extent of its purposes, and the scope afforded by the exigencies of the Diocess, for its pious designs. Among the fruits which might be expected from the labors of judicious Missionaries, would probably be the repairing of the once goodly Churches, which are now lying in ruins; an act, which, though the buildings should not be immediately used, would, in a christian land, be a becoming expression of reverence for the Deity, and regard for whatever has relation to his name. It is with pleasure I mention, that the congregation of Episcopalians in Columbia, collected and organized, under the labors of a Missionary of the Pro. Epis. Society, have, with the aid of donations for the work, from many zealous and benevolent individuals, of our community, finished arrangements for the erection, in that place, of a building for the purposes of christian worship, according to the usages of our Church. This success of exertions, in a place where three years ago, the Liturgy of our Church was scarcely known, affords encouragement to similar efforts in other places, notwithstanding the unpropitious circumstances, which confessedly exist; and which, in a great degree, have arisen from the desolate state of many of the Churches in the Diocess, and the length of time which has elapsed, and consequent habits of inattention to the services of the sanctuary, which have ensued since the *scattering*, by untoward events, of many of the Redeemer's fold, who once were gathered and guided by Pastors, residing among them, and fed statedly "*beside the shepherds tents.*"

You will also learn, with satisfaction, that there is a prospect of beholding the venerable Church, on John's Island, speedily rebuilt by means of a legacy, recently bequeathed for that purpose, by the late Francis Simmons, Esq. of this city.

The purposes, Brethren, for which this Convention is instituted, being solely of a religious character, and directed chiefly to the enlarging, strengthening, and adorning of the *spiritual* building in

this part of the Saviour's kingdom, whatever will facilitate, in your several parishes, the repairing of the houses of worship, which are laid waste, and the obtaining and settling in the Diocess of a greater number of Clergymen of piety, talents, and zeal, would be favourable to the furtherance of the objects for which we here assemble. In adverting to the situation of many of our parishes, the words of the Apostle present themselves forcibly to the mind—*how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher.* In the character of the Deity we worship, in the privilege of being called to a knowledge of the Gospel of the Redeemer, in the felicity of participating of the order and liturgy of the Episcopal Church, in the hope set before us by our Master, and in the consciousness of our past deficiencies, what inducements may be found to do what we can in future *for the house of our God, and for the offices thereof!* If, while we are looking to "the affairs of the Diocess," we call to mind the ties which bind us together, and whose cause it is, that we have in hand, we shall, each one of us, adopt the language of the man after God's heart—*for my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good.*

THEODORE DEHON.

Charleston, Feb. 17, 1814.

Resolved, on motion of the Rev. Mr. Gadsden, that this convention contemplate with great pleasure, the progress of "the Protestant Episcopal Society for the advancement of Christianity in South-Carolina;" and that they do recommend that excellent institution to the favour and patronage of all the members and friends of our Church. The convention adjourned.

TWENTY-SEVENTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, 21st and 22d Feb. 1815.

List of the Clergy and Lay-Deputies, who attended the Convention.

CLERGY.

The Right Rev. Theodore Dehon, D. D. Bishop of the Pro. Epis. Church in So. Ca., Rev. John B. Campbell, Rector of St. Helena's, Beaufort; Rev. Frederick Dalcho, officiating in St. Paul's, Stono; Rev. Andrew Fowler, Rector of the Pro. Epis. Church on Edisto Island; Rev. Hugh Fraser, Rector of All-Saints, Waccamaw; Rev. Christopher E. Gadsden, Rector of St. Philip's; Rev. Maurice Harvey Lance, Deacon; Rev. Thomas Mills, D. D. Rector of St. Andrew's; Rev. William Percy, D. D. Rector of the Third Episcopal Church, Charleston; Rev. John Jacob Tschudy, Rector of St. John's, Berkley.

LAY-DEPUTIES.

St. Michael's—John Dawson, David Alexander, Jacob Read.

St. Philip's—Henry H. Bacot, Joseph Johnson, Tho. Roper.

Third Episcopal Church, Charleston—Solomon Legare, Judge Grimke.

Prince George's, Winyaw—William W. Trapier, Francis Kinloch.

St. Bartholomew's—James Perry, James Lowndes.

St James', Goose-Creek—Peter Smith.

Trinity Church, Columbia—Charles Kershaw, Robert Hazlehurst, Wm. Lance.

CHARLESTON, Tuesday, February 21, 1815.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in So. Ca. several of the Clergy and Lay Delegates attended in St. Michael's Church, at half past 10 o'clock; when divine service was performed by the Rev. Thomas Mills, D. D. and a sermon, suitable to the occasion, preached by the Rev. Hugh Fraser. To these usual solemnities was added by the Bishop, the admission of Messrs. Maurice Harvey Lance and Thomas D. Frost, to the order of Deacons, and at the same time, according to a standing rule of the convention, the celebration of the Lord's Supper.

After divine service, the Bishop took the chair.

The following Clergy, members of the convention, appeared, and the following Lay Delegates presented certificates of their appointment, which were read and severally approved.

St. Michael's—Right Rev. Theodore Dehon, D. D. John Dawson, David Alexander.

St. Philip's—Rev. Christopher E. Gadsden, Henry H. Bacot, Joseph Johnson.

Third Episcopal Church—Solomon Legare.

Prince George's, Winyaw—William W. Trapier, Francis Kinloch.

St. Helena's, Beaufort—Rev. John B. Campbell.

St. John's, Berkley—Rev. John J. Tschudy.

St. Paul's, Stono—Rev. Frederick Dalcho.

Edisto Island—Rev. Andrew Fowler.

All Saints—Rev. Hugh Fraser.

St. Andrew's—Rev. Tho. Mills, D. D.

St James', Goose-Creek—Peter Smith.

Trinity Church, Columbia—Rev. Maurice H. Lance, Charles Kershaw, Robert Hazlehurst.

It appearing that a quorum was assembled, the convention proceeded to the election of a secretary and treasurer by ballot; when it was found, that the Rev. Mr. Tschudy was unanimously elected.

The Right Rev. Bishop informed the convention, that he had received a letter from St. Helena's Church on St. Helena Island, transmitting the parochial report, and stating that, owing to the alarming state of that part of the country, neither the rector nor the lay delegates would be able to attend the convention.

The convention adjourned until to-morrow at ten o'clock.

Wednesday, February 22, 1815.

The convention met and prayers were read by the Rev. Mr. Fowler.

The minutes of yesterday were read.

The following gentlemen appeared, and presented the certificates of their appointment; which being read and approved of, they took their seats: Jacob Read, from St. Michael's; Thomas Roper, from St. Philip's; Judge Grimke, from the third Episcopal Church; James Perry and James Lowndes, from St. Bartholomew's; and William Lance, from Trinity Church, Columbia.

The journal of the last convention was read.

Resolved, unanimously, on motion of the Rev. Mr. Tschudy, that this convention do sincerely sympathize with their brethren, the present rector of St. Philip's Church, and the members of his congregation, in the dispensation of Divine Providence, which has deprived them, by death, of the services of their late rector, the Rev. Mr. Simons; and that this convention, in testimony of their sense of the loss, which the Church in general has sustained by the removal of a faithful minister, and one so much beloved, whose zeal to promote the honour of his master's cause was evident in this convention, will wear crape until Sunday next.

[The treasurer made a report, recapitulating the receipts reported to the last convention, and stating, that he had since, paid sundry accounts amounting to $247 62, leaving a balance in his hands of 37 cents. After closing his report, he states the receipt of $100 from St. Philip's.]

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint a committee of two to examine the report and vouchers, and report thereon.

Mr. Hazlehurst and the Rev. Mr. Lance were accordingly appointed the committee.

It was moved by the Rev. Mr. Fowler, "that it be the wish of this convention, that, immediately upon the ratification of the treaty of peace between the King of Great Britain and this country, by the President of the United States, the Bishop should appoint a day of prayer and thanksgiving to Almighty God, to be observed by the Pro. Epis. Church in this state, as expressive of our grateful sense of the wonderful mercy and goodness of a kind Providence, in putting a stop to the further ravages of war, and the effusion of human blood."

This resolution was, on the motion of Mr. Trapier, amended, so as to read as follows:

Resolved, that it be the wish of this convention, that, unless the President of the United States, within a reasonable time after his ratification of the treaty of peace, between the United States of America and the King of Great Britain, should appoint a day of prayer and thanksgiving to Almighty God, for his wonderful mercy and goodness, in putting a stop to the further ravages of war, and the effusion of human blood, the Bishop then appoint one, to be observed by the Pro. Epis. Church in this state, as expressive of her grateful sense of the aforesaid mercies.

The resolution, thus amended, was unanimously adopted.

Mr. Hazlehurst, from the committee appointed to examine the secretary and treasurer's report, reported, "that they had examined the accounts, and found them to be correct."

This report of the committee was approved of and confirmed.

The report of the standing committee for the last year was then read, approved of, and confirmed.

Resolved, unanimously, on motion of the Rev. Mr. Tschudy, that the treasurer be authorized to pay, whatever is due from the convention.

The convention having determined to proceed to the election of a standing committee, it was resolved, on motion of the Rev. Mr. Tschudy, that the president appoint the same, in conformity with the sixth rule.

Whereupon the following gentlemen were declared the standing committee:

The Rev. William Percy, D. D. Rev. Thomas Mills, D. D. Rev. Andrew Fowler, Rev. Christopher E. Gadsden, Rev. John J. Tschudy, Rev. Frederick Dalcho, John Dawson, David Alexander, Joseph Johnson, Judge Grimke, James Lowndes, Peter Smith.

The following parochial reports, required by the 45th canon of the general convention, were presented by the clergy and read.

St. Michael's—Right Rev. Theodore Dehon, D. D. rector; Baptisms 108; Marriages 6; Burials 24; Communicants, about 290 whites, and 110 blacks.

St. Philip's—Rev. Christopher Edwards Gadsden, rector; 31 adults, 111 infants, Baptisms 142; Marriages 33; Burials 63; Communicants about 260 whites, and 150 blacks.

Third Episcopal Church—Rev. William Percy, D. D. rector; Baptisms 8, being 6 whites, and 2 children of colour; Funerals 3; Communicants, about 45 or 50.

St. Helena's Church, Beaufort—Rev. John B. Campbell, rector; Baptisms 5; Marriages 2; Funerals 21; Communicants 53.

St. John's, Berkley—Rev. John Jacob Tschudy, rector; Baptisms 2 infants; also an infant at Stateburg; Funerals 3; Communicants, 30 whites and 10 blacks.

Edisto Island—Rev. Andrew Fowler, rector; Baptisms, 6 infants, and 1 black adult; Funerals, 4 children, and 1 aged person; Communicants, 20 whites, and 5 blacks.

St. Paul's, Stono—Rev. Frederick Dalcho, Deacon; Baptisms 3; Funeral 1; Communicants 8.

All Saints, Waccamaw—Rev. Hugh Fraser, rector; Funerals 4; Communicants 15.

St. Andrew's—Rev. Thomas Mills, D. D. rector; Baptisms 8; Marriages 5; Funerals 4.

St. Helena Island—Rev. Philip Mathews, rector; Baptism 1; Marriages 4; Burials 9; three of them being strangers; Communicants 12.

Christ Church—Rev. C. E. Gadsden, visitor; Communicants 9.

St. James', Santee, at the Church near Echaw—Rev. Christopher E. Gadsden, visitor; Baptism 1; Communicants 4 or 5.

St. Bartholomew's—Rev. Andrew Fowler, visitor; Baptisms 8; Communicants 19.

Wadmalaw—Rev. Andrew Fowler, visitor; Baptisms 2; Marriages 2.

St. George's, Dorchester—Rev. Frederick Dalcho, visitor; Baptisms 2; Funeral 1.

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint two clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Mr. Gadsden to preach the sermon, and the Rev. Mr. Campbell in the case of his failure.

The Rev. Mr. Gadsden, on behalf of the delegates from this Diocess, who attended the last general convention, reported, that, upon the subject of the Theological Seminary entrusted to their care, they had acted in conformity to their instructions; but that the general convention had postponed the consideration thereof to the next meeting, referring it in the mean time to the Bishops of the different diocesses, and in those states, where there are no Bishops, to the standing committees therein, to inquire, and consider for themselves, concerning the expediency of establishing a Theological Seminary, to be conducted under the general authority of the Church, and to report to the next general convention.

Resolved, unanimously, on motion of the Rev. Mr. Gadsden, that this convention still entertain the opinion, that the welfare of the Church imperiously demands the institution of a Theological Seminary under the auspices of the general convention, and that the delegates from this diocess be instructed to persevere in their endeavours to obtain so necessary an object.

The convention having determined to proceed to the election of delegates to the next general convention, it was resolved, on motion of Mr. Smith, that the president appoint the same.

Whereupon the following gentlemen were appointed: The Rev. J. J. Tschudy, Rev. C. E. Gadsden, Rev. Hugh Fraser, Rev. Andrew Fowler, Henry Middleton, Benjamin Huger, William Lowndes, Lewis Morris.

It was moved by the Rev. Dr. Dalcho, that the money collected at the celebration of the Holy Communion at the opening of every convention, be paid over to the treasurer of the Pro. Epis. Soc. for the advancement of Christianity in South-Carolina, in order to promote the objects of that excellent institution.

This motion was, however, on the motion of Mr. Dawson, so amended, as to read thus: *Resolved*, that the money collected at the celebration of the holy communion at the opening of every convention, be disposed of in conformity with the first canon, passed at the last general convention.

The resolution, thus amended, was adopted.

Agreeably to the 45th canon of the general convention "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop delivered the following address:

Brethren, the Clergy and Laity of the Convention,

In reviewing the affairs of the diocess, in the year that has elapsed, since we were last assembled in convention, it is a prominent and pleasant fact, that the Church of this Diocess has, after an interval of many years, been again represented in the *General Convention* of the Pro. Epis. Churches in the U. S. As a member of this body, this Diocess has a joint interest with the other Diocesses in the common prosperity of the Church. And you will learn with pleasure, that the result of this interview of the different parts of the whole body, was a grateful persuasion, that the Churches in this country were rising in their strength, and putting on their beautiful garments; and that there was ground to hope that the Lord God would dwell among them.

The time spent in attending the general convention, and the diminution of the number of our clergy in the city, have rendered it difficult for him, who addresses you, to make as many episcopal visitations, as his own inclination would have dictated, and the condition of the Diocess seemed to require. In the last year he has made one visit to St. John's, Berkley; one to St. Bartholomew's; two to Christ Church; two to Columbia; three to Camden; one to Clarendon; one to St. Matthew's; and one to St. James', Santee. In most of these parishes, and also in St. Philip's Church and in St. Michael's Church in this city, the rite of confirmation has been administered, according to the order of the Church. In conformity with a canonical requirement it is stated to you, that the number confirmed in the last year was about one hundred and eighty.

In the course of these visitations, it has been a source of much pleasure to observe, that the *doctrines* of the Church are, by those who take any lively interest in her welfare, very generally embraced in their purity. The form of sound words is held fast, it is believed, by the serious members of our community; and there is perhaps as good a degree of *unity of faith* among them, as exists in any part of the universal Church, of the same extent and means of information.

There is also a growing attachment to her *order*. It is gratifying to remark, with relation to this particular, that the ancient practice of administering baptism in public, has, in many parishes, been happily restored. Whether we consider the import of this sacrament, or the structure of the office for the administration of it, or the beneficial effects upon our congregations of *publicly* administering it, this restoration of the primitive usage of our Church is cause for much gratulation to those who love her prosperity. Attention too is paid by the clergy, in a degree which is highly commendable, to the important duty of instructing children in the catechism, a duty in which parents and guardians may advantageously co-operate with their ministers, by preparing their children for this exercise and sending them to it. And not till the day of the consummation, can it be manifest, how much both they and their offspring may have cause to rejoice in the faithful discharge, through their co-operation, of this part of the ministerial functions.

It were to be wished that as much could be said of the *zeal* of our community, as may be said of the soundness of its faith, and its attachment to the order of the Church. But the waste places in many parts remain entirely desolate; and there is not everywhere manifested a desire to strengthen the things which are ready to die —Some efficient zeal, however, exists. It is mentioned with peculiar gratification, that the infant Society in Columbia, under many difficulties and discouragements, have erected a convenient and respectable building, which has been duly consecrated to the purposes of Christian worship, by the name of Trinity Church. From the situation of this Church, near the college of the state, and at the seat of government, the pleasing hope arises that in this temple will be reared many future ministers of the Church: and that hence there will be diffused, into regions which it has not yet reached, a knowledge of her faith and worship; and also in time to come, a stated enjoyment of them.

In this city, the greater part of a century had elapsed since any Church had been erected by the Episcopal community. An attempt has recently been made by a zealous part of this community, to build here another temple to the honour of Jehovah—and when we think of the number of members of our denomination, who have no accommodations for attending public worship, and behold other temples, under the zeal of their builders, rising up in rapid succession around us, it is mournful to witness the silence which pervades the unfinished walls of the Third Episcopal Church. It stands, and in its silence would seem to say, is it nothing unto you, all ye that pass by? As a common concern, it is an object of the charity of all Episcopalians—and in this assembly it need not be asked, what charity is more noble or more useful, that that which builds Churches for the worship of the Most High God, our Redeemer?

Since the last meeting of the convention, Mr. Thomas Frost was regularly received as a candidate for holy orders. This gentleman, a native of this city, and a son of one of its former clergymen, and Mr. Maurice Harvey Lance, heretofore announced as a candidate for holy orders, have at the opening of this convention, been admitted to the order of Deacons. The Rev. Christian Hanckel has, in the course of the year, been admitted to the order of Priest. From these seasonable additions to her ministry, the Church it is expected will, under the blessing of heaven, derive many advantages. But here our joy is chilled. We needed not the contemplation of these accessions, to remind us of the preceding diminution of the number of the clergy. One of our first emotions, on assembling in this place, sprang from a recollection, that our brother, the late beloved Rector of St. Philip's Church, would be with us no more. It pleased God, after having granted him, in answer we hope to the prayers of the Church, nearly two years of health and increased usefulness in his station, to take him early in the summer, by an unexpected death, to the reward of his labours—to a rest from all his cares—Cut off in the midst of life, his exit admonishes us, my brethren of the clergy, to do, while it is called to

day, whatever good deeds we can for the house of our God, and for the offices thereof. Short, at the longest, is the time we have for contributing our exertions for the advancement of the Redeemer's kingdom. But the death of our brother affectingly reminds us of the *uncertainty* of our time. The remembrance we have of his popular talents, uncommon piety, and amiable disposition, teaches us, that even the goodly qualities, which make us most earnestly desire the lives of our friends, cannot shield them from the arrows of death. Be ye then also ready.

To his place, as Rector of St. Philip's Church, has succeeded the Rev. Christopher Edwards Gadsden; of whose election to the place, notice has been received by me from the Vestry of that Church, and will be transmitted to the secretary of the convention.

So far, brethren of the clergy and laity, as my observation has extended, it appears that one principal cause of the decayed state of many parishes in this Diocess, is the want of funds. In one parish, that of St. John's, Berkley, a laudable attempt has been made to provide a substitute for the funds (by means of which the ministrations of the temple were formerly supported,) by a subscription of a per centage upon the produce of the current year. The attempt it is probable will succeed. Were some such plan adopted in the vacant parishes, for affording that decent and certain maintenance for the ministers of the gospel, to which the gospel itself entitles them, it might, under the blessing of the Almighty, facilitate the restoration, to these parishes, of the ordinances and worship of our holy religion.

Till funds for the purpose are provided, it would seem the busieess must rest upon missionary labours, and the gratuitous services of the clergy of the Diocess. The latter, in the last year, have been cheerfully and frequently rendered, agreeably to an arrangement made by the clergy among themselves, that each one would visit one or more of the destitute parishes, as often as would be consistent with his obligations to the parish with which he was particularly connected. Of the labours of missionaries, the Church in this Diocess has had little opportunity to know the value. Those, which have been enjoyed by any of our Churches, have been provided by the Pro. Epis. Soc. for the Advancement of Christianity in So. Ca. whose funds are in an infant state, and by no means adequate to the good purposes it might accomplish. As promising the best human means of strengthening and extending the Church, in this state, it is very desirable that this society should have the aid of all the friends of our institutions, for increasing its funds and the number of its members. Its last annual report, shortly to be published, will, it is hoped, be circulated by the agency of the laity, as well as clergy, to diffuse a knowledge of the society in their several Parishes.

In concluding this statement of the affairs of the Diocess for the last year, it cannot but occur to the observation of every one, that the harvest truly is great, but in common with all the members of the community, it is felt with regret by him who addresses you, that the labourers are few. There is an increased number of young

gentlemen who are preparing themselves for the ministry, by those academical studies, to which our Church wisely requires them in the first instance, to give their attention. But, though the prospect of these future accessions to the ministry produces some animating expectations, piety may be well called upon to offer in every parish her prayers to the *Lord of the harvest*, that *he* would send forth labourers into his harvest.

THEODORE DEHON.

Charleston, Feb. 22, 1815.

Resolved, on motion of the Rev. Mr. Campbell, that for the better diffusing a general knowledge of the state of the Church amongst her members, it be expedient, that the annual address of the Bishop to this convention be read in the different Churches, as soon as it can conveniently be obtained.

The following resolution was moved by Mr. Kershaw:—*Resolved*, That the next annual convention of the Pro. Epis. Church of So. Ca. be held in Trinity Church, Columbia.

Whereupon it was moved by Gen. Read, that the aforesaid resolution be postponed; which motion was lost.

It was then moved by Judge Grimke, and adopted, that the resolution be amended by striking out the word "annual," and adding these words, *on the first Thursday of December next*.

The resolution, thus amended, was carried.

The following resolution was moved by the Rev. Mr. Campbell: *Resolved*, that it be a standing rule of this convention, that the services thereof shall be closed by the Bishop with any of the collects, which he may select, and his blessing.

It was then resolved, on motion of the Rev. Dr. Dalcho, that the word *prayers* be inserted instead of "any of the collects, which he may select;" and the resolution, thus amended, was unanimously carried.

Resolved, on motion of the Rev. Mr. Gadsden, that the secretary write again to those Churches, which have taken no notice of the last circular, which was addressed to them respecting the pecuniary concerns of the convention.

After prayers and the Episcopal benediction, the convention adjourned till the first Thursday of December next, to meet in Trinity Church, Columbia.

TWENTY-EIGHTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Columbia, on the 7th & 8th Feb. 1815.

List of the Clergy and Lay-Delegates who attended the convention.

CLERGY.

The Right Rev. Theodore Dehon, D. D. Bishop of the Pro. Epis. Church in So. Ca. Rev. John B. Campbell, Rector of St. Helena's

Beaufort; Rev. Christopher E. Gadsden, D. D. rector of St. Philip's; Rev. Christian Hanckell, rector of Trinity Church, Columbia; Rev. Maurice Harvey Lance, Deacon; Rev. John Jacob Tschudy, rector of St. John's, Berkley.

LAY-DELEGATES.

St. Philip's—Thomas Corbett.

Prince George's, Winyaw—Joseph Blyth, Thomas R. Mitchell, F. A. Deliesseline.

St. Helena's, Beaufort—James Stuart.

St. Thomas and St. Dennis—Thomas Ashby, Andrew Hasell.

Edisto Island—Benjamin Bailey.

Trinity Church, Columbia—Hon. Theodore Gaillard, John Spencer Man, Edward Fisher, Mr. Guignard.

Claremont—Hon. Thomas Waties, Benjamin G. Joor.

Camden—James S. Deas.

Columbia, Thursday, Dec. 7, 1815.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in the state of So. Ca. several of the Clergy and Lay-Delegates, attended in Trinity Church, at 11 o'clock, when Divine Service was performed by the Rev. Christian Hanckel, and a sermon, suitable to the occasion, preached by the Rev. Christopher E. Gadsden, D. D. To these usual solemnities was added the celebration of the Lord's Supper, according to a standing rule of the convention.

After divine service, the Bishop took the chair.

The following Clergy, members of the convention, appeared, and the following lay-delegates presented certificates of their appointment, which were read and severally approved.

St. Michael's—Right Rev. Theodore Dehon, D. D.

St. Philip's—Rev. C. E. Gadsden, D. D. Thomas Corbett.

Prince George's—Rev. Maurice H. Lance, Joseph Blyth, Tho. R. Mitchell, F. A. Deliesseline.

St Helena, Beaufort—Rev. John B. Campbell.

St. John's, Berkley—Rev. John Jacob Tschudy.

Edisto Island—Benjamin Bailey.

Claremont—Thomas Waties, Benjamin G. Joor.

Trinity Church—Rev. Christian Hanckell, Theodore Gaillard, John Spencer Man, Edward Fisher.

It appearing that a quorum was assembled, the convention proceeded to the election of a Secretary and Treasurer by ballot; when it was found, that the Rev. Mr. Tschudy was unanimously elected.

The journal of the last convention was read.

The convention adjourned until to-morrow at 11 o'clock.

Friday, Dec. 8, 1815.

The convention met, and prayers were read by the Rev. Dr. Gadsden.

The following gentlemen appeared, and presented the certificates of their appointment; which being read and approved of, they took their seats: James Stuart, from St. Helena's, Beaufort; Tho. Ashby and Andrew Hasell, from St. Thomas and St. Dennis; Mr. Guignard, from Trinity Church, and James S. Deas, from the Pro. Epis. Church in Camden.

The minutes of yesterday were read.

The report of the standing committee, for the present year, was then read, approved of, and confirmed.

[The treasurer made a report of his receipts; and that he had discharged all the claims against the convention, leaving a balance in his hands of $5 75.]

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint a committee, to examine the report, and report thereon.

Mr. T. R. Mitchell and the Rev. Mr. Lance were accordingly appointed the committee.

Resolved, on motion of Judge Gaillard, that this convention behold with great pleasure the growing prosperity of the Pro. Epis. Soc. for the advancement of Christianity in So. Ca. and, to aid that Society to extend the Church in the upper parts of the state, particularly in Pendleton District, they recommend, that the Clergy and Vestries, in their several parishes, do open subscriptions for pecuniary assistance, and endeavour to obtain for that excellent institution the patronage of all the members of our church.

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint two clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Mr. Campbell to preach the sermon, and the Rev. Mr. Snowden in the case of his failure.

Resolved, on motion of the Rev. Dr. Gadsden, that this convention, in testimony of their respect for the memory of the late Rev. Mr. Warren, rector of the parish of St. Thomas and St. Dennis, and under a sense of the loss this body and the church have sustained by his death, will wear crape during the present session.

Mr. T. R. Mitchell, as chairman of the committee, appointed to examine the secretary and treasurer's report, reported, "that, having examined the same, they found the items supported by vouchers; and that, in the opinion of the committee, his report is correct, and should be confirmed by the convention."

This report of the committee was approved of and confirmed.

Resolved, unanimously, on motion of Judge Gaillard, that the 6th rule be amended by striking out the words, "from among the members of the convention."

The convention having determined to proceed to the election of a standing committee, it was resolved, on motion of the Rev. Mr. Tschudy, that the president appoint the same in conformity with the 6th rule, thus amended.

Whereupon the following gentlemen were declared the standing committee: The Rev. Wm. Percy, D. D. Rev. Tho. Mills, D. D. Rev. A. Fowler, Rev. C. E. Gadsden, D. D. Rev. F. Dalcho, M. D. Rev. Thomas Frost, John Dawson, David Alexander, Joseph Johnson, Thomas Corbett, Judge Grimke, Peter Smith.

The following parochial reports, required by the 45th canon of the general convention, were presented by the clergy, and read:

St. Michael's Church—Right Rev. Theodore Dehon, D. D. Rector; Baptisms, 60; Marriages, 6; Burials, 23; Communicants, about 320 whites, and 120 blacks.

St. Philip's—Rev. C. E. Gadsden, Rector; Baptisms, 16 adults, 92 infants; Marriages, 20; Burials, 48; Communicants, about 280 whites, and 170 blacks.

Prince George's, Winyaw—Rev. John Jacob Tschudy, visitor; Baptism, 1 white child; Communicants, 35 whites and 5 blacks.

St. Helena's, Beaufort—Rev. John B. Campbell, Rector; Baptisms, 7; Marriage, 1; Funerals, 3; Communicants, 54.

St. John's Berkley—Rev. John Jacob Tschudy, Rector; Baptisms, 10 white children, and 1 black child; Marriage, 1; Funerals, 4; Communicants, 33 whites, and 9 blacks.

St. Thomas and St. Dennis—Rev. John Jacob Tschudy, visitor; Communicants, 2 whites.

St. Paul's, Stono—Rev. Frederick Dalcho, M. D. Deacon; Baptisms 2; Communicants 8.

Trinity Church, Columbia—Rev. Christian Hanckell, Rector; Baptisms, 1 adult, 8 infants; Marriage 1; Funerals 4; Communicants, about 30 whites and 1 black.

Prince William's—Rev. Christian Hanckell, Visitor; Baptisms 4; Marriages 2; Funerals 2.

St. Matthew's—Rev. C. E. Gadsden, Visitor; Communicants, 4 or 5.

Lower Clarendon—Rev. John Jacob Tschudy, Visitor; Communicants 4 whites.

Claremont—Rev. Maurice H. Lance, John J. Tschudy, and Christian Hanckell, Visitors; Baptisms 3; Communicants 29 whites.

St. James', Santee—Rev. John Jacob Tschudy and Maurice H. Lance, Visitors; Baptisms 29; Communicants 5 whites and 25 blacks.

Christ Church—Rev. C. E. Gadsden, Visitor; Baptisms 7 adults; Communicants about 10.

St. James', Goose-Creek—Rev. C. E. Gadsden, D. D. and M. H. Lance, Visitors; Baptisms 53.

St. Luke's—Rev. Christian Hanckell, Visitor; Baptisms, 1 adult, 2 infants.

The convention having determined to proceed to the election of delegates to the next general convention, it was resolved, on motion of the Rev. Mr. Lance, that the president appoint the same.

Whereupon the following gentlemen were appointed: The Rev. J. J. Tschudy, Rev. C. E. Gadsden, D. D. Rev. J. B. Campbell, Rev. Andrew Fowler, H. Middleton, B. Huger, J. Gaillard, Wm. Lowndes.

It was moved by Mr. Mitchell, that the rectors of the different parishes of the Diocess be requested to preach a sermon, and have a collection made for the purposes of defraying the expenses of the convention; and, if the sum should exceed the occasions of the convention for the next year, that the secretary and treasurer be directed to fund the balance in either of the banks in Charleston.

Resolved, on motion of Mr. Hasell, that the foregoing motion be amended by striking out from the word *directed* to the end, and adding as follows: "to purchase or have printed number of copies of the canons of the general convention, and also of the journals of the last session of the general convention."

The question was then taken on the motion thus amended, and was lost.

It was moved by Mr. Hasell, that this convention do procure the constitution and canons of the Pro. Epis. Church for the use of the members of the same; and that the secretary of the convention be directed to write to the Vestries of the respective Churches to aid us in effecting the same.

Resolved, on motion of the Rev. Mr. Hanckell, that the foregoing motion be amended by adding these words: "and in defraying the expenses of the convention."

Resolved, on motion of Judge Gaillard, that the motion be farther amended by adding the following words: "and that the treasurer be authorized to defray them."

The motion, thus amended, was then unanimously adopted.

Resolved, on motion of the Rev. Mr. Campbell, that the Bishop of this Diocess be requested to prepare a form of prayer for the private use of the members of the Epis. Church within this state, beseeching the Almighty in his goodness to continue to prosper her efforts in his cause and for the interests of the Redeemer's kingdom; and that the ministers of the different parishes be requested to exert their influence in recommending to their parishioners the daily use thereof.

Agreeably to the 45th canon of the general convention, "providing for an accurate view of the state of the church, from time to time," the Right Rev. Bishop delivered the following address:

Brethren, the Clergy and Laity of the Convention,

The anticipation of the season for the annual meeting of our churches in convention this year, leaves, in the time to be reviewed in this address, but little opportunity, for such things to have been done, or to have occurred, as it would be incumbent on me, under the canon, which requires the address, to state; or interesting to you, as guardians and friends of the Church, to hear. Yet great should be our gratitude to God, that *having obtained his help we continue unto this day.*

In contemplating "the affairs of the Diocess," it is pleasant to find the convention assembled this year in a place, where but a few years ago the worship of our Church had been unheard, and her character in a great measure unknown. While we witness the success which has attended the efforts to establish a Church in Co-

lumbia, amidst circumstances, by no means propitious to the accomplishment of such a purpose, what encouragement should be derived from it to make perseveringly efforts for similar ends, in places where the Church once existed but is now desolate; and in other parts of the Diocess, where, though it would be new, there is reason to hope it would, under the blessing of heaven, take root and flourish.

It is true, that in the erection of this goodly temple, and in the establishment of the society which so happily worships in it, there have been some noble acts of individual exertion, and private beneficence, and it ought to be known to the Churches, for the benefit which such examples are calculated to produce, that, besides other endowments from other quarters, there were given by one gentleman of this neighbourhood, General Wade Hampton, nearly three thousand dollars, to the treasury of the work which we see here accomplished. But, may it not be expected, that in this opulent and well informed Diocess, beneficence will never be absent, when disinterested and judicious exertions are making, to rebuild the waste places of the church of our fathers; or to consecrate new ground, and new houses, to the promotion of the honour of God our Redeemer, and the salvation of our fellow men. It is believed, that generous benefactions would be found in other parts of the Diocess, whenever the exertions of those whom it concerns to make them shall be such, as the necessity requires, and the unspeakable importance of the object should produce.

Since the statement last made to the convention, visitations have been made by me to the church at Goose-Creek—to Dorchester—to Christ Church, to St. James', Santee—to the church in Georgetown—to All-Saints, Waccamaw—to Prince William's Parish—to St. Luke's—to St. Peter's—to the church in Columbia—to Camden—to the church in Stateburg—to Clarendon—to Lower St. Mark's—to St. Matthew's—and to John's Island. In many of these Parishes, and also in St. Michael's Church in Charleston, confirmation was administered. The number confirmed since the last convention is about 170.

Interested in the prosperity of "the whole body of the church," and particularly in the parts of it adjacent to yourselves, it will give you pleasure to learn, that in the course of these visitations, at the request of the vestry of the church in Savannah, a visit was made to that place; where was found, recently erected, a spacious and convenient building, which was duly consecrated to the Christian worship of God; and also a numerous body of Episcopalians, who have exerted themselves to restore to their city the church of their ancestors; and are now enjoying its institution and services. In this congregation there were confirmed about 60.

The state of their houses of worship will generally indicate the degree of attention which is paid by any people to their religious concerns. There is undoubtedly manifested in this Diocess an increased sensibility on this subject. It will be gratifying to you to hear, that since we last met, subscriptions and other measures have been set on foot for building new churches on John's Island, at

Camden, on Sullivan's Island, and in the Parish of St. Thomas and St. Dennis; and that in Stateburg, at Georgetown, at All-Saints, and in St. Matthew's Parish, such repairs and improvements of their churches are making, as will recover them from the decayed state into which they had fallen, and render them not only useful to the Parishioners, but creditable to the land. The convention will also notice with satisfaction, the addition of two churches to their body: one in the upper part, and the other in the lower part of St. Mark's Parish; in each of which places a Society has been formed, and in the latter, a decent building devoted for the purpose of participating in the enjoyment of the faith and worship, with which our cummunity is so highly blessed. It is confidently expected that in these places, where the Episcopal Church had for many years been apparently dead, it will arise, and again be seen, if not in the maturity of age, yet flourishing in the vigour of youth, and exhibiting promise of future growth and stability. In some other parts of the Diocess attention has been paid to the decency, of enclosing with suitable fences the sacred spots, where the ashes of those, who once worshipped in the churches, rest—a decency, to which it is to be wished, a similar attention might every where be paid; as indicating a pious regard for the bodies, which the Son of God hath redeemed; and which there rest in hope; and as calculated to save our country from an opprobrium, to which unfinished churches and unprotected graves might tempt the traveller justly to subject it.

In the course of the visitations which have been made by me, there has been marked, as a cause of the decayed state of our church in many places, the want of active co-operation on the part of the laity. The Clergy are indeed the appointed guardians of God's spiritual house. In this province there are concerns committed to them by the great head of the church, with which it would be improper for others to interfere. But these concerns are altogether of a spiritual nature. To the temporal affairs of the church, as the Clergy neither have, nor should have, the care of them, so neither would their occupations admit of their paying so judicious and effectual attention, as may be paid to them by the laity. The joint exertions of two or three influential laymen in any parish would go far towards restoring to use and to beauty the temples which are now seen in ruins.

There is a consideration growing out of the nature of the climate in this state, which, it is believed, has checked in many parishes such exertions. "We remain," it is said, "in the country only six months in the year, and what avails it to repair our churches and provide a ministry." But surely men should not refuse to render to the Deity in one part of the year, what is due to him in every part it, because they cannot always pay it in the same place. Surely they should not in any place neglect to provide for themselves and their families those instructions and comforts of his word, which they every where need, because they cannot always receive them there. Let it be considered, how many christians in those six months, where no church is found, are deprived, in the Lord's Supper, of the most comfortable ordinance of their religion; and, in

the exercises of public worship, of the most valuable and satisfactory occupation of their lives. Let it be considered, how many youths in those six months may acquire the habit of disregarding the Sabbath of the Almighty, and neglecting the services, the protecting and saving services, of his holy temple. Let it be considered, how many persons in those six months are arrested by the king of terrors, whose sorrows on the bed of death are soothed with no kind office of religion; with whom, on the confines of eternity, there is no messenger of the Most High, to warn them against perdition, and point them the way to heaven.—How fatal would it have been to the inhabitants of the villages, in which our Saviour sometimes deigned to reside *awhile*, if they had rejected his ministrations, because he would not abide with them *constantly!* How many were saved by him in places, in which the voice of his word was but *occasionally* heard! If these considerations had their proper weight would they not induce the laity of every parish, to provide in their parish the ministrations of the temple, though they could enjoy them only a part of the year?

It is not however by an attention to her outward concerns only, that the laity may promote the prosperity of the church. On their attention to many spiritual duties depends much of her piety and respectability. There is, it is to be feared, a neglect, too prevalent, of the pleasant and very useful duty of family worship—a duty, which has always been most attended to in the most pious ages, and the influence of which upon the religious state of a people must in the nature of things be very considerable. Where there is attention paid to this duty, as blessed be God, there already is, in many families in the Diocess, the choicest pleasures of the domestic circle are found and seen around the domestic altar —and were it generally attended to, it is believed, that it would not only have the happiest influence upon the families, which regarded it, but also bring down a blessing upon the churches to which those families belonged.—By promoting moreover the circulation of approved religious books, and by an exemplary attendance on the worship and ordinances of the sanctuary whenever they have opportunity, and above all by instructing their children in the Catechism and making them acquainted not only with the common principles of Christianity, but also with the distinctive principles of our church, the laity may do much towards the restoration of her prosperity and renown. To the want of this co-operation may be attributed in a great degree, the feeble state both of her spiritual and temporal building.

In the time to be reviewed in this address, the Rev. Thomas Frost, who was ordained at the last session of the convention, has been appointed assistant minister of St. Philip's Church in Charleston; the Rev. Maurice Harvey Lance, who was ordained at the same time, has been appointed to the care of the church in Georgetown; the Rev. Christian Hanckell has been elected rector of Trinity Church in Columbia. And these gentlemen have entered upon the duties of their respective stations. It has pleased God in the course of the year to remove from among the clergy

the Rev. Joseph Warren, the late rector of St. Thomas' Parish, who died in North-Carolina, whither he had gone in the summer in the hope of recovering health. While his departure from the scenes of his ministerial labours carries our thoughts forward to the scenes of ministerial rest and reward, the ravages of death in the little band of our brotherhood, in each of the three last years, admonishes us affectingly, my brethren of the clergy, of the importance of ministerial fidelity. God speaks to us in these events. He bids us, if we do indeed desire his glory, to redouble our diligence in his service. Let us hear his voice. May he sanctify to us his solemn dispensations.

In adverting to the clergy, gentlemen of the convention, I am brought to a subject of great moment, not only to the churches in this Diocess, but to those of every Diocess in our union. Daily to be lamented is the difficulty of obtaining ministers for those parishes, which are willing to support them. Daily to be desired is a supply of clergymen, able by their piety, their talents, and learning, to do honour to the church, and advance the cause of God. Sensible of these things, many of the clergy of the church in the United States, have for several years past been meditating the establishment of a theological seminary, for educating candidates for the ministry, which should be the offspring and care of the whole church, as the best means under heaven of giving to our churches a body of enlightened, worthy and united clergymen, thoroughly furnished for the work of the ministry, and bound to each other with those ties, by which individuals become connected, who, at the same place, are engaged in early life in the same holy pursuits. During the last general convention, at the instance of the church in this Diocess, the subject was brought before that body, and it was then referred to the Bishops, or where there is no Bishop, to the ecclesiastical authority in each Diocess, to ascertain the sense of their respective Diocesses concerning the expediency and practicability of this measure. Between the present time and the next meeting of the general convention there will intervene another meeting of the convention, of this Diocess. And, though I can entertain no doubt, concerning the sentiments which will here prevail, yet as a means of forwarding to the general convention the strongest support of our Diocess in behalf of a measure, promising so much respectability and benefit to our church, it is recommended to the delegates of the several parishes, to request of their respective parishes to furnish their delegates to the next convention, with their opinions concerning the expediency of this measure, and the probable aid which would be obtained in their part of the Diocess towards the accomplishment of it. In this way the next convention of this Diocess may be able to furnish me with such views of the subject, as will be efficient in aiding the friends of this important design in accomplishing their wishes. Were reasons wanting to evidence the importance of the thing contemplated, they have been fully and ably detailed, in the sensible sermon delivered at the opening of this convention.

At every examination of the condition of the church in this part of her abode, there are apparent two causes, probably connected with each other, which retard her prosperity—the want of clergy, and the want of funds. With regard to the former, till such time as the measure just mentioned shall remove the difficulty, we must depend much in this Diocess upon the operations of *the Protestant Episcopal Society for the advancement of Christianity in South-Carolina.* And this cannot fail to be an additional inducement with every friend of the church, to promote by all laudable efforts the enlargement of the funds, and increase of the members of that institution. With regard to the latter, the want of funds: endeavours are making in some parishes, which might be advantageously imitated by all, to provide by means of permanent funds that sure and sufficient maintenance for the ministers of the gospel, to which the gospel itself entitles them. And may it not be hoped, that while under the influences of peace, the silver of the people of our community is multiplied; and their gold is multiplied; and all that they have is multiplied, they will be anxious to devote a portion of the wealth which God is giving them, to the support of the honour of his house and of the offices thereof? When it is remembered, how acceptably the piety of God's ancient people was expressed by their care of his temple and its services, and how large a part of their property, certainly not less than a tenth, was appropriated to this purpose; it ought not to be believed that *Christians,* in seasons of prosperity, will be surpassed in generosity to the Almighty by Jews; and suffer the institutions of religion to languish for want of funds. Were as much now done in this way, as God required his chosen people to do, we might reasonably expect, that the prosperity of our church would keep pace with the prosperity of our country; and the latter might participate with the former of that blessedness, which, by the promise of the Almighty rests upon his Holy Hill of Zion.

If, brethren of the Clergy and Laity, in adverting to "the affairs of the Diocess" we find some things, upon which to congratulate ourselves and to praise our God, you will perceive also, that scope remains for greater and happier exertions. Of the church it would be impious to despair. Small indeed it is in this Diocess. But small as it is, a little one may become a thousand; and a small one a great people. To it, in its collective capacity here, he who addresses you would apply the comfortable declaration, which every congregation regularly associated for the purpose of acknowledging and serving the Redeemer, however few in number or feeble in means, may also apply to themselves, "fear not, little flock, for it is your father's good pleasure to give you the kingdom." May he, by the power of his grace, *stir up the wills and affections of his faithful people, that they plenteously bringing forth* to the support and service of his church *the fruit of good works, may by him be plenteously rewarded through Jesus Christ our Lord.*

THEODORE DEHON.

Resolved, on motion of the Rev. Dr. Gadsden, that this convention, as representatives of the church of South-Carolina, do render

to their Bishop their grateful and affectionate thanks for his address delivered at this time, and for his continued, unremitted and expensive endeavours to extend the principles of the gospel, and to revive the zeal of its professors.

Resolved, on motion of the Rev. Dr. Gadsden, that the Bishop be respectfully requested to permit his annual address to be read in the different churches for general information.

Resolved, on motion of the Rev. Dr. Gadsden, that this convention still entertain the opinion, that the welfare of the church imperiously demands the institution of a Theological Seminary under the auspices of the general convention, and that the delegates from this Diocess be instructed to persevere in their endeavours to obtain so necessary an object.

Resolved, on motion of the Rev. Dr. Gadsden, that, when this convention do adjourn, it adjourn to meet on the third Tuesday in February 1817, in Charleston at St. Michael's Church.

After prayers and the Episcopal benediction, the convention adjourned agreeably to the foregoing resolution.

TWENTY-NINTH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, on the 18th and 20th Feb. 1817.

List of the Clergy and Lay-Deputies, who attended the Convention.

CLERGY.

The Right Rev. Theodore Dehon, D. D. Bishop of the Pro. Epis. Church in So. Ca. Rev. John B. Campbell, Rector of St. Helena's, Beaufort; Rev. Frederick Dalcho, M. D. Assistant Minister of St. Paul's Church, Charleston; Rev. Andrew Fowler, Rector of the Pro. Epis. Church on Edisto Island; Rev. Hugh Fraser, Rector of All-Saints, Waccamaw; Rev. Thomas Frost, Assistant Minister of St. Philip's; Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's; Rev. Paul T. Gervais, St. John's, Colleton; Rev. Maurice Harvey Lance, Deacon; Rev. Philip Mathews, Rector of St. Helena's Church, on St. Helena Island; Rev. John Jacob Tschudy, Rector of St. John's, Berkley.

LAY-DELEGATES.

St. Michael's—John Dawson, David Alexander, James Jervey.
St. Philip's—Thomas Corbett, John S. Bee, Thomas Roper.
St. Helena's, Beaufort—John Rhodes.
Prince George's, Winyaw—Francis Kinloch.
St. John's, Berkley—Keating Simons, Isaac Ball.
All-Saints, Waccamaw—John H. Tucker.
St. Helena's, St. Helena Island—John A. Fripp.

Trinity, Columbia—William Lance, Robert Hazlehurst, Charles Kershaw, Spencer J. Man, Dr. Edward Fisher.
St. Bartholomew's—Dr. James Perry, William Price.
St James', Goose-Creek—Peter Smith.
St. Matthew's—Edward Richardson.
Claremont—Hon. Thomas Waties, John Waties, Orlando S. Rees.
St. James', Santee—Thomas Pinckney.
North Santee, Winyaw—Hon. Elias Horry.

CHARLESTON, Tuesday, February 18, 1817.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in So. Ca. several of the Clergy and Lay Delegates attended in St. Michael's Church, at half past 10 o'clock; when divine service was performed by the Rev. John Jacob Tschudy, and a sermon, suitable to the occasion, preached by the Rev. J. B. Campbell. To these usual solemnities was added the celebration of the Lord's Supper, according to a standing rule of the convention.

After divine service, the Bishop took the chair.

The following Clergy, members of the convention, appeared, and the following Lay Delegates presented certificates of their appointment, which were read and severally approved.

St. Michael's—Right Rev. Theodore Dehon, D. D. John Dawson.
St. Philip's—Rev. Christopher E. Gadsden, D. D. Rev. Thomas Frost, Thomas Corbett, John S. Bee.
St. Paul's, Charleston—Rev. F. Dalcho, M. D.
St. Helena's, Beaufort—Rev. John B. Campbell.
Prince George's—Rev. M. H. Lance.
St. John's, Berkley—Rev. John J. Tschudy, Keating Simons, Isaac Ball.
Edisto Island—Rev. Andrew Fowler.
All Saints—Rev. Hugh Fraser, John H. Tucker.
Trinity—William Lance, Robert Hazlehurst, Charles Kershaw, Spencer J. Man, Edward Fisher.
St. John's, Colleton—Rev. Paul T. Gervais.
St. Bartholomew's—Dr. James Perry.
St. James', Goose-Creek—Peter Smith.
St. Matthew's—Col. Edward Richardson.
Claremont—Hon. Thomas Waties.
St. James', Santee—Col. Thomas Pinckney.
North Santee—Hon. Elias Horry.

It appearing that a quorum was assembled, the convention proceeded to the election of a secretary and treasurer by ballot; when it was found, that the Rev. Mr. Tschudy was unanimously re-elected.

The journal of the last convention was read.

It was then moved by Mr. Lance, that the convention adjourn.

To-morrow being Ash-Wednesday, it was resolved, on motion of the Rev. Dr. Gadsden, that the foregoing motion be amended, as

follows: *that when the convention do adjourn, it adjourn until Thursday next, at half past* 10 *o'clock.*

The motion, thus amended, was adopted; and the convention, on motion, adjourned accordingly.

Thursday, February 20, 1817.

The convention met and prayers were read by the Rev. Mr. Fraser.

The minutes of Tuesday were read.

The Rev. Philip Mathews, rector of St. Helena's Church on St. Helena Island, appeared and took his seat: and the following lay delegates appeared, and presented the certificates of their appointment; which being read and approved of, they took their seats—David Alexander, and James Jervey, from St. Michael's; Col. Thomas Roper, from St. Philip's; John Rhodes, from St. Helena's, Beaufort; Francis Kinloch, from Prince George's, Winyaw; John A. Fripp, from St. Helena's, on St. Helena Island; William Price, from St. Bartholomew's; John Waties and Orlando S. Rees, from Claremont.

A certificate was received from St. Luke's, setting forth the appointment of Col. Daniel Stevens and Wm. Hort, as the delegates from that Church. This certificate was presented by Col. Stevens, declaring at the same time, that he was not an Episcopalian, and wishing to know whether he was entitled to a seat: Col. Stevens proposed to retire, till the question was decided, and accordingly withdrew.

It was then moved by Mr. Alexander, and unanimously carried, that the certificate from St. Luke's Parish be received so far as it tends to the qualification of Mr. Hort as a member of the convention, but rejected as it respects Col. Daniel Stevens, he having declared his own inadmissibility by representing himself not to be an Episcopalian.

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint a gentleman, to inform Col. Stevens of this decision.

Mr. Alexander was accordingly appointed.

On motion of the Rev. Mr. Fowler, the thanks of the convention were presented to the Rev. Mr. Campbell for his appropriate and excellent discourse, delivered before them at the opening of the session.

[The treasurer made a report by which it appears, there was a balance in his hands of $57 37. The report concludes with recommending the adoption of certain measures, for defraying the expenses of the convention.]

It was then moved by the Rev. Mr. Lance, and unanimously carried, that the president appoint a committee of three, to take the subjects of the report into consideration, and to report thereon.

The Rev. Mr. Fowler, Messrs. Simons and Kinloch, were accordingly appointed the committee.

The report of the standing committee for the last year was then read, approved of, and confirmed.

The convention having determined to proceed to the election of a standing committee, it was resolved, on motion of the Rev. Mr.

Tschudy, that the president appoint the same, in conformity with the sixth rule.

Whereupon the following gentlemen were declared the standing committee :

The Rev. William Percy, D. D. Rev. Christopher E. Gadsden, D. D. Rev. Andrew Fowler, Rev. Frederick Dalcho, M. D. Rev. Thomas Frost, Rev. John J. Tschudy, John Dawson, David Alexander, Joseph Johnson, M. D. Thomas Corbett, Peter Smith, James Jervey.

Resolved, on motion of the Rev. Mr. Tschudy, that the president appoint two clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Mr. Snowden to preach the sermon, and the Rev. Mr. Fowler in the case of his failure.

The following parochial reports, required by the 45th canon of the general convention, were presented by the clergy and read.

St. Michael's—Right Rev. Theodore Dehon, D. D. rector; Baptisms 115; Marriages 16; Funerals 25; Communicants, about 350 whites, and 130 persons of colour.

St. Philip's—Rev. C. E. Gadsden, D. D. rector; Baptisms, 23 adults, 128 infants; Marriages 48; Burials 97; Communicants about 320 whites, and 180 persons of colour.

St. Helena's Church, Beaufort—Rev. John B. Campbell, rector; Baptisms 2; Marriage 1; Burials 4; Communicants 54.

Prince George's, Winyaw—Rev. Maurice H. Lance, Deacon; Baptisms 18; Marriages 5; Burials 10; Communicants, 50 whites and 5 blacks.

St. John's, Berkley—Rev. John Jacob Tschudy, rector; Baptisms 9; Marriages 2; Funeral 1; Communicants, 37 whites and 12 blacks.

Edisto Island—Rev. Andrew Fowler, rector; Baptisms 11; Burials 2; Communicants 21.

All Saints, Waccamaw—Rev. Hugh Fraser, rector; Baptisms 3; Funerals 2; Communicants 21.

St. Helena Island—Rev. Philip Mathews, rector; Baptisms 5; Marriage 1; Funeral 4; Communicants 13.

Trinity Church, Columbia—Rev. Christian Hanckell, rector; Baptisms 5; Marriages 3; Burials 6; Communicants, 23 whites and 1 black. This report was forwarded to the convention.

Hilton Head—Rev. Philip Mathews, visitor; Baptisms 3; Marriage 1; Communicants 3.

St. John's, Colleton—Rev. Andrew Fowler, visitor; Baptisms 2.

St. Paul's, Stono—Rev. Frederick Dalcho, M. D. late minister; Baptisms 2; Marriage 1; Communicants 7.

St. Bartholomew's—Rev. Andrew Fowler and Thomas Frost, visitors; Baptisms 9; Marriages 2.

St. James', Goose-Creek—Rev. C. E. Gadsden, visitor; Baptisms 3; Marriage 1; Communicants about 20.

St. Matthew's—Rev. C. E. Gadsden, D. D. visitor; Baptism 1; Communicants 4 or 5.

Lower St. Mark's—Rev. John Jacob Tschudy, visitor; Baptism 1; Communicants 15.

Upper St. Mark's—Rev. C. E. Gadsden, D. D. visitor; Baptisms 4; Marriage 1.

Claremont—Rev. C. E. Gadsden, D. D. and John J. Tschudy, visitors; Baptisms 24; Communicants, about 30.

St. James', Santee—Rev. C. E. Gadsden, D. D. visitor; Baptisms 4; Marriage 1; Communicants, about 20.

Christ Church—Rev. C. E. Gadsden, D. D. visitor; Baptisms 8; Communicants 7 or 8.

St. Thomas and St. Dennis—Rev. C. E. Gadsden, D. D. visitor; Communicants, about 12.

St. Luke's—Rev. Philip Matthews, visitor; Marriage 1.

Camden—Rev. C. E. Gadsden, D. D. visitor; Communicants, about 10.

The convention having determined to proceed to the election of delegates to the next general convention, it was resolved, on motion of the Rev. Mr. Tschudy, that the president appoint the same.

Whereupon the following gentlemen were appointed: The Rev. Andrew Fowler, Rev. J. J. Tschudy, Rev. John B. Campbell, Rev. Hugh Fraser, Thomas Corbett, Dr. Campbell, John H. Tucker, James Cuthbert.

The Rev. Mr. Fowler, as chairman of the committee, to whom was referred the report of the secretary and treasurer, reported, "That, conceiving it impracticable to ascertain the quota of the different churches towards defraying the general expenses, they recommend that the secretary and treasurer be directed to repeat his application to the churches of St. Michael's and St. Philip's for such assistance towards the objects mentioned in his report as they may think proper to afford; and that he apply likewise to those churches, which were omitted upon the former occasion, for their contributions towards defraying the expenses of the present convention, and procuring the canons and journals of the general convention."

It was moved by Mr. Dawson, and unanimously carried, to amend the foregoing report by striking out these words, "to repeat his application to the churches of St. Michael's and St. Philip's for such assistance towards the objects mentioned in his report, as they may think proper to afford, and that he apply likewise to those churches which were omitted upon the former occasion;" and inserting instead thereof, as follows—*to apply to those churches from which no contribution has in the last year been received.*

The report of the committee, thus amended, was approved of and confirmed.

The Bishop stated to the convention that, at the general convention last held in Philadelphia, a motion had been made, that measures should be taken for the establishment of a Theological Seminary, for the full and proper education of candidates for Holy Orders in these United States, to be supported by the patronage of all the branches of the Church in these States, and under the superintendence and regulation of the general convention; that,

upon considering this motion, it had been referred to the Bishops of the several Dioceses, or, where there is no Bishop, to the ecclesiastical authority, to ascertain the sense of their Dioceses respectively upon this subject, and report it at the next general convention. The Bishop observed, that the time of the meeting of the next general convention was near at hand, and that he knew of no method so sure and convenient for ascertaining the opinion of the church in this Diocess, upon the subject referred to him, as by taking it in this convention; and he therefore requested, that this important business might be taken into consideration by the convention, and their opinion be given to him, in such way as they should deem best, upon the *practicability* and *expediency* of establishing for the benefit of the Church in the United States such a seminary as had been described.

Whereupon, on motion of the Rev. Dr. Gadsden, the following resolutions, after much consideration, were unanimously passed:

Resolved, that this convention are of opinion, that the immediate establishment of a theological seminary under the care of the general convention, from which the church may be constantly supplied with clergymen, endeared to each other by early association, and possessing sound learning and correct habits, is a measure of vital importance to her welfare, and is imperiously called for by the present want of ministers.

Resolved further, that this convention are of opinion, that, to establish an institution worthy of the church, and adequate to her wants, it must have the united support of the whole church in these United States; and, while they cannot for a moment entertain a doubt, that the church is fully able to support such an institution generously, and on a most noble foundation, so they fully believe that her members in South-Carolina will be ready to contribute their full proportion to the endowment and maintenance of such an establishment.

Agreeably to the 45th canon of the general convention "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop delivered the following address:

My Brethren, the Clergy, and Lay-Deputies of the Convention,

While we felicitate ourselves, that under the good Providence of God, we are once more met together, as brethren, on the spiritual concerns of this part of the Church of our Redeemer, it gives me pleasure to think, that in the view of the transactions of the last year, which I am required by a canon of the general convention to lay before you, you will find some things, which demand our special gratitude to the Most High, and seem to indicate some degree of prosperity in "the affairs of this Diocess."

Since the last convention a visit was made by me to the lower part of St. Mark's Parish, where I consecrated a decent building by the name of St. Mark's Church to the christian worship of Almighty God. In this Church a pious congregation statedly assemble to hear the service, and a sermon read by a lay-man; who eagerly and thankfully receive the ministrations of clergymen,

whenever they are offered to them; and would do what they can to maintain a minister among them, if a suitable one could be procured. In the upper part of this parish it is in contemplation also to build a Church.

In this city, Charleston, a spacious and magnificent Church has been erected; and at the request of the Vestry thereof, was, early in the spring, consecrated by the name of St. Paul's Church, according to the ritual for that service ordered and provided. The Vestry of this Church shortly after informed me, that they had elected the Rev. Dr. William Percy to be Rector, and the Rev. John Barnwell Campbell to be associated Rector of their Church; and subsequently, that they had elected the Rev. Frederick Dalcho to be an assistant Minister of the same. The certificates of these elections have been transmitted to the secretary of the convention; but the Rev. Mr. Campbell has not, so far as I have known, accepted his appointment.

In the parish of All-Saints, Waccamaw, there has also been finished, with a laudable zeal, a very neat and commodious building; which, in November last, was duly consecrated by the name of the Parish Church of All-Saints. The same goodly zeal has, in this parish, enclosed with a decent fence the chambers of the dead.

A new Church is nearly finished on John's Island by means of a bequest from the late Francis Simons, Esq. and a building has been purchased by subscription, to be converted in the ensuing season into a place of public worship, on Sullivan's Island, whither so many members of our community resort in summer for comfort and health. Subscriptions have been made for repairing the burnt Church in St. Bartholomew's Parish, and for building a Church in Prince William's Parish, and a Church at Ashepoo. And there is reason to hope that other waste places, over which the pious have so long sighed, will not always remain desolate.

It will be gratifying to you, my Brethren, to learn, that God, as we trust, has put it into the hearts of several young gentlemen, of respectable connexions, and natives of this state, to devote themselves to the ministry of his Church in our Diocess. Already Mr. David Irving Campbell, of St. Bartholomew's Parish, and Mr. Henry Gibbes, of this city, both of them graduates of the South Carolina College, have been received by me as candidates for Holy Orders. There is a prospect, that some others will shortly be added to them.

In the course of the year, the Rev. Mr. Fowler has notified me of his intention to resign his Cure on Edisto Island: and the Rev. Dr. Mills has removed from his care of St. Andrew's Parish to the upper part of the state.

By the canon of the general convention, which requires this address, it is my duty to state to you, that, since the last meeting of this convention, visitations have been made by me, to the Church on John's Island; to Christ Church parish; to the parish of St. Bartholomew's, and to Prince William's parish; to the Church in Beaufort; to the Church on St. Helena Island, and to the Church

on Hilton Head; to St. Luke's parish; to the Church at Dorchester; to the parish of St. Thomas and St. Dennis, to lower St. Mark's, and to Clarendon; to St. Matthew's parish; to the Church in Georgetown, and to the parish of All-Saints, Waccamaw. In most of these parishes, and also in St. Philip's Church in Charleston, Confirmation was at these visitations administered. The number confirmed, since my last report to you, is about one hundred and fifty.

Closely connected with the affairs of the Diocess, by reason of its happy influence upon them, is the prosperity of the Pro. Epis. Society for the advancement of Christianity in South-Carolina. It is mentioned, therefore, as properly included in the object of this address, that Providence has continued to smile most graciously upon this institution, with which the future strength and growth of the Church in this Diocess, will in all probability be very intimately connected. A theological library founded, and increasing, under its auspices, promises to be, not only a valuable convenience to the candidates for the ministry, but a source of useful knowledge to all the members of our community. It is stated moreover, with emotions of new and very great pleasure, that, actuated by a desire of the prosperity of the Church in this diocess, a pious female, who, while she lived, was one of its purest and most exemplary members, Miss Theresa Julia De Tollinare, has bequeathed to that society, to be applied to the purposes, by which it is aiming to promote this prosperity, one half of a considerable estate, to be possessed by them after the decease of an aged father; to whose comfort, her filial piety led her, to devote in the first place the use of all her property, so long as he shall live. A deed, so pious, so munificent, and likely to have ultimately so great operation upon the interests of our Churches, that I am sure you will with me deem it due to her worth, that it should here "be told for a memorial of her." There stands appropriated by the Society to the employment of a Missionary, the sum of five hundred dollars. But it is painful to add, that the difficulty of procuring clergymen has prevented its application.

Gratifying, in a high degree, it must be to us all, to see in this present convention, delegates attending in person from many parishes, from which heretofore there has been no representation; and more Churches represented at this time, than upon any former occasion.* It is not among the least of the benefits, which may be expected to result from this coming in of the Churches to our association, that, by the best of all possible means, *a knowledge of facts*, it will correct any ill-founded apprehension, that this Convention is pursuing, or can pursue, any other objects, than the increase and religious prosperity of the Church in this part of her

* Want of room will prevent the re-publication of the Journals of 1819 and 20. At the latter Convention, eighteen Clergymen were present ex officio, and two, entitled to seats, were absent. Twenty-one Churches were represented by the Delegates. Twenty Clergymen, have Parochial Cures, in 1820. This is a greater number than at any period, since the Revolution.

earthly abode. God grant, that as in an auspicious season of primitive christianity, in Judea and Samaria, and Galilee, so here, under his gracious providence, his Churches may "have rest;" strengthening, by communion and fellowship, their sense of their joint relation to their common head, JESUS CHRIST, the REDEEMER of them all; and their obligation to promote, as much as in them lieth, the prosperity and happiness of each other—and that, "*walking in the fear of the Lord and in the comfort of the Holy Ghost,*" they may, to the glory of his grace, be happily and abundantly "*multiplied.*"

THEODORE DEHON.

Charleston, Feb. 20, 1817.

Resolved, on motion of the Rev. Dr. Gadsden, that the thanks of this convention be rendered to the Bishop for his address delivered at this time, and that he be respectfully requested to permit it to be read in the different Churches for general information.

Resolved, on motion of the Rev. Dr. Gadsden, that this convention are deeply impressed with a sense of gratitude to our Bishop, for his persevering zeal to maintain and extend the principles of our Church; and they are satisfied, that in this sentiment they speak the sense of all the Churches in the Diocess.

After Prayers and the Episcopal benediction, the convention adjourned.

THIRTIETH CONVENTION

Of the Pro. Epis. Church in So. Ca. held in Charleston, on the 17th. 18th, 19th, 20th & 21st February 1818.

List of the Clergy and Lay-Delegates, who attended the convention.

CLERGY.

The Rev. Frederick Dalcho, M. D. Deacon; Rev. C. E. Gadsden, D. D. rector of St. Philip's; Rev. Paul T. Gervais, rector of St. John's, Colleton; Rev. Philip Mathews, rector of St. Helena's Church on St. Helena Island; Rev. Albert Arney Muller, Deacon; Rev. William Percy, D. D. rector of St. Paul's, Rad. Rev. John Jacob Tschudy, rector of St. John's, Berkley.

LAY-DELEGATES.

St. Michael's—David Alexander, Charles Kershaw, Robert Hazlehurst, James Jervey, John Dawson, John Potter.

St. Philip's—Thomas Corbett, John Simmons Bee, Col. Thomas Roper, Major Henry H. Bacot.

St. Paul's, Rad.—William Brisbane.

Prince George's, Winyaw—Francis Kinloch, Benjamin Huger, Major Thomas Carr, Major Samuel Wragg, John M. Taylor.

St. John's, Berkley—Isaac Ball, Edward Simons.

Edisto Island—Dr. Edward Mitchell.

All-Saints—John H. Tucker, Robert Withers.

Trinity Church, Columbia—Hon. Theodore Gaillard, William Lance, Spencer J. Man.

St. John's, Colleton—Lewis L. Gibbs.

St. Paul's—Wm. Washington.

St. James', Goose-Creek—Peter Smith.

St. Matthew's—Col. Edward Richardson.

Claremont—John Bay, Robert J. Turnbull, John S. Richardson.

St. James', Santee—John Axson, John Middleton, Thomas C. Mitchell.

Christ Church—Francis G. Delliesseline, James Gregorie.

The Pro. Epis. Church on Sullivan's Island—Gen. Daniel Elliot Huger.

CHARLESTON, Tuesday, Feb. 17, 1818.

This being the day appointed for the annual meeting of the convention of the Pro. Epis. Church, in the state of So. Ca. several of the Clergy and Lay-Delegates, attended in St. Michael's Church, at half past 10 o'clock, when Divine Service was performed by the Rev. William Percy, D. D. and the Rev. John Jacob Tschudy, and a sermon, suitable to the occasion, preached by the Rev. Andrew Fowler. To these usual solemnities was added the celebration of the Lord's Supper, according to a standing rule of the convention.

After divine service, the Rev. Paul T. Gervais was called to the chair, and the Rev. John Jacob Tschudy acted as secretary.

The following Clergy, members of the convention, appeared, and the following lay-delegates presented certificates of their appointment, which were read and severally approved.

St. Michael's—Rev. Frederick Dalcho, M. D. David Alexander, Charles Kershaw, Robert Hazlehurst, James Jervey.

St. Philip's—Rev. C. E. Gadsden, D. D. Thomas Corbett, John S. Bee, Col. Thomas Roper, Major Henry H. Bacot.

St. Paul's, Rad.—Rev. William Percy, D. D. William Brisbane.

Prince George's—Francis Kinloch, Benjamin Huger, Major Thomas Carr, Major Samuel Wragg.

St. John's, Berkley—Rev. John Jacob Tschudy, Isaac Ball, Edward Simons.

Edisto Island—Dr. Edward Mitchell.

All-Saints—John H. Tucker, Robert Withers.

St. Helena Island—Rev. Philip Mathews.

Trinity—Hon. Theodore Gaillard, William Lance, Spencer J. Man.

St. John's, Colleton—Rev. Paul T. Gervais, Lewis L. Gibbes.

St. James', Goose-Creek—Peter Smith.

St. Matthew's—Col. Edward Richardson.

Claremont—John Bay.

St. James', Santee—John Axson.

Sullivan's Island—Rev. Albert Arney Muller, Gen. Daniel E. Huger.

It appearing that a quorum was assembled, the convention proceeded to the election of a President, and of a Secretary and Treasurer by ballot; when it was found, that the Rev. C. E. Gadsden, D. D. was elected President, and the Rev. John Jacob Tschudy unanimously re-elected Secretary and Treasurer.

The convention adjourned until to-morrow at 9 o'clock.

Wednesday, Feb. 18, 1818.

The convention met, and prayers were read by the Rev. Dr. Gadsden.

The following gentlemen appeared, and presented the certificates of their appointment; which being read and approved of, they took their seats: Wm. Washington, from St. Paul's parish; John Middleton, from St. James', Santee; and John M. Taylor, from Prince George's, Winyaw.

The minutes of yesterday were read.

The journal of the last convention was read.

Thomas C. Mitchell, from St. James', Santee, appeared and took his seat; his certificate having been yssterday received, read and approved of.

[The treasurer made a report, by which it appears, there was a balance in his hands of $69.]

The following was moved by the Hon. Theodore Gaillard, and unanimously adopted:

"It has pleased Divine Providence, in his inscrutable wisdom, to take from this church its Bishop. *He was a burning and a shining light, and we rejoiced for a season in his light.* Talents of the first order, knowledge deep and extensive, virtue pure and exalted, zeal happily tempered by discretion,—in fine, the distinguishing excellencies of the sincere Christian and the devoted minister render his removal a signal calamity to the church and to society. Time has not weakened, in the smallest degree, the impression of his uncommon merit; and the recurrence of this meeting has opened anew the wounds of our church. The members of this convention would mingle their sorrows on this occasion, and in expressing their feelings seek some alleviation.—Therefore,

"*Resolved*, 1st. That this convention retain a lively recollection of the invaluable life, and the distinguished services to this Diocess, and the church in general, of our late revered and beloved Diocesan.

"2dly. That this convention will in their prayers, earnestly supplicate the mercy of Almighty God on this bereaved church, and especially that he would be pleased to guide them in the choice of a successor to the Episcopate; and they do affectionately request the prayers of all the members of our church on this most important occasion."

On motion of the Rev. Mr. Gervais, *Resolved*, by all the churches, excepting one, that the convention forthwith proceed to the election of a Bishop.

John Dawson appeared as a delegate from St. Michael's Church, and took his seat; his certificate having been yesterday received, read and approved of.

It was moved by Mr. Mitchell, that the convention reconsider the foregoing resolution for the immediate election of a Bishop; but two churches only appeared in favour of it.

Before the question was taken upon the foregoing motion, the following gentlemen appeared, and took their seats; their certificates having been yesterday received, read and approved of: Robert J. Turnbull, from Claremont; and John Potter from St. Michael's.

The convention then proceeded to the election of a Bishop; when the Rev. Nathaniel Bowen, D. D. was found to have the unanimous suffrages of all the clergy and the churches.

It was moved by the Rev. Mr. Gervais, and unanimously carried, that the president appoint two gentlemen to inform the Rev. Dr. Bowen of his election to the episcopate.

Whereupon the Rev. Mr. Gervais and the Rev. Mr. Tschudy were appointed for that purpose.

It was moved by the Rev. Mr. Gervais, that a committee be appointed to draft some rules of order; but, after some little conversation upon the subject, the motion was withdrawn.

Resolved, on motion of Gen. Huger, that a committee, consisting of one lay-man from each church, now represented in the convention, be appointed to inquire into the expediency of establishing a fund for the support of the Bishop, and to suggest such plans, as they may deem advisable, for the benefit of the church.

Whereupon the following gentlemen were appointed: Hon. Theodore Gaillard, John Potter, Col. Thomas Roper, William Brisbane, Major Thomas Carr, Isaac Ball, Dr. Edward Mitchell, John H. Tucker, Lewis L. Gibbes, William Washington, Peter Smith, Col. Edward Richardson, Robert J. Turnbull, John Middleton, and Gen. Daniel Elliot Huger.

The report of the standing committee was read, approved of, and confirmed.

Resolved, on motion of Gen. Huger, that so much of that report as respects the death of the late Bishop, and as regards the Sunday Schools, be entered on the journals of the convention.

Proceedings of the standing committee, relative to the establishment of Sunday Schools.

" The standing committee were informed, that the persons, who held subscription papers for the establishment of a Sunday School in our churches, were desirous of paying over the several sums collected by them to some authorized agent, for the purpose of carry-

* For the Proceedings of the Standing Committee on the death of Bishop Dehon, see page 227. Want of room prevents their insertion here.

ing that object into effect: wherefore it was on motion resolved unanimously—

"First, that this committee do appoint a treasurer, to take charge of the Sunday-school fund, and to report quarterly his receipts and disbursements to this committee; and that, so soon as a Bishop shall be appointed for this diocess, this fund shall be paid over to him, in conformity to the design of the original contributors thereto:—

"Secondly, that a Catechist be immediately appointed, subject to the control of this committee, whose duty it shall be to instruct his pupils on the Lord's day, in conformity to the plan signed by the subscribers; and that he shall be authorized to draw from the treasurer for his services for the first quarter the sum of $150:

"Thirdly, that in conformity to the original proposals, which were signed by the contributors, the contributions of the subscribers for life shall be immediately vested in such stock as the standing committee may direct, so as to create a permanent fund for the benefit of Sunday Schools on the principles of the Pro. Epis Church in the U. S. A.

"The committee proceeded to an election; and the Rev. Andrew Fowler was elected Catechist, and the Rev. F. Dalcho, M. D. was elected treasurer."

On motion of the Rev. Mr. Gervais, *Resolved*, that the president appoint the next standing committee, and that he be requested to place himself upon the list.

Whereupon the following gentlemen were appointed: The Rev. Wm. Percy, D. D. Rev. C. E. Gadsden, D. D. Rev. Andrew Fowler, Rev. John J. Tschudy, Rev. Paul T. Gervais, Rev. F. Dalcho, M. D. John Dawson, David Alexander, Dr. Joseph Johnson, Thomas Corbett, Peter Smith, James Jervey.

The convention adjourned until to-morrow at 11 o'clock.

Thursday, February 19th, 1818.

The convention met; and prayers were read by the Rev. Frederick Dalcho, M. D.

Francis G. Deliesseline appeared as a delegate from Christ Church, and presented his certificate, which being read and approved of, he took his seat.

The following parochial reports, required by the 45th canon of the general convention, were presented by the clergy, and read:

St. Michael's Church—Rev. Frederick Dalcho, M. D. Deacon; Marriages, 11; Baptisms, 83; Funerals, 50; Communicants, about 350 whites, and 130 persons of colour.

St. Philip's—Rev. C. E. Gadsden, D. D. Rector; Baptisms, 120; Marriages, 30; Burials, 135; Communicants, about 320 whites, and 180 persons of colour.

St. Paul's, Radcliffeborough—Rev. Wm. Percy, D. D. Rector; Baptisms, 14; Burials, 15; Marriages, 7, Communicants, from 60 to 70.

St. Helena's, Beaufort—Rev. John B. Campbell, Rector; Burials, 14; Baptisms, 10; Marriages, 4; Communicants, 5 new ones added, and 3 died within the last year. This report was forwarded to the convention.

Prince George's, Winyaw—Rev. Maurice H. Lance, Deacon; Baptisms, 10; Marriages 4; Burials, 9; Communicants, as before. This report was likewise forwarded to the convention.

St. John's Berkley—Rev. John Jacob Tschudy, Rector; Baptisms, 3; Marriages, 3; Funerals, 13; Communicants, 40 whites, and 15 blacks; 7 white and 3 black communicants were added during the past year; whilst 2 communicants died, and 2 removed from the parish.

St. Stephen's—Rev. Albert A. Muller, Missionary; Baptisms, 2.

Edisto Island—Rev. Paul T. Gervais, Visitor; Marriages, 1; Baptisms, 1.

All-Saints—Rev. Andrew Fowler, Visitor; Baptisms, 1 child: Funerals, 3; Communicants, 18 whites and 20 blacks. This report was forwarded to the convention.

St. Helena Island—Rev. Philip Mathews, Rector; Baptisms, 2: Marriages, 1; Funerals, 32; Communicants, 13; one having died the last year, and one having been added.

St. John's, Colleton—Rev. Paul T. Gervais, Rector; Baptisms, 1; Funerals, 2; Communicants, 12 white persons, and one black person.

St. Bartholomew's—Rev. Philip Mathews, Visitor; Funeral, 1: Marriage, 1.

St. Matthew's—Rev. Albert A. Muller, Missionary; Baptisms, 5.

Lower St. Mark's—Rev. John Jacob Tschudy, Visitor; Baptisms, 5; Communicants, 18.

Trinity Church, Columbia—Rev. Christian Hanckell, Rector; Baptisms, 12; Funerals, 3; Communicants, about 20.

Claremont—Rev. Christian Hanckell and Albert A. Muller, Visitors; Baptisms, 8; Marriages, 3; Communicants, about 30.

St. James', Santee—Rev. C. E. Gadsden, D. D. Andrew Fowler and Albert A. Muller, Visitors; Baptisms, 17, Funerals, 1; Communicants, about 18.

Christ Church—Rev. C. E. Gadsden, D. D. Visitor; Baptisms 10; Communicants about 30.

St. Thomas and St. Dennis—Rev. John Jacob Tschudy, visitor; Baptism, 1.

Sullivan's Island—Rev. Albert A. Muller, Deacon; Baptisms, 5: Marriages 2; Funerals, 2; Communicants, about 30.

The Rev. Mr. Gervais, from the committee appointed to wait upon the Rev. Nathaniel Bowen, D. D. and inform him of his election to the Episcopate, reported, that they had performed the duty assigned them, and had received from him an answer by letter: which letter was handed to the president, and read to the convention.

Whereupon it was moved by Mr. Bay, and unanimously adopted, that the letter of the Bishop elect be entered upon the journals; which is as follows:

To the Rev. Paul T. Gervais, and the Rev. J. J. Tschudy.

GENTLEMEN,

You are aware, that it is now too late for me to hesitate to assent to the wish, with the expression of which you have been

charged, in behalf of the convention of the Pro. Epis. Churches of this state. Yet you will readily conceive, with what feelings I find myself in circumstances, which constrain my acceptance of the Episcopal office, as the immediate successor of one, so eminently qualified for it, as he was, of whom it has been the will of a mysterious Providence, that this Diocess should be bereaved. Should I, however, be canonically invested with this office, I will endeavour to perform its duties: trusting in the Lord "who heareth prayer," for aid to sustain its burden; and looking, with an animating confidence, to the same candour and kindness of my brethren, both of the clergy and laity, in which I am invited to this station, for the countenance, assistance and support, in the active discharge of its obligations, which I shall so indispensably require.

But while I thus assent to the wishes of my brethren, expressed in a manner which encourages the persuasion, that I could not decline them, without violating duty; it becomes me to say to the convention, through you, that, under existing circumstances, the parish of which I have consented to be the minister, must chiefly claim my time, attention and care; and that I shall, unavoidably, be restricted in the exercise of the functions of the Episcopate, within the limits which my duties as the Pastor of a particular congregation will prescribe, until the Diocess shall by some assistance extended to the necessity of the case, enable the vestry of St. Michael's Church, to associate with me a second minister in the performance of those duties. The liberal exertions made by the vestry and congregation of that church, to provide for the support of the office which I am to sustain in relation to *them*, superadded to the intimate and interesting nature of that relation itself, certainly give their case a peculiar claim to anxious consideration on my part, and will, I trust, be deemed by the convention, a good title to similar consideration on theirs; especially when it is recollected, that to the lot of *that church*, it fell, to maintain the Episcopate in the last instance, and to surrender largely to the demands of their sister churches, the much valued services of their only minister.

Permit me also, gentlemen, to convey to the convention through you, my thanks for the honour, which this expression of their sentiments has done me; and accept for the kind and affectionate manner in which you have borne it to me, the cordial acknowledgments of your affectionate brother,

N. BOWEN.

Charleston, Feb. 18, 1818.

It was moved by the Rev. Mr. Gervais, and carried, that the president appoint two clerical gentlemen to preach the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the president appointed the Rev. Nathaniel Bowen, D. D. to preach the sermon, and the Rev. Paul T. Gervais in the case of his failure.

The convention having determined to proceed to the election of delegates to attend any meeting of the general convention, that

may be called before the next annual meeting of this Diocesan convention, it was resolved, on motion of the Rev. Mr. Tschudy, that the president appoint the same.

Whereupon the following gentlemen were appointed: The Rev. Paul T. Gervais, Rev. John J. Tschudy, Rev. J. B. Campbell, Rev. Andrew Fowler, Thomas Corbett, Gen. D. E. Huger, Robert J. Turnbull, Thomas C. Mitchell.

Resolved, on motion of the Rev. Dr. Dalcho, that the convention forthwith proceed to sign the testimonials of the Bishop elect, according to the directions of the third canon: which was immediately done.

Resolved, on motion of the Rev. Mr. Muller, that this convention derive much satisfaction from the information, that the late general convention have deemed it expedient to establish, for the better education of the candidates for holy orders in this church, a general Theological Seminary; and that the persons appointed to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution, have entered on the duty with much zeal, and already had considerable success: and they feel persuaded, that, as this measure was strenuously advocated by our late honoured Diocesan, and was often recommended by this convention to the attention of the church in general, so it will meet with a generous patronage in this Diocess.

Resolved, on motion of the Rev. Dr. Dalcho, that the convention view, with great satisfaction, the increasing prosperity of the "Pro. Epis. Society for the advancement of Christianity in So. Ca." and contemplate with delight, the prospect of its extensive usefulness. The convention, therefore, feel it to be a duty they owe to the church of the Redeemer, earnestly to recommend this Society to the patronage of the members and friends of the church throughout the Diocess; believing that it will, under the good providence of God, be the happy instrument of extending the borders of our Zion, and of making the desert to become a green pasture for the fold of the living God.

The Hon. Theodore Gaillard, as chairman of the committee, appointed to inquire into the expediency of establishing a fund for the support of a Bishop,—and to suggest such plans, as they may deem advisable for the benefit of the church, presented a report, which was immediately read.

Friday, Feb. 20, 1818.

The convention met, and prayers were read by the Rev. Paul T. Gervais.

The following lay-delegates appeared, and presented the certificates of their appointment; which being read and approved, they took their seats: James Gregorie, from Christ Church, and John S. Richardson, from Claremont.

[The report brought in by Judge Gaillard, yesterday, having undergone considerable discussion and alteration, was unanimously adopted in the following form.]

"The committee, consisting of lay-delegates, one from each church now represented in the convention, to whom was referred the resolution to inquire into the expediency of establishing a fund for the support of a Bishop, and to suggest such plans, as they may deem advisable for the benefit of the church, report, that it is expedient to raise a fund for the support of a Bishop; and they recommend the following resolutions:

"1st. That it is expedient to raise a fund by subscription, to be called the Bishop's permanent fund, for the support of a Bishop of the Diocess of the State of South-Carolina;

"And they recommend, that one or more persons be appointed in each parish of the Diocess, by the president of the convention, whose duty it shall be to call upon the Episcopalians in his parish, and to transmit such monies as he shall collect, to the treasurer of the Pro. Epis. Society for the advancement of Christianity in So. Ca. to be by him invested in bank-stock, government-security, or otherwise, as the board of trustees of that society shall deem expedient.

"That the certificates of stock, or evidences of property purchased, shall be in the incorporated name of the society, in trust for the Bishop's permanent fund.

"That not more than three-fourths of the annual income of the said fund shall be applicable to the support of a Bishop, and that the remainder shall go toward the accumulation of the fund.

"2d. That, whenever the annual income of the fund liable to appropriation, shall amount to more than the sum of $4000, the excess shall be at the disposal of the convention of this state; and the Bishop shall then immediately cease to be the rector of any particular church, unless the restriction be removed by the convention;

"And that it be recommended to address a circular letter to each person, who may be appointed as above-mentioned, stating the views and designs of the convention, as regards the Bishop's permanent fund; and that this letter be signed by the members of the committee.

"3d. That within five months from this time in the present year, and that in every year hereafter, a sermon shall be preached in every church in this Diocess, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto; and that the sums collected be transmitted to the treasurer of the Pro. Epis. Society, and be applicable to the immediate support of the Bishop.

"4th. That the Pro. Epis. Society for the advancement of Christianity in South-Carolina, and the Society for the Relief of the Widows and Orphans of the Clergy of the Pro. Epis. Church in the State of South-Carolina, be requested to contribute to this object.

"5th. That the Rev. Mr. Muller be requested to deliver to the treasurer of the Pro. Epis. Society the money, notes and orders, received by him on account of the Bishop's fund; and that the thanks of the convention be given to Mr. Muller for his exertions

and zeal in behalf of the church, in obtaining contributions for this fund.

" 6th. That it be recommended to every parish, in which there is an Episcopal congregation, and in which no funds, or insufficient funds have been provided for a minister, to agree to pay, each member of the congregation, a certain per centage on the amount of his general tax, or to adopt any other mode, which may be deemed most advisable to raise a permanent fund for the decent support of a minister; the said fund to be allowed to accumulate, until there shall be an income therefrom, sufficient for the object proposed; and that the monies, received on this account, be transmitted to the treasurer of the board of trustees of the Pro. Epis. Society, to be invested by the trustees of the said board in bank-stock, government-securities, or other property, in trust for the ministers of the parishes, from which the said sums shall be received, respectively; and that the funds, received as aforesaid, shall be appropriated to the support of the ministers aforesaid, who shall always be obliged to comply with the rubrics and canons of the Pro. Epis. Church in South-Carolina, as authorized and sanctioned by the authority of the convention of the same.

" 7th. That the treasurer be allowed such compensation, as the board of trustees shall deem proper."

The convention adjourned until to-morrow at 11 o'clock.

Saturday, February 21, 1818.

The convention met; and prayers were read by the Rev. John Jacob Tschudy.

The minutes of yesterday were read.

The following resolution was proposed by Major Carr, but rejected by a very large majority: " *Resolved*, that the delegates from this convention to the general convention be requested to propose to that body an alteration of the twentieth canon, so as to require the several Bishops to visit the churches of their respective Dioceses, once in each year at least."

Resolved, on motion of the Rev. Dr. Dalcho, that the thanks of the convention be tendered to the Rev. Dr. Gadsden, for his able and impartial discharge of the duties of president of this convention, during a highly interesting and important session.

Whereupon the Rev. President rose, and addressed the convention: which address was, on motion of the Rev. Mr. Muller, respectfully requested of the president by an unanimous vote, in order to be inserted on the journals, and is nearly as follows:

" Gentlemen,—I thank you for your approbation; and I hope I may be permitted to indulge my feelings in expressing to you my thanks for the support you have given to the chair, and, what is of more consequence, and still more gratifying to me, the support you have given to the church. At no convention, has your time been so long and constantly employed. At no convention, has more talent, learning and eloquence been exhibited. It is pleasant, and a cause for gratitude to God, to behold those powers of the mind, which have adorned and blessed our country in private and

public life, in a civil and military capacity, in congress, in the legislature, and on the bench, here brought into the service of the church. In the days of primitive Christianity it was said, *not many mighty, not many noble are called*; but may we not hope, that we have arrived at the dawn of that brighter period, of that predicted period, when the rich, and the wise, and the honourable shall embrace the gospel, and the banner of the cross shall wave triumphantly over the world?

"At no convention has there appeared more zeal and unanimity, attachment to the true principles of the church, and liberality of sentiment, and so strong a disposition to contribute generously to the support of religious institutions. This temper may be expected to draw down the blessing of Almighty God on his church. Under its influence, the church of your fathers and your affections, cannot but flourish. Her waste places will be restored; and religion, in the march of civilization to the west, will cause the wilderness and the solitary place to be glad thereof, and that moral desert to rejoice and blossom as the rose. Permit me to observe, that this zeal is the sure basis of your individual prosperity, and that of your country; for the promise of God is absolute: *Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Happy are the people, that are in such a case; yea, blessed are the people, who have the Lord for their God.*

"It is a pleasant reflection, that this zeal has been excited by the wants of the church, and has appeared when most needed. It seems to have been excited by the greatest calamity, which could have befallen our church. It seems as if the death of that distinguished man, our good Bishop, has excited a proper solicitude for the church in every breast,—as if every man felt himself called upon to step into the breach, and to place the church upon that elevation, which would render her, hereafter, less liable to be affected by individual deaths. May you carry this zeal to your homes, and may it spread throughout your respective parishes! May it animate the bosom of every member of the church! I cannot but consider, that this good feeling is an answer to the frequent and ardent prayers of our late Bishop,—an answer to the prayers of the pious in behalf of the church, excited by his unexpected loss, —an answer to the prayers of several of the members of the convention on this occasion.

"My brethren, the scenes of time must close: The scenes of eternity will soon open upon us. We must all appear at another convention. At that day, weary and heavy laden with the burden of sin, I doubt not that some of you will recur, with satisfaction, to the transactions of this convention. May all of you be enabled to say: *Remember me, O my God, concerning this, and wipe not out my good deeds, which I have done for the house of my God, and the offices thereof.* It is the wish of my heart, and it shall be my ardent prayer, that every one of you may obtain mercy at that day, through Jesus Christ our Lord."

Resolved, on motion of Mr. Brisbane, that all the Journals of this Convention be published in a volume, by subscription; and that the President appoint a committee of three, for the purpose of obtaining subscriptions to that end, and of superintending the publication.

Whereupon the Rev. Dr. Dalcho, and Messrs. Brisbane and Bay were appointed the committee.

After prayers and the blessing, the convention adjourned.

APPENDIX III.

SECT. I.

CANONS

FOR THE

GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA, ADOPTED IN GENERAL CONVENTION.

TO WHICH ARE ANNEXED,

THE CONSTITUTION OF THE CHURCH; AND THE COURSE OF ECCLESIASTICAL STUDIES.

CONSTITUTION

Of the Protestant Episcopal Church of the United States of America.

Art. 1. There shall be a general convention of the Protestant Episcopal Church in the United States of America, *on the third Tuesday in May, in the year of our Lord,* 1808, *and on the third Tuesday in May in every third year afterwards,* in such place as shall be determined by the convention; and special meetings may be called at other times, in the manner hereafter to be provided for: and this church, in a majority of the states which shall have adopted this constitution, shall be represented, before they shall proceed to business; except that the representation from two states shall be sufficient to adjourn; and in all business of the convention, freedom of debate shall be allowed.

Art. 2. The church in each state shall be entitled to a representation of both the clergy and the laity; which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the convention of the state; and, in all questions, when required by the Clerical and Lay Representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order; the concurrence of both orders shall be necessary to constitute a vote of the convention. If the convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay-deputies; or if any of those of either order appointed should neglect to attend, or be prevented by sickness or

any other accident, such state shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the convention of any of the churches which shall have adopted, or may hereafter adopt this constitution, no deputies, either lay or clerical, should attend at any general convention, the church in such state shall, nevertheless, be bound by the acts of such convention.

Art. 3. The Bishops of this church, when there shall be three or more, shall, whenever general conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the house of deputies, composed of clergy and laity; and when any proposed act shall have passed the house of deputies, the same shall be transmitted to the house of Bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And, in all cases, the house of Bishops shall signify to the convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops as aforesaid, any Bishop attending a general convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

Art. 4. The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the convention of that state; and every Bishop of this church shall confine the exercise of his episcopal office to his proper diocess or district; unless requested to ordain, or confirm, or perform any other act of the episcopal office, by any church destitute of a Bishop.

Art. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution.

Art. 6. In every state, the mode of trying clergymen shall be instituted by the convention of the church therein. At every trial of a Bishop there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry, on any clergyman, whether Bishop, or Presbyter, or Deacon.

Art. 7. No person shall be admitted to holy orders until he shall have been examined by the Bishop and by two Presbyters, and shall have exhibited such testimonials, and other requisites as the canons in that case provided may direct. Nor shall any person be ordained until he shall have subscribed the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

Art. 8. A Book of Common Prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating Bishops, Priests, and Deacons, when established by this, or a future general convention, shall be used in the Protestant Episcopal Church in those states which shall have adopted this constitution.*

Art. 9. This Constitution shall be unalterable, unless in general convention, by the Church, in a majority of the states which may have adopted the same; and all alterations shall be first proposed in one general convention, and made known to the several state conventions, before they shall be finally agreed to, or ratified, in the ensuing general convention.

Done in the General Convention of the Bishops, Clergy and Laity of the Church, the 2d day of October, 1789.

CANONS

Of the Protestant Episcopal Church in the United States of America.

CANON I.

Of the Orders of Ministers in this Church.

In this Church there shall always be three orders in the Ministry, viz. Bishops, Priests, and Deacons.

CANON II.

Of the Election of Bishops.

No Diocess or State shall proceed to the election or appointment of a Bishop, unless there be at least six officiating Presbyters residing therein, and who, agreeably to the Canons of the Church, may be qualified to vote for a Bishop, a majority of whom at least shall concur in such election. But the conventions of two or more Diocesses or States, having together nine or more such Presbyters, may associate and join in the election of a Bishop.†

* Addition to the 8th Art. of the Constitution made by the Gen. Con. 1811. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, unless the same shall be proposed in one General Convention, and, by a Resolve thereof, made known to the Convention of every Diocess or State, and adopted at the subsequent General Convention.

† CANON limiting the operation of the 2d and 37th Canons, passed in Gen. Con. 1817.

In the event of there being a Bishop consecrated for any State or States, westward of the Alleghany mountains, it shall be lawful for the Episcopal congrega-

CANON III.

Certificates to be produced on the part of the Bishops elect.

Every Bishop elect, before his consecration, shall produce to the Bishops to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the House of Clerical and Lay Deputies, in General Convention, certificates, respectively, in the following words, viz:

Testimony from the Members of the Convention in the State or Diocess from whence the Person is recommended for Consecration.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that *A. B.* is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be an wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that *A. B.* is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

tions in Pennsylvania and Virginia, westward of the said mountains, or for those of either of the said states, to place themselves, with the consent of the Bishops of these States respectively, under the provisionary superintendence of the Bishop the first referred to; the 37th Canon to the contrary notwithstanding. Further; it shall be lawful for such congregations in Pennsylvanian, and for those in Virginia, the majority in each case concurring, to unite in convention with the church in any western state or states. These provisions are to cease whenever the consent for the continuance of them, on the part of the Bishop of the Church in Pennsylvania, or in Virginia, as the case may be, with the approbation of the General Convention, shall be withdrawn. In the case above referred to, the number of Clergymen specified in the second Canon, shall not be requisite.

CANON IV.

Of Standing Committees.

In every State or Diocess there shall be a Standing Committee, to be appointed by the Convention thereof.

CANON V.

Of the Consecration of Bishops in the Recess of the General Convention.

If, during the recess of the General Convention, the church in any state or diocess should be desirous of the consecration of a Bishop, the Standing Committee of the church in such state or diocess may, by their president, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the churches in the different states, together with copies of the necessary testimonials; and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the state or diocess concerned, may communicate the evidences of such consent, together with the other testimonials, to any three Bishops of this church, who may thereon proceed to the consecration. The evidences of the consent of the different Standing Committees, shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention.

CANON VI.

Of the age of those who are to be Consecrated or Ordained.

Deacon's Orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's Orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this church until he shall be thirty years old.

CANON VII.

Of Candidates for Orders.

Every person who wishes to become a candidate for orders in this church, shall give notice of his intention to the Bishop, or to such body as the church in the Diocess or State in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this church, unless he shall have produced to the Bishop of the Diocess or State, to whom he intends to apply for orders, a certificate from the Standing Committee of said Diocess or State, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly and honestly; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses

such qualifications as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church.

With this enumeration of qualifications it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture, the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any State or Diocess where there is no Bishop, the Standing Committee may, on the evidence aforesaid, admit the person as a candidate; unless the person should be desirous of being considered as a candidate for orders in some state or diocess where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other Bishop of this Church.

CANON VIII.

Of the conduct required in Candidates for Orders.

The Bishop, or other ecclesiastical authority who may have the superintendence of candidates, for orders shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits which become those who are preparing for the holy ministry.

CANON IX.

Of the Learning of those who are to be ordained.

No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the new testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and Church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable, that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the clerical members of the Standing Committee of his diocess, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the Gospel ministry.

CANON X.

Of the preparatory Exercises of a Candidate for Deacon's Orders.

There shall be assigned to every candidate for Deacon's Orders four different examinations, at such times and places as the Bishop

to whom he applies for orders shall appoint. And if there be a Bishop within the State or Diocess where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop, and as many Presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops.*

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetorick, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue. At the second examination—on the books of Scripture: the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the diocess or state for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him; which sermon or discourse shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination, he shall be required to perform such exercises in reading in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters, on all the above named studies.

In a Diocess where there is no Bishop, the Standing Committee shall act in his place for the purpose of carrying into effect this Canon; and in this case the candidate shall be examined, by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the Canons.

A Clergyman who presents a person to the Bishop for Orders as specified in the Office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

CANON XI.

Of the preparatory Exercises of a Candidate for Priest's Orders.

A candidate for Priest's Orders shall, before his ordination, be required to undergo an examination in presence of the Bishop,

* See course of ecclesiastical Studies annexed to the Canons.

and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacon's Orders.

CANON XII.

Of the Testimonials to be produced on the part of those who are to be ordained.

No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonial from the Standing Committee of the Diocess or State, over which the Bishop presides to whom he applies for Holy Orders, which recommendation shall be signed by the names of a majority of the Committee duly convened, and shall be in the following words:

"We, whose names are hereunder written, testify, that *A. B.* hath laid before us satisfactory testimonials, that, for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and, moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands this —— day of —— in the year of our Lord ——."

But before a Standing Committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the Minister and Vestry of the parish where he resides, or from the Vestry alone, if the parish be vacant; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, for three years last past, and that he has not, so far as they know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the Standing Committee testimonials to the same effect, signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the said fact being ascertained by the certificate of said minister and vestry, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable clergyman of the said church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a Standing Committee of any church destitute of a Bishop, if he have resided for the greater part of the three years last past within the diocess of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocess in which he has resided, as

from the committee of the church in the state or diocess for which he is to be ordained.

In the case of a candidate for Priests orders, his letters of Orders as Deacon, shall be received by the Standing Committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacon's orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

CANON XIII.

Of the titles of those who are to be ordained.

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the Standing Committee of the church in the state for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a pastor by some one of the vacant churches in that state.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the diocess for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other diocess; and he shall officiate in such places as the Bishop, or ecclesiastical authority, to which he is subject, may direct.

CANON XIV.

Of Candidates coming from places within the United States in which the Constitution of this Church has not been acceded to.

It is hereby declared, that the Canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committees of the diocess.

CANON XV.

Of the Times of Ordination.

Agreeably to the practice of the primitive Church the stated times of ordination shall be on the Sundays following the Ember Weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th day of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XVI.

Of Candidates who may be refused Orders.

No Bishop shall ordain any candidate until he has required of him whether he has ever directly or indirectly applied for Orders in any

other Diocess or State; and if the Bishop has reason to believe that the candidate has been refused orders in any other Diocess or State, he shall write to the Bishop of the Diocess, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every State or Diocess, or, where there is no Bishop, to the Standing Committee.

CANON XVII.

Of those who have officiated as ministers among other denominations of Christians, and apply for Orders in this Church.

When a person who has officiated as a minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character, that he holds the doctrines of the Church, and that he possesses *all* the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. In all such cases the Standing Committee may insert in their testimonials, the words "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

CANON XVIII.

Of Clergymen Ordained for foreign parts.

No Bishop of this Church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the Canons of this Church. And should any such clergyman so ordained, wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

CANON XIX.

Respecting Candidates for Orders who are Lay Readers.

No candidate for Holy Orders shall take upon himself to perform the service of the church, but by the license of the Bishop or ecclesiastical authority of the diocess or state in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the Absolution nor Benediction; he shall not assume the dress nor the stations which are appropriate to clergymen ministering in the congregation, and shall officiate from the desk only; he shall conform to the directions

of the Bishop or Ecclesiastical authority, as to the sermons or homilies to be read. Nor shall any Lay Reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service when a clergyman is present in the congregation.

A non-conformity to this canon shall be deemed in all cases a disqualification for Holy Orders.

CANON XX.

Of Episcopal Visitation.

Every Bishop in this Church shall visit the churches within his Diocess or District, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper that such visitations be made once in three years at least, by every Bishop to every church within his diocess or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every church or congregation to make such provision accordingly.

The Bishop of any diocess, state or district, may, on the invitation of the Convention, or Standing Committee of the Church in any state or diocess where there is not a Bishop, visit and perform the Episcopal Offices in that state, or part of the state, as the case may be; provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocess of such Bishop, until a Bishop is duly elected and consecrated for such state or diocess, or until the invitation given by the Convention or Standing Committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his diocess.

CANON XXI.

Of the Duty of Ministers in regard to Episcopal Visitations.

It shall be the duty of Ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop, of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall be ready to present for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the Minister, and of the Churchwardens or Vestry, to give information to the Bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the Ministers and Churchwardens of such congregations as cannot be conveniently visited in any year, shall bring,

or send to the Bishop at the stated meeting of the convention of the diocess or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXII.

Of Parochial Instruction.

The Ministers of this Church who have charge of Parishes or Cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrines, Constitution and Liturgy of the Church.

CANON XXIII.

Of Episcopal Charges and Pastoral Letters.

It is deemed proper that every Bishop of this Church shall deliver at least once in three years, a charge to the clergy of his diocess, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his diocess, pastoral letters on some points of Christian doctrine, worship or manners.

CANON XXIV.

Of a Council of Advice.

In every diocess or state where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. The President of the Standing Committee shall be the person to summon them. They shall be summoned on the requisition of the Bishop whenever he shall wish for their advice. And they may meet of their own accord, and agreeable to their own rules, when they may be disposed to advise the Bishop.

CANON XXV.

Notorious Crimes and Scandals to be Censured.

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against to the depriving them of all privileges of church membership, according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different states or diocesses.

CANON XXVI.

Sober Conversation Required in Ministers.

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking and riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this church, or having been otherwise regularly ordained and admitted a minister in this church, shall dis-

continue all exercise of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship, or of the Holy Eucharist, according to the offices of this Church, such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or suspension, or degradation as the nature of the case may require, and according to such rules or process as may be provided by the convention in the different states or dioceses.

CANON XXVII.

Of publishing the Sentence of Degradation against a Clergyman.

Whenever a clergyman shall be degraded, agreeably to the canons of any particular Church in the union, the Bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the Diocess or District in which the degraded minister resided; and also shall give information of the sentence to all Bishops of this Church; and where there is no Bishop, to the Standing Committee.

CANON XXVIII.

Of a Clergyman in any Diocess chargeable with misdemeanor in any other.

If a clergyman of the Church, in any Diocess or District within this union, shall, in any other Diocess or District, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee shall give notice thereof to the Ecclesiastical authority of the Diocess or District to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

CANON XXIX.

Concerning the Election and Institution of Ministers into Parishes or Churches.

It is hereby required, that on the election of a Minister into any Church or Parish, the Vestry shall deliver, or cause to be delivered, to the Bishop, or where there is no Bishop, to the Standing Committee of the Diocess, notice of the same, in the following form, or to this effect:

We, the churchwardens, (*or in case of an Associated Rector or an Assistant Minister*, We, the Rector and churchwardens) do certify to the Right Reverend (*naming the Bishop*), or to the Reverend (*naming the president of the Standing Committee,*) that (*naming the person*) has been duly chosen Rector (*or* Associated Rector, *or* Assistant Minister, *as the case may be*) of (*naming the parish, or church or churches.*)

Which certificate shall be signed with the names of those who certify.

And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the

Bishop, or the president of the Standing Committee, shall transmit the said certificate to the secretary of the Convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a Presbyter, the Bishop, or president of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priest's orders, when the Bishop or president may have it performed.

But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Diocesses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No Minister who may be hereafter elected into any parish or Church, shall be considered as a regularly admitted and settled Parochial Minister in any Diocess or State, or shall, as such, have any vote in the choice of a Bishop, until he shall have been instituted according to the office prescribed by this Church.

This canon shall not be obligatory on the church in those Diocesses or States with whose usages, laws, or charters it interferes. Nor shall any thing in this canon, or in any other canon, or any service of the Church relative to the office of Associated Rectors, apply to the Church in those States or Diocesses where this office is not recognized by the constitution, laws, or canons thereof.*

But it is to be understood, that this Church designs not to express any approbation of any laws or usages, which make the station of a Minister dependant on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the Church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the Churches of the most acknowledged orthodoxy and respectability.†

* As the following resolution of the General Convention of 1808 relates to Associated Rectorships, it is here inserted.

'Whereas Associated Rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved unanimously, That it be recommended to the different State Conventions of this Church not to authorize in future Associated Rectorships, and that when the existing Associated Rectorships shall expire, not to renew the same.'

† CANON, altering and explaining the 29th Canon concerning the election and institution of Ministers, passed in Gen. Con. 1814.

So much of the Canon of 1808, as requires the institution of an Assistant Minister in order to his being considered as a regularly admitted and settled parochial minister in any Diocess or State, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a Deacon from a seat and vote in any Convention where he is not excluded by the Constitution and Canons of the Church in any Diocess, is hereby repealed. It is also declared, in explanation of the said Canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON XXX.

Respecting the Dissolution of all Pastoral Connexion between Ministers and their Congregations.

When any Minister has been regularly instituted or settled in a Parish or Church, he shall not be dismissed without the concurrence of the Ecclesiastical authority of the Diocess or State; and in case of his dismission without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the Convention of the State or Diocess, until they have made such satisfaction as the Convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the Ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or Parish within the states which have acceded to the constitution of this Church, until he shall have made such satisfaction as the Ecclesiastical authority of the Diocess or State may require.

In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or, if there be no Bishop, the Standing Committee, shall direct the secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop or Standing Committee, shall lay the same before the Convention of the diocess or state, in order that the abovementioned penalties may take effect.

This Canon shall not be obligatory upon those states or diocesses with whose usages, laws, or charters, it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXI.

Concerning Ministers removing from one Diocess or State to another.

No Minister removing from one diocess to another, or coming from any state or district which may not have acceded to the constitution of this church, shall be received as a minister by any congregation of this church, until he shall have presented to the Vestry thereof, a certificate from the Ecclesiastical authority of the diocess or state to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; which testimonials shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the Standing Committee or Committees of the diocess or diocesses wherein he has resided; which committee or committees shall, in all cases, be duly convened; or, in case he comes from a state or district not in connexion with this Church, and having no convention, by three clergymen of this Church. Nor shall any minister, so removing, be received by any Vestry, or acknowledged by any Bishop or convention, as a minister of the

Church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him in any diocess, to the ecclesiastical authority of the diocess in which he resides.

CANON XXXII.

Respecting Differences between Ministers and their Congregations.

In cases of controversy between Ministers, who now, or may hereafter, hold the Rectorship of Churches or parishes, and the vestry or Congregation of such Churches or Parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocess, or, in case there be no Bishop, to the convention of the state. And if it appear to the Bishop and his Presbyters, or, if there be no Bishop, to the convention or the Standing Committee of the diocess or state, if the authority should be committed to them by the convention, that the controversy hath proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the Church, the Bishop and his Presbyters, or, if there be no Bishop, the convention or the Standing Committee of the diocess or state, if the authority should be committed to them by the convention, shall recommend to such Ministers to relinquish their titles to the Rectorship on such conditions as may appear reasonable and proper to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the diocess or state, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his Presbyters, or, if there be no Bishop, the convention or the Standing Committee of the diocess or state, if the authority should be committed to them by the convention, with the aid and consent of a Bishop, may, at their discretion, proceed according to the Canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocess or state; and prohibit the latter from a seat in the convention, until they retract such refusal, and submit to the terms of the recommendation: and any Minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocess or state. This Canon shall apply also to the cases of Associated Rectors and Assistant Ministers and their congregations.

This Canon shall not be obligatory upon the Church in those states or diocesses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXIII.

Of the officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.

No Clergymen belonging to this Church shall officiate, either by preaching or reading prayers, in the Parish, or within the Parochial Cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish Cure, or, in his absence, from the Churchwardens and Vestrymen, or trustees of the congregation. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse without good cause, his consent to any other Minister of this Church to officiate within his Cure, the Churchwardens, Vestrymen or trustees of such congregation, shall on proof of such neglect and refusal before the Bishop of the diocess, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any state, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Churches to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective Cures, it is hereby ordained, that in every such case, no minister of this Church, other than the Parochial Clergy of the said Cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the Parochial Clergy of the said Churches.

CANON XXXIV.

Of the Use of the Book of Common Prayer.

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV.

Of the Officiating of Persons not Ministers of this Church.

No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Churchwardens, Vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof in this Church, the Minister, or in case of vacancy or absence, the Churchwardens, Vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

CANON XXXVI.

Of Clergymen Ordained by Foreign Bishops, and desirous of officiating or settling in this Church.

A Clergyman coming from a foreign country, and professing to be regularly ordained, shall before he be permitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a certificate, signed by the Bishop of the diocess, or, if there be no Bishop, by a majority of the Standing Committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church; and also, that he has exhibited to the Bishop or Standing Committee satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any parish or church as the minister thereof, the Bishop or Ecclesiastical authority of the diocess, must obtain satisfactory evidence of his respectable standing in the Church there —and he must also have resided one year in the United States.

And if any such foreign Clergyman shall remove from one diocess to another, before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocess to which he goes, to officiate in said diocess till he shall have complied with the requisitions of the Canon concerning Ministers removing from one diocess or state to another.

CANON XXXVII.

To prevent a Congregation in any Diocess or State from uniting with a Church in any other Diocess or State.

Whereas a question may arise, whether a congregation within the diocess of any Bishop, or within any state or diocess in which there is not yet any Bishop settled, may unite themselves with the Church in any other diocess or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void: and that every congregation of this Church shall be considered as belonging to the body of the Church of the diocess, or of the state within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a Parish or Cure in more than one state or diocess, shall have a seat in the convention of any state or diocess, other than that in which he resides.*

CANON XXXVIII.

To empower the Bishop in each Diocess or District to compose Forms of Prayer or Thanksgiving, for extraordinary Occasions.

The Bishop of each diocess or district may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocess or district, whose duty it shall be to use such forms in his church on

* Altered, See Note to Canon II.

such occasions. And the clergy in those states or dioceses in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other state or diocess.

CANON XXXIX.

Of the due Celebration of Sundays.

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XL.

Ministers to keep a Register.

Every minister of this church shall keep a register of baptisms, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure, to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those who, on due inquiry, he shall find to have been baptised in this church; or who, having been otherwise baptised, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this church, whereby such persons shall have attached themselves to the same.

CANON XLI.

A List to be made, and Published, of the Ministers of this Church.

The secretary of the General Convention shall keep a register of all the clergy of this church, whose names shall be delivered to him, in the following manner; that is to say—every Bishop of this church, or, where there is no Bishop, the Standing Committee of the diocess or district, shall, at the time of every general Convention, deliver, or cause to be delivered to the secretary, a list of the names of all the ministers of this church in their proper diocess or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the General Convention.

And further, it is recommended to the several Bishops of this church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on by persons pretending to be authorized ministers of this church.

CANON XLII.

Of the mode of calling Special Meetings of the General Convention.

The right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; provided, that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any special convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

CANON XLIII.

Prescribing the mode of publishing authorized Editions of the Book of Common Prayer, &c.

The Bishop of this Church, in any state or diocess, or where there is no Bishop, the Standing Committee, are authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Common Prayer Book, Book of Offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

The edition of the Articles of Religion set forth by the Bishop of this Church in Pennsylvania, agreeably to the order of the General Convention of 1804, shall be the standard copy. The octavo edition of the Common Prayer Book, published in New-York in 1793, by Hugh Gaine, and the quarto edition of the Book of Offices, &c. of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

CANON XLIV.

Concerning the mode of transmitting notice of all matters submitted by the General Convention to the consideration of the State or Diocessan Convention.

It shall be the duty of the Secretary of the General Convention, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several state or diocessan conventions, to give a particular notice thereof to the ecclesiastical authority of this church in every state or diocess.

CANON XLV.

Providing for an accurate view of the state of the Church from time to time.

As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present or forward, at every annual convention, to the Bishop of the diocess, or, where there is no Bishop, to the president of the convention, a statement of the number of baptisms, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matter that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the Convention.

At every annual state or diocessan convention, the Bishop shall deliver an address, stating the affairs of the diocess since the last meeting of the convention, the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise which have taken place among the clergy; and, in general, all matters tending to throw light on the affairs of the diocess; which address shall be inserted on the Journals.

At every general convention, the journals of the different state conventions since the last general convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocess, shall be presented to the House of Clerical and Lay-Deputies. And the parochial reports inserted on those journals, together with the Episcopal addresses, shall be read in the said house. And a particular inquiry shall be instituted into the state of the church in each diocess, and particularly into the attention paid to the Canons and rules of the Church. A committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay-Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request, that they will draw up and cause to be published, a pastoral letter to the members of the Church.

It shall be the duty of the secretary of the convention of every diocess or state, or of the person or persons with whom the journals or other ecclesiastical papers are lodged, to forward to the house of clerical and lay-deputies, at every general convention, the documents and papers specified in this canon.*.

CANON XLVI.

Providing for making known the Constitution and Canons of the Church.†

ADDITIONAL CANONS.

CANON

Concerning the Alms and Contributions at the Holy Communion, passed in Gen. Con. 1814.

Whereas, it appears, that no direction has been made, as to the mode in which the alms and contributions at the administration of the Holy Communion are to be applied: It is hereby declared, that they shall be deposited with the Minister of the Parish, or with such officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON

For carrying into Effect the Design of the second Rubric before the Communion Service; passed in Gen. Con. 1817.

There being the provision in the second Rubric before the Communion Service, requiring that every Minister repelling from the Communion, shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is the Bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the Bishop to institute an inquiry as may be directed by the Canons of the Diocess in which the event has taken place. And the notice given as above by the Minister shall be a sufficient presentation of the party expelled, for the purpose of trial.

CANON

To govern in the Case of a Minister declaring that he will no longer be a Minister of this Church; passed in Gen. Con. 1817.

If any Minister of this Church shall declare to the Bishop of the Diocess to which he belongs, or to any Ecclesiastical authority for

* CANON, Repealing part of the 45th Canon, passed in Gen. Con. 1814.
That part of the 45th Canon of 1808, which requires that the Parochial Reports inserted on the Journals of each State or Diocessan Convention, shall be read in the House of Clerical and Lay-Deputies in General Convention, is hereby Repealed.

† CANON, Repealing the 46th Canon, passed in Gen. Con. 1811.
The 46th Canon, providing for making known the Constitution and Canons of the Church, is hereby repealed.

the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish or to suspend him, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring has been admonished, or suspended, or displaced from his grade of the Ministry in this Church. In any Diocess in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocess, invited by the Standing Committee to attend for that purpose. In the case of displacing from the Ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocess wherein there is no Bishop.

Sect. II.

COURSE

OF

ECCLESIASTICAL STUDIES,

Established by the House of Bishops, in the Convention of 1804, *in pursuance of a Resolution of the preceding General Convention.*

In attending to this subject, a considerable difficulty occurs, arising out of the differences of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the divine authority of Christianity; such as Grotius on the Truth of the Christian Religion; Jenkins on the Reasonableness of Christianity; Paley's Evidences; Leslie's Methods with the Jews and Deists; Stillingfleet's Origines Sacræ; and Butler's Analogy. To the above should be added some books which give a knowledge of the objections made by Deists. For this Leland's View may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works, and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of Revelation, let the student, previously to the reading of any system of Divinity, study the Scriptures with the help of some approved Commentators; such as Patrick and Lowth on the Old Testament, and Hammond, or Whitby, or Doddridge on the New: being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the Scriptures, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's Canon of Scripture. Collier's Sacred Interpreter, Gray's Key to the Old Testament, and Percy's Key to the New. Let the student read the Scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more difficult passages of it. He is supposed to know enough of *Profane History* to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance; the student having proceeded as far as the *Deluge*, may read some author who gives a larger account than the *Commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of Chronology: all which will be found clearly done in the *Universal History*. In reading the book of Leviticus, it will be useful to attend to some connected scheme of the *sacrifices*: such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the Commentators, will be desirable; and for this purpose let Bishop Newton's Work be taken. Between the study of the Old Testament and that of the New, should be read Prideaux's and Shuckford's Connexions. With the New Testament should be taken some book relating to the Harmony of the Gospels, as M'Knight's, or Bishop Newcomb's. Let the student, before entering on the Gospels, read Dr. Campbell's Introductory Dissertations. Towards the close of the Gospels, the subject of the Resurrection should be particularly attended

to; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses.*

After the study of the Scriptures, let attention be given to Ecclesiastical History, so far as to the *Council of Nice.* This period is distinctly taken, from a desire that the portion of history preceding it, as well as the opinions then entertained, may be learned from original writers; which may be considered as one of the best expedients for the guarding of the student against many errors of modern times. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The Apostolic Fathers may be best read in Cotelerius' edition; but there are translations of most of them by Archbishop Wake, and the Rev. William Reeves. Cave's Lives of the Apostles and Fathers may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our *Lord's Divinity* and of *Episcopacy.* The aspect of early works on these subjects best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first three centuries, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the first teachers of our religion; or that there should have been a material change of Church Government, without opposition to the innovation. For the former question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added the late controversy between Bishop Horsley and Dr. Priestley. And, for the latter, Mr. Hooker's *Ecclesiastical Polity,* Archbishop Potter on *Church Government,* and Daubeny's *Guide to the Church.* As the Lord Chancellor King published a book on the discipline of the primitive Church, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's Original Draught of the Primitive Church.

After this let the student go on with the History of the Fourth Century, from Mosheim. But it will be of advantage to him to turn to Fleury's History for the Epitomes there given of the writings of the eminent men who abounded in that century and part of the next. Let him then return to Mosheim, and go on with that writer to the Reformation. Here let him pause and study, as the main hinges of Popery, its pretences to supremacy and infallibility; on which there will be found satisfactory matter in Mr. Chillingworth's Religion of Protestants a safe Way to Salvation, and Dr. Barrow's Treatise of the Pope's Supremacy. Here also let there be read Father Paul's History of the Council of Trent. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the history of the *Church of England* since the Reformation, he take along with him Collier's History; a very able work; but in the reading of which some allowance

must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the divines of the established church and the Presbyterians, then known by the name of Puritans, let recourse be again had to Mr. Hooker's Work, and to the London Cases. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let Divinity be read in a systematic method. Bishop Pearson's Exposition of the Creed may be considered as a small system; and, on account of the excellence of the work, is recommended; as also, Bishop Burnet's Exposition of the thirty-nine Articles. Then let a larger system be taken; suppose Stackhouse's Body of Divinity, with the addition of the following modern works; Elements of Christian Theology, by the present Bishop of Lincoln, and The Scholar Armed. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious Commentators.

It seems necessary to this course of study, to recommend the Sermons of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose, we refer to the list at the end.

It seems not unnecessary to require attention to the *history of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley *on the Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the duties of the Pastoral Office; such as St. Chrysostom on the Priesthood, Bishop Burnet on the Pastoral Care, and Bishop Wilson's Parochialia. It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics, is that, by the help of these, in connexion with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no student to be ordained without being fully prepared to answer on them, is more difficult. The lowest requisition is as follows: Paley's Evidences; Mosheim, with a reference to Mr. Hooker for the Episcopacy; Stackhouse's Body of Divinity; and Mr. Reeves on the Common Prayer; the Constitution and Canons of the Church; allowing in the study of the Scriptures a latitude of choice among approved commentators; it being understood, that if the student cannot, on the grounds contained in some good commentary, give an account of the different books, and explain such passages as may be proposed to him, this *is* of itself a disqualification.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to devotional and practical treatises; several of which will be mentioned in the general list that follows.

LIBRARY

For a Parish Minister, prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.

The books mentioned are divided into four classes:

"The first, containing such as relate to the exposition of the Old and New Testaments; the second, such as serve to establish the divine authority of the Scriptures; the third, such as explain the doctrines and discipline of the Church, and the duties of its Ministers; and the fourth, miscellaneous, including Sermons and Ecclesiastical History.

"CLASS THE FIRST.

"Bible, with marginal references, 8vo.
Cruttwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, Lowth and Whitby, on the Old and New Testament, 6 vols. folio.
Doddridge's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Collier's Sacred Interpreter, 2 vols. 8vo.
Jennings's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.
Campbell's Translation of the Gospels, 2 vols. 4to.
Marsh's Michaelis, 6 vols. 8vo.
Bowyer's Conjectures on the New Testament, 4to.
Macknight's Harmony, 4to.
Macknight on the Epistles, 3 vols. 4to.
Lowman on the Revelation, 8vo.
Oliver's Scripture Lexicon, 8vo.
Macbean's Dictionary of the Bible, 8vo.

"CLASS THE SECOND.

"Stillingfleet's Origines Sacræ, 2 vols. 8vo.
Clarke's Grotius, 8vo.
Clarke's Evidences of Natural and Revealed Religion, 8vo.
Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8 vo.
——— Horæ Paulinæ, 8vo.
Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.
Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

"CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. folio
Burnet's Exposition of the 39 Articles, 8vo
Burnet's Pastoral Care, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on the Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.
Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
Appendix to do. 2 vols.

"CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.
Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connexion, 4 vols. 8vo.
Prideaux's Connexion, 4 vols 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical His. 6 vols. 8vo.
Burn's Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 2 vols. folio.
Tillotson's Works, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar Armed, 2 vols. 8vo.
Tracts by Society for Christian Knowledge, 12 vols. 12mo.*

In addition to the preceding may be recommended the following List of Sermons and devotional and practical Books.

Sermons by Bishop Pearce.
Do. by Bishop Wilson.
Do. by Bishop Horne
Do. by Bishop Porteus.
Do. by Dr. Jortin.
Do. by Dr. Brady.
Do. by the late Rev. Bishop Seabury, of this Church.
Sermons by the late Rev. Dr. Smith, of the same.
Bishop Gibson's Tracts.
Bishop Horne's Commentary on the Psalms.
Rev. William Jones' (of Nayland) Works.
Nelson's Festivals and Fasts of the Church.
Nelson's Practice of True Christian Devotion.
Nelson's Christian Sacrifice.
Bishop Taylor's Rule of Holy Living and Dying.
Scougal's Life of God in the Soul of Man.
Dr. Sherlock on Death.
———— on Judgment.
———— on a Future State.
———— on Providence.

By order of the House of Bishops.

WILLIAM WHITE, *Presiding Bishop.*

* In a new edition of the "Elements of Christian Theology," the Bishop has made the following additions: *Class I.* Elsby's Annotations, 3 vols. 8vo. *Class II.* Paley's Natural Theology, 8vo. Maltby's Illustrations, 8vo. *Class III.* Clergyman's Assistant, 8vo. This is not necessary for an American Clergyman. Clergyman's Instructor, 8vo. *Class IV.* Magee on Atonement and Sacrifice, 2 vols. 8vo

Sect. III.

RULES

FOR THE GOVERNMENT

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATE OF SOUTH-CAROLINA.

Whereas in all Societies, professing Christianity, the promotion of religion should primarily engage their sincere attention; as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessing upon them.—And Whereas, by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same:

Be it therefore resolved, That the following Rules be agreed to, adopted and observed by the Protestant Episcopal Churches in this State, for the local government of the same: which Rules shall be considered binding upon all the Pro. Epis. Churches, in this State, which shall not, within six months after the first day of March, 1806, notify to the Standing Committee their dissent therefrom.

Rule I. A stated Convention shall be held annually, in Charleston, on the third Tuesday in every February; or at such time, and in such place, as shall have been determined upon by the preceding Convention: but, if a sufficient number of the Churches associated, do not attend on the same day, the Representatives, whether Clergy or Laity, of any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed; which shall consist of at least seven Churches.

Rule II. Delegates shall be elected by the respective Episcopal Churches throughout the State, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church may deem proper, to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

Rule III. The Minister or Ministers of every Church, who shall accede to these rules, shall always be, *ex officio*, a Member or Members of the Convention, with a right to vote on all matters requiring the suffrages thereof, so as they do not involve the temporal concerns of the Churches; but this right to vote on matters which do involve the temporal concerns of the Churches, shall nevertheless appertain to such Clerical Member or Members, pro-

vided a certificate be produced by him or them to the Convention, on its annual or other meetings, signed by a majority of the Vestry of a Church, or other authority of a Congregation, with which he or they may be connected, expressive of such their wish or assent, and that he, or they, shall, in their behalf, exercise such right in the absence of their Lay Delegate or Delegates.

Rule IV. The Bishop of the Protestant Episcopal Church, in the State of South-Carolina, shall always be *ex officio*, President of this Convention; and in the case of his absence, one shall be elected pro. tem. from among the Members attending.

Rule V. A Secretary and Treasurer shall be annually chosen, who shall keep a true and correct Journal of the Proceedings, and regular accounts of any money transactions, to be annually laid before the Convention: it shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated or special Convention.

Rule VI. A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons: *Provided*, the Committee so appointed, have no power to act in any cases, which require the operation of any Canons, repugnant to the charters of any of the Protestant Episcopal Churches of the State. Vacancies in the Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining Members.

Rule VII. It shall be the business of the Standing Committee, when informed by the Vestry of either of the Churches in this State, that such Church is not provided with a Minister, (in which information, the means, which the Church has of supporting a Minister, shall be stated) diligently to inquire for, and recommend to the Vestry, giving such information, a proper person to officiate in the said Church; and they shall report to the Convention, at each annual meeting, what information of vacancies they have received, and their proceedings thereon.

Rule VIII. In all matters, requiring the suffrages of the Convention, the Representatives of each Church shall vote conjointly; each Church having one vote, and a majority of votes shall be decisive.

Rule IX. The approving, or receiving any Clergyman into a Church, shall be vested in the Vestry of the Church, (or the Vestry and Churchwardens, as the case may be,) having authority so to do; and where there is no Vestry, or Vestry and Churchwardens, having such authority, in the Congregation, that supports him, and receives the benefit of his Ministry: *Provided*, that no Clergyman shall be admitted to the Pastoral charge of any Church of this Association, unless he first produces to the Vestry, having such authority, or the Vestry and Churchwardens, as the case may be, sufficient and approved testimonials of his having received full orders from a Bishop of the Protestant Episcopal Church.

Rule X. Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly beha-

viour, may be exhibited against a Clergyman to the State Convention; and, on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered, in the Convention, or by a commission to take such evidence, duly executed, such Clergyman shall be excluded the Convention; and the Convention shall request of the Vestry or Congregation of the Church, in which he officiates at the time, to dismiss him from the charge of their Church, for the reasons before mentioned; and also to inform the Bishop (and, if there be no Bishop, the Standing Committee) which Bishop, or Standing Committee, shall inform the House of Bishops of the Protestant Episcopal Church, in the United States of America, that such Clergyman is an improper person to officiate in the sacred order of Priest or Deacon, in any Protestant Episcopal Church.

RULE XI. The Minister of every Protestant Episcopal Church, in this State, shall keep a register of births, baptisms, marriages, funerals and communicants; and shall likewise every year, deliver to the State Convention, a fair and correct statement of the number of each, to be published in the Journals of the Convention.

RULE XII. It shall be the business of the Standing Committee, to call a meeting of the Convention, whenever they shall deem it necessary; and they shall report their proceedings to the succeeding Convention, to be confirmed or rescinded.

RULE XIII. The Delegates of the several Churches to the State Convention, shall, during the intervals of the Convention, be Corresponding Committees, entrusted with the duty of informing the Standing Committee of the situation of their respective Churches; and generally such other things, as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this state.

RULE XIV. No Article, Canon, Rule, or other regulation, of any General or State Convention, shall be obligatory on any Episcopal Church within this State, where the same shall be found to infringe on any of its chartered rights.

RULE XV. To the intent that the Church in this State may not be unrepresented in General Convention, the Clerical and Lay-Delegate or Delegates, who may be hereafter nominated thereto, shall, on the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate or Delegates, any citizen or citizens of this State; provided that such citizen or citizens is, or are a Member or Members of the Protestant Episcopal Church in this State.

RULE XVI. The Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, shall be used in the Churches of this association.

RULE XVII. None of the foregoing Rules shall be altered, nor shall any new Rule be adopted, unless the alterations, or new Rule or Rules proposed, shall be concurred in by two-thirds of the Churches in Convention; seven at least, of the Churches of the State, by their Delegates, being present.

ADDITIONS AND CORRECTIONS.

We have noticed several typographical errors, which have remained uncorrected; but as they will be readily perceived by every Reader, they need not, here, be particularly specified.

Page 90—line 5. Dele *, and place it after *year*, line 16.

Page 178—second Note. After the words *Bishop Bowen*, add, now its President, ex officio.

Page 209—Add at the end of line 32—Mr. Gibbes has been elected Assistant Minister; and was Ordained Priest, March 5, 1820, by Bishop Bowen, of this Diocess.

Page 214—line 5. After A. M. read—He was Ordained Deacon, June 5, 1797, by Dr. North, Bishop of Winchester, by Letters Dimissory from Dr. Ashburnham, Bishop of Chichester, and Priest, Feb. 22, 1800, by Dr. Buckner, Bishop of Chichester.

Page 225—line 20—for 1819, read 1817.

Page 232—line 34—for 1812, read 1818.

Page 263—since this page was printed, the Rev. Milward Pogson, has been elected Rector of St. James', Goose-Creek.

Page 285—line 10, for Tuilliard, read Florent Philip Trouillard.

Page 294—Add at the end of line 10—The Rev. Edward Rutledge is officiating here during the winter and spring of 1820. He was Ordained Deacon, Nov. 17, 1819, by Bishop Brownell, of Connecticut.

Page 310—line 8—Add, after the word plan—A Permanent Parochial fund for the support of the Church, was first established in Carolina, by the inhabitants of Edisto Island. See page 390. And in St. John's, Berkley, a fund for that purpose was raised by the Parishioners, by a voluntary per centage on their crops, for a few years. See page 542.

Page 400—line 12—for Presbyterian, read Congregational.

Page 452 to page 456—The running title should have been the subject matter of the several pages.

—

Since page 365 was printed, a Monument has been erected in the Church of St. John's, Colleton, with the following Inscription:

Filial Affection
here records the name
of
PENUEL BOWEN, A. M.
who died in October, 1787.
and was
Buried in one of the aisles of the Church,
on the foundation of which,
this Building
is erected.
He was the faithful and affectionate
Pastor of the Flock,
of which,
As Rector of this Parish,
he had the
Charge.

—

The following Epitaph on the Rev. Thomas D. Frost,* came to hand too late for insertion in its proper place. His remains having been interred in the Cemetery of the Roman Catholic Church, in St. Mark's Parish, Cuba, permission has been obtained to place a stone over the grave, with a suitable inscription, excluding, however, any allusion to his having been a Clergyman or even a Protestant. Under these restrictions, this Epitaph has been composed, and is intended to be sent out to the Havana. Although it is thus necessarily incomplete, yet we owe it to the faithful Minister, of whose virtues it is a Memorial, to place it here upon record.

SACRED
To the Memory of
THOMAS D. FROST,
Of St. Philip's Parish, South Carolina,
He was born at Charleston,
In that State, 24th of February, 1794:
And died of a Decline, in this Parish,
16th of May, 1819.
He was distinguished,
In Childhood, in Youth, in Manhood,
For simplicity, tenderness, purity, diligence, modesty.
Ambitious of improvement,
And gifted with excellent talents.
He loved Knowledge,
Rather as a Duty, for its usefulness,
Than as an Ornament or a Pleasure.
As a Son,
He was ever respectful and obedient, affectionate and grateful:

* See page 232.

As a Brother and Friend,
Provident, generous, kind, sincere:
As a Husband,
He was steadfast through principle,
And ardent from native Sensibility,
In his attachment and solicitude.
In him,
Lived and moved the beauty of holiness,
With Faith, Hope and Charity,
Adorning the Doctrine of God our Saviour,
With the energy, simplicity and fervor
Of a Primitive Christian.
As a Mortal,
Young in the Years of Time,
But, as a Servant of JESUS,
Matured for the fulness of Eternity,
He lived,
A burning light,
Shining more and more unto the perfect day:
He died,
The heir of peace, and joy, and life eternal.
THIS MEMORIAL
After Death, in a foreign land,
Of virtues,
In life, the ornament and blessing,
Of his native City,
Is placed here by his *Widow*,
ANN R. FROST.

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